



## Reading the book of 2 Samuel

### *DID YOU KNOW?*

1. In the Hebrew Bible, 1 and 2 Samuel were one book. 2 Samuel is devoted exclusively to the reign of David. 1 Samuel ends with the tragic death of Saul, the first king of Israel. 2 Samuel opens with an account of the infighting that precedes David's enthronement in Jerusalem.
2. In his effort to unite the northern and southern tribes, David wanted a capital that could satisfy both sides. He found this capital in Jerusalem, because it was located on the border between the North and the South and belonged to no one.
3. Abner was King Saul's cousin and army leader (1 S. 15:15; 2 S. 2). He opposed David at Saul's death and proclaimed Ish-bosheth, a son of Saul, King of Israel. But then he made a covenant with David to facilitate his rule over Israel.
4. David killed the Amalekite who said he killed King Saul and Rechab who killed Ish-bosheth. This showed that David had reverence for Saul's family (2 S. 4).
5. Uzzah was killed immediately after touching the Ark of the Lord (2 S. 6:6-7) because, according to the law of Moses, only the priests could touch and carry this Ark (Nu. 4:15).
6. The promise of the Lord that he would strengthen the descendants of Israel suggested that she would never lack a king (2 S. 7:16). God had never permanently cancelled this promise. Even after the conquest of Israel and the loss of its political independence, the Israelites were still waiting for a king from the line of David: the Messiah.
7. Chariots were a great innovation in weaponry, just as guns were a few centuries later. However, chariots required aurigas, that is, chariot drivers. David kept only one hundred chariots (2 S. 8:4), certainly because he lacked men trained for the task.
8. After Saul's death, David, even though he had been chosen by God, had to fight his way to the throne of Israel.
9. When God said that he was establishing the kingdom of David forever, he was not only referring to king Solomon, but also and especially to Jesus Christ (Lk. 1:32-33).
10. David was known as a righteous king because he led the people in the way of God's righteousness (2 S. 8).

11. David, after becoming king, did not forget the promises he had made to his friend Jonathan. So, he had fulfilled his promises by giving Mephibosheth, Jonathan's son, his family's possessions and by inviting him to eat at the king's table every day (2 S. 9).
12. According to 2 Samuel 10, David's soldiers had their clothes cut down to their thighs and half their beards shaved. The practice of cutting the clothes down to the thighs was a shame inflicted on the prisoner and shaving off half the beard was an insult and a sign of submission.
13. Israelite soldiers were not to have sex when preparing for war. (See for example 1 S. 21:5). Uriah refused to have sex with Bathsheba because he put duty before pleasure. Verse 39 of chapter 23 lists him as one of the Thirty, a group of valiant warriors during the reign of David (2 S. 23).
14. The Lord, through the prophet Nathan, used a parable to portray David's sin (2 S. 12). A parable was a figurative image used to express a reality or truth.
15. Absalom ordered the killing of Amnon, his half-brother, and fled to Geshur, a neighboring kingdom, probably because his mother was the daughter of the king of Geshur. There he could be sure of safety (2 S. 13:38).
16. David's army was not composed of loyal Israelites only; there were also mercenaries. The Gathites came from Gath, a city of the Philistines (2 S. 15:18). David had certainly recruited them while he was in that country (1 S. 27:2) and from that day forward, they remained faithful to him.
17. The Philistines were at war with the people of Israel more than any other neighboring peoples
18. King David's flight from his son Absalom, who proclaimed himself king in Hebron, was God's exercise of judgment on David because of his adultery.
19. David accepted Shimai's curses against him as coming from the Lord (2 S. 16:5-12).
20. Despite the fact that God was punishing David because of his sin, he did not want to dethrone or kill him. Also, despite the fact that Absalom wanted David dead to take his place, David did not desire his death.
21. David had a number of responsibilities as king of Israel. After swearing to them to repair the harm that Saul had caused them, David had a legal obligation to accept their demand for revenge by the sword (2 S. 21:6). In Old Testament times, an entire family was responsible for the crimes committed by one of its members.