



CHRISTIANITY WITHOUT THE RELIGION

BIBLE SURVEY

THE UN-DEVOTIONAL

2 SAMUEL

Week 1

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Before You Begin Your Journey...

The story of 2 Samuel begins at a pivotal point in Israel's history. Saul and his son Jonathan are dead. Saul had secured Israel as a sovereign kingdom, but had failed as a spiritual leader of his people.

A new monarch is about to ascend the throne. He seems to be plagued with the kinds of faults that are common to all humans. Yet because of his abiding faith in God, David is destined to be a temporal and spiritual leader unmatched in Israel's history.

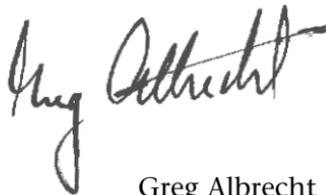
David finishes work Saul could not do. He establishes his capital at Jerusalem, bringing new focus to a nation that had lacked cohesion since the time of Joshua. He improves Israel's political and economic status among the surrounding countries, paving the way for the prosperity Israel would enjoy during the reign of Solomon. He brings renewal and revival to Israel's worship.

Yet through all these accomplishments, we continue to see David as a flawed human being. The story of 2 Samuel is woven with sub-plots of intrigue, violence, murder and insurrection. From all appearances, the reign of David was not unlike that of many other leaders and rulers, ancient or modern.

The heart of this story, however, transcends the mundane occurrences of time, place and politics. The heart of the story is the promise made by God to David, a promise that has never been made to any other king of any other nation. God promised David that his descendants would always sit on the throne of Israel (2Sa 7:8-17). It might have been difficult for David to understand the full meaning of those words, much less the kings who wore David's crown over the next few centuries. But as we read the Bible through a

Christ-centered lens, you I can understand them. Not only can we understand, we can know the King of kings in whom God's promise is fulfilled.

And in Him, we can receive the rich blessings of that same promise.

A handwritten signature in black ink, reading "Greg Albrecht". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

Greg Albrecht
President, Plain Truth Ministries

How to use the CWR Bible Survey...

1—Read and study at your own pace. This is a devotional. It is designed to help you consider and ponder the great truths of God's written revelation. It is designed to help you worship and come to know God. We plan to cover the entire Bible in 43 volumes, and while that sounds like a long time, don't be in a hurry. Take your time! Even though each volume is divided into bite-size daily lessons, you may want to take two days on each "daily" lesson.

2—We suggest you set aside a special time for the *CWR Bible Survey* every day. We recommend allowing 30-45 minutes, but even if you can only spare 15 minutes, try to make it part of your regular schedule. You will find that the *CWR Bible Survey* will be an invaluable resource for facing your daily challenges.

3—You will need a good Bible. This might be an excellent time for you to consider purchasing a study Bible. Plain Truth Ministries has reviewed many of the study Bibles that are available, and in cooperation with Thomas Nelson and Zondervan, we are pleased to be able to offer two superb study Bibles that will be an excellent resource and help to you. Please see the back pages of this book for more details.

4—Always read the assigned passage of the daily lesson in your Bible first. Each daily lesson builds upon the portion of the Bible being covered that day. You may want to begin by praying about what God has in store for you as you read, and then look at the questions and background information.

5—Consider the format of each daily lesson. Almost every daily lesson will include:

- **Opening Up to the Word** —a section designed to help you open your mind to the teaching God has inspired.
- **Digging Into the Word**—this section will encourage you to get your nose into the Bible and think deeply about what it says.
- **Living Out the Word**—here you will be challenged to consider the practical implications for your life. How does this passage help you live?

•**Window On the Word**—will offer key insights to help you more clearly understand the daily Bible passage.

6—After you finish the daily lesson, take some quiet time. You may simply think, look out the window, take a walk, or even get down on your knees. But use this time to let this daily lesson sink in. Ask God to show you what he wants you to understand from your reading and study.

7—Consider the *CWR Bible Survey* for small groups in which you may be involved. Tell your friends about it. If you are involved in a small group that meets for prayer and Bible study, introduce your group to it. Many are seeking an easy-to-read guide to help them understand the Bible and to help them know God. The *CWR Bible Survey* can do that!

•**Abbreviations Used in the *CWR Bible Survey***—

Genesis	Ge	Nahum	Na
Exodus	Ex	Habakkuk	Hab
Leviticus	Lev	Zephaniah	Zep
Numbers	Nu	Haggai	Hag
Deuteronomy	Dt	Zechariah	Zec
Joshua	Jos	Malachi	Mal
Judges	Jdg	Matthew	Mt
Ruth	Ru	Mark	Mk
1 Samuel	1Sa	Luke	Lk
2 Samuel	2Sa	John	Jn
1 Kings	1Ki	Acts	Ac
2 Kings	2Ki	Romans	Ro
1 Chronicles	1Ch	1 Corinthians	1Co
2 Chronicles	2Ch	2 Corinthians	2Co
Ezra	Ezr	Galatians	Gal
Nehemiah	Ne	Ephesians	Eph
Esther	Est	Philippians	Php
Job	Job	Colossians	Col
Psalms	Ps	1 Thessalonians	1Th
Proverbs	Pr	2 Thessalonians	2Th
Ecclesiastes	Ecc	1 Timothy	1Ti
Song of Songs	SS	2 Timothy	2Ti
Isaiah	Isa	Titus	Tit
Jeremiah	Jer	Philemon	Phm
Lamentations	La	Hebrews	Heb
Ezekiel	Eze	James	Jas
Daniel	Da	1 Peter	1Pe
Hosea	Hos	2 Peter	2Pe
Joel	Joel	1 John	1Jn
Amos	Am	2 John	2Jn
Obadiah	Ob	3 John	3Jn
Jonah	Jnh	Jude	Jude
Micah	Mic	Revelation	Rev

2 SAMUEL

The Reign of
King David

Introduction to 2 Samuel

Authorship: According to the Talmud, Samuel was the author of the first part of the book we know as 1 Samuel (ch. 1-24). After the death of Samuel (1Sa 25), God may have used the prophets Nathan and Gad to compose the remainder of 1 and 2 Samuel, as indicated in 1 Chronicles 29:29. There is a lively, eyewitness quality to the reporting, as Nathan and Gad were close to the events described (1Sa 22:5; 2Sa 12). The possibility of multiple authors can help us consider the nature of the Bible—how God inspired human authors and how human authors expressed their own perspectives and life realities as they recorded events and teachings.

Date: The eyewitness quality and geographic accuracy suggest that this book was written not long after the events it describes—approximately 1025-900 B.C.

Setting and purpose: The book of 2 Samuel continues the theme of the rise and development of the Israelite monarchy from the death of Saul through most of David's reign. David cements the unity of the 12 tribes and welds them into an empire, which he will turn over to his son, Solomon.

Distinctive features: The book of 2 Samuel is divided into three main parts: the Triumphs of David (ch. 1-10); the Troubles of David (ch. 11-20) and an Appendix, looking back at some important details of David's career (ch. 21-24).

Key themes include:

- **The Davidic Covenant** (7:12-16)—amplifies the promise God made to Abraham that his seed would be a great nation (Ge 12:2). God promises David an eternal throne, an eternal house and kingdom, a promise Christians see fulfilled in Jesus Christ (Lu 1:32-33).
- **The Kingdom of God**—a message enunciated from the beginning of the Old Testament—that God's kingdom is sovereign and that he rules in the affairs of men. The administration of God's rule through chosen human representatives is anticipated in several passages, notably Genesis

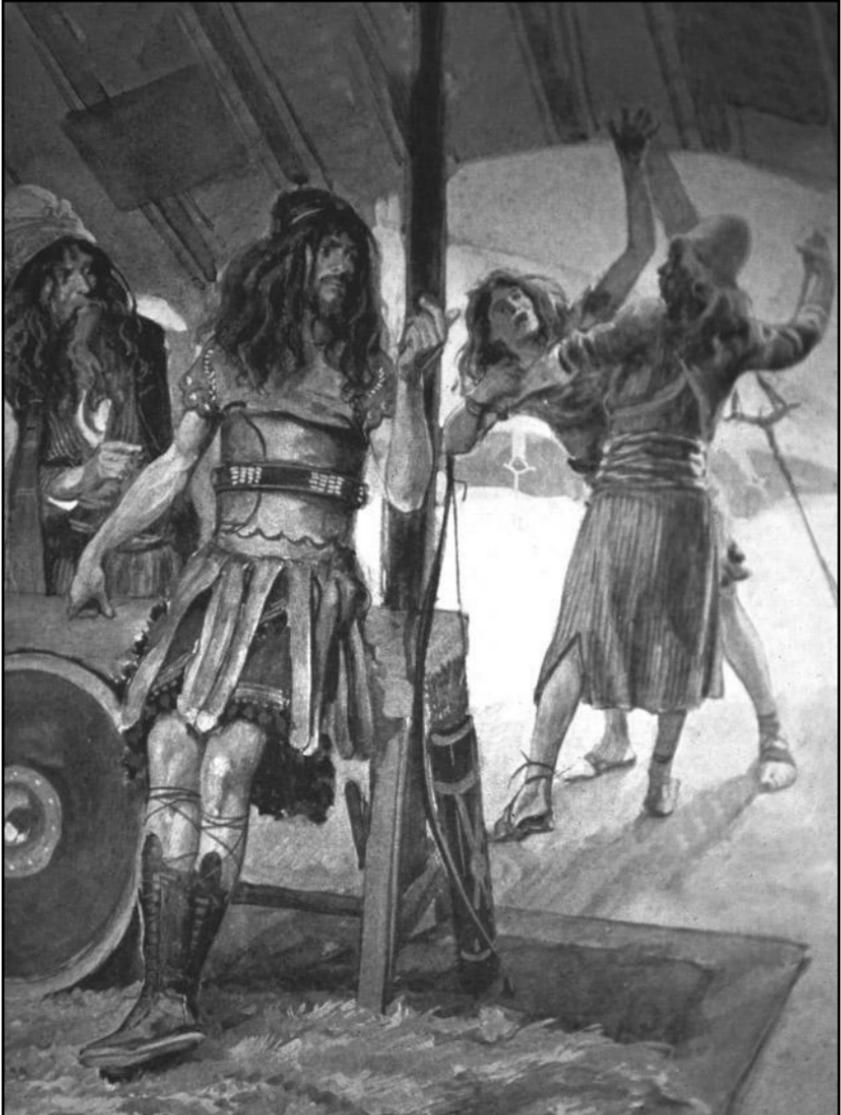
17:5-7; 35:11; 49:10; Numbers 24:17 and Deuteronomy 17:14-20. In 1 Samuel God allowed Israel to have an anointed king, but he also deposed that same king (1Sa 15:26, 28). In 2 Samuel we continue to see examples of God's divine oversight. David inquires of the Lord in 2:1; the formal anointing of David is done "before the Lord" (5:3); it is the Lord who gives David victory (8:14) and the Lord "sent Nathan" to rebuke the adulterous king (12:1).

- **The Effects of Sin.** The Bible is hard on its heroes. One of the tragedies of 2 Samuel is the way David's polygamy and adulteries take their toll. David's son Amnon is murdered. Another son, Absalom, temporarily deposes David from the throne. The narrative of 2 Samuel illustrates the truth that human beings reap what they sow (Gal 6:7).

- **The Rise of Zion.** Jerusalem, the city of David comes to the fore. We read how David's men took the former Jebusite stronghold (5:6-15). From now on the names *Zion*, *Jerusalem* and *City of David* will feature prominently in the biblical story.

Reading outline:

Day	Text	Theme
1-4	2 Samuel 1:1-4:12	David Becomes King of Judah
5-10	2 Samuel 5:1-10:19	David Becomes King of All Israel; His Military Victories
11-12	2 Samuel 11:1-12:14	David and Bathsheba
13-24	2 Samuel 12:15-20:26	Family Turmoil; Absalom's Revolt
25-30	2 Samuel 21:1-24:25	The Later Years of David's Reign



“Then David called one of his men and said, ‘Go, strike him down!’ So he struck him down, and he died.”

2 Samuel 1:15

How the Mighty Have Fallen

DAY 1

2 Samuel 1:1-27

Can you remember a time when your nation or community received the news of some deep or embarrassing tragedy or defeat? How did you feel?

1. 1 Samuel 31 described the death of Saul. Chapter 1 of 2 Samuel is an in-depth version of these same events. What were the details of Saul's tragic end (vs. 1-10)?
2. Of what ethnic group was Saul's suicide accomplice (v. 8)? Is there any irony in this?
3. What had Saul been ordered to do to these people (1Sa 15:1-3)? This interesting turn of events is a thread connecting the two books of Samuel. How did David feel about this grisly assisted suicide (vs. 11-16)?
4. David's lament for Saul and Jonathan is one of the most well-known poem-songs in literature (vs. 17-27). In light of what went on before, what is so extraordinary about verse 23?

This is one of Israel's darkest hours, yet David takes the time to absorb the situation and carefully pay tribute to those who had gone before him. Have you ever given support to anyone who was under attack?

*Verse 18 mentions that this event is also recorded in another scroll called the **Book of Jashar**. Some wonder if this was one of the so-called "lost books" of the Bible. We might conclude that God insured that we would have all the books of the Bible we need. The scribes who had charge of the text for over a thousand years were scrupulous about what was considered part of the canon and what was not. Other books such as The Book of the Wars of the Lord are in the same category. They are cited by the biblical writer as cross-references to an event's veracity. Some radical interpreters have tried to intimate a **homosexual relationship** between David and Jonathan based on verse 26, but David was not implying this. He simply meant that Jonathan's friendship was deeper and more profound than those he had experienced with women.*

OPENING

up to the Word

DIGGING

into the Word

LIVING

out the Word

WINDOW

on the Word

DAY 2

Civil War and Blood Sport

2 Samuel 2:1-32

OPENING
up to the Word

Has your patience ever been tested with news of a promotion or advancement being delayed?

DIGGING
into the Word

1. What was David's first action as uncontested leader of Israel (v. 1)? Hebron, in the region of Mamre, was associated with Abram (Ge 13:18). Which tribe was the first to rally to David and formally anoint him as king (vs. 1-4)?
2. What did David say to the men of Jabesh Gilead (vs. 4-7)?
3. How did Abner, Saul's former commander-in-chief, provoke civil war (vs. 8-11)?
4. "Blood sport" is nothing new. How did Abner get more than he bargained for (vs. 12-25)? How did Abner set up future tension between himself and David's lieutenant, Joab (vs. 22-23)?
5. Abner called a truce (vs. 26). But what were his losses compared to Joab's (vs. 30-32)?

LIVING
out the Word

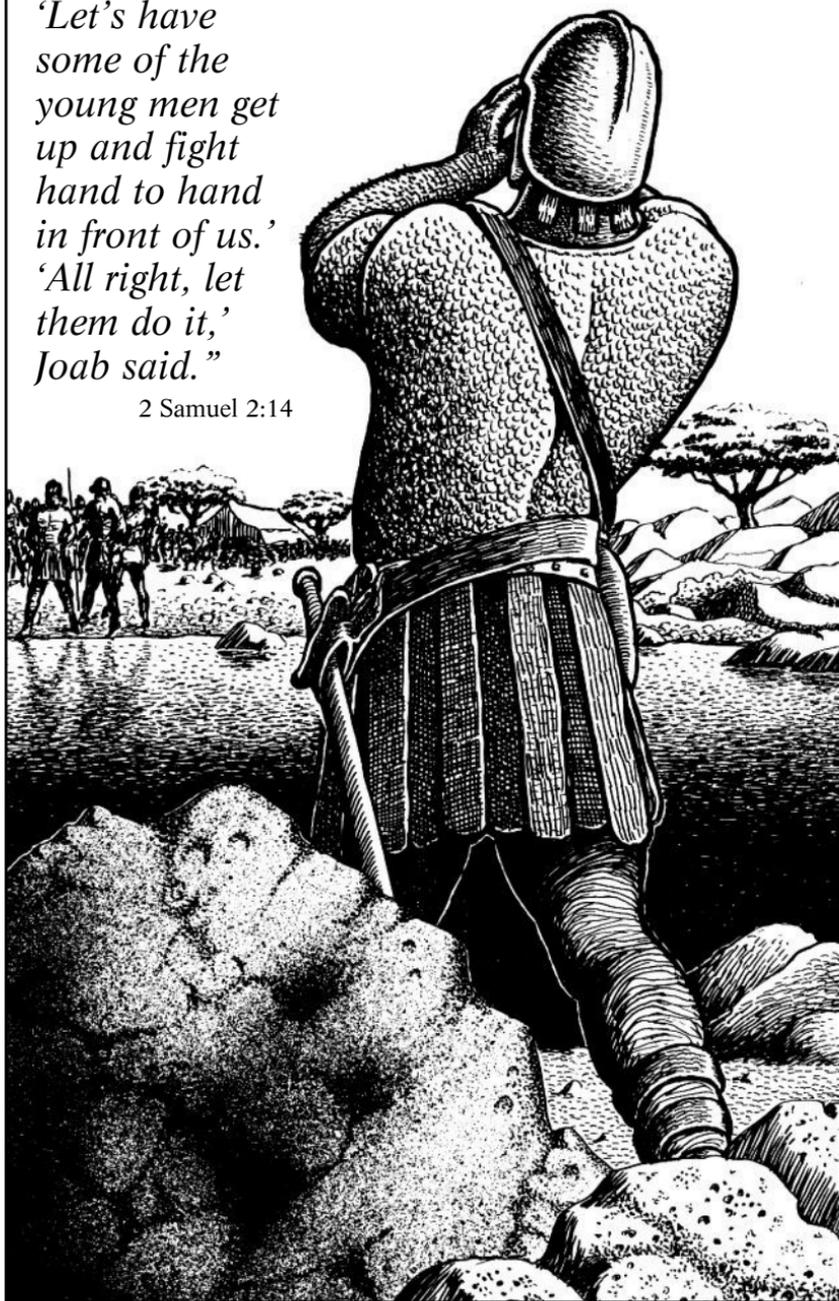
1. Do you think David was hypocritical in his overtures to the men of Jabesh Gilead? How could his actions be seen as a master-stroke of diplomacy as well as an act of compassion? Have you ever been accused of having mixed motives?
2. Proverbs says that contention comes by pride. Do you feel that these warriors acted primarily out of pride more than they did out of duty and honor?

WINDOW
on the Word

The **pool of Gibeon**, the site of Abner and Joab's deadly games, is seven miles northwest of Jerusalem. It is 37 feet in diameter and 35 feet deep, with a circular staircase leading to a stepped tunnel that plunges down another 45 feet to the water chamber. The site has been called Helkath-hazzurim ("the field of sword edges") to commemorate the bloody contest.

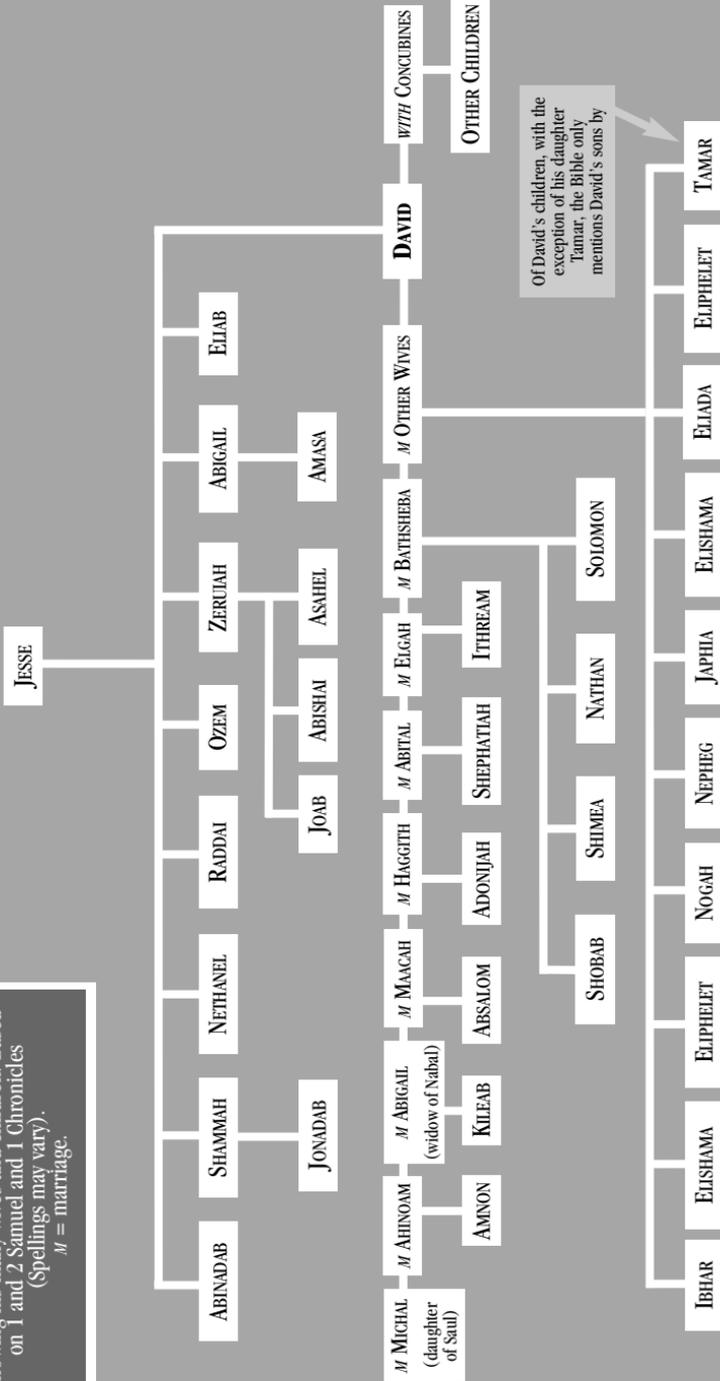
*“Then Abner
said to Joab,
‘Let’s have
some of the
young men get
up and fight
hand to hand
in front of us.’
‘All right, let
them do it,’
Joab said.”*

2 Samuel 2:14



THE FAMILY OF DAVID

Showing his many wives and children. Based on 1 and 2 Samuel and 1 Chronicles (Spellings may vary).
M = marriage.



Of David's children, with the exception of his daughter Tamar, the Bible only mentions David's sons by

Coup and Counter-Coup

DAY 3

2 Samuel 3:1-39

What experiences have you had with an uncooperative person?

1. How does the narrative describe David's patient rise to supremacy in Israel (v. 1)?
2. How many wives did David have by this time (vs. 2-5)?
3. How did Ish-Bosheth, Saul's son, offend Abner (vs. 6-11)? What did Abner do next (vs. 12-13)? Who else got involved (vs. 13-16)?
4. Abner relished his new role as kingmaker (vs. 17-21), but his bid for power came to an abrupt end. How did it happen (vs. 22-27)? What was David's reaction (vs. 28-39)?

1. We are told in Romans 12:19 that revenge is a prerogative of God himself. Can you remember a time recently when you have "let someone off the hook?"
2. Does Joab remind you of anyone you know? Have you ever been on the receiving end of revenge?

*This chapter begins naming the **sons born to David** while at Hebron. Eleven other sons were born in Jerusalem (5:13-16). The **six wives** mentioned in this chapter reflect a common practice in ancient times—noble women were used as pawns to cement military pacts with foreign nations. The marriage with **Maacah**, daughter of Talmai, king of Geshur was a move by David to counter the northern tribes' loyalty to Saul. **Geshur** was a prominent city in Syria, northeast of the Sea of Galilee. David's marriage to Maacah produced **Prince Absalom**, who would become one of the greatest heartaches in David's life. David paid dearly for his polygamous ways, and so did his country. Assuming David's multiple wives as an illustration of the degree to which he was enslaved to sexual passion, this lack of restraint may foreshadow his disastrous affair with Bathsheba.*

OPENING

up to the Word

DIGGING

into the Word

LIVING

out the Word

WINDOW

on the Word

Slaughter of an Innocent

2 Samuel 4:1-12

OPENING
up to the Word

Do you live in a violent or unstable part of the world? How do you meet the challenges it poses?

DIGGING
into the Word

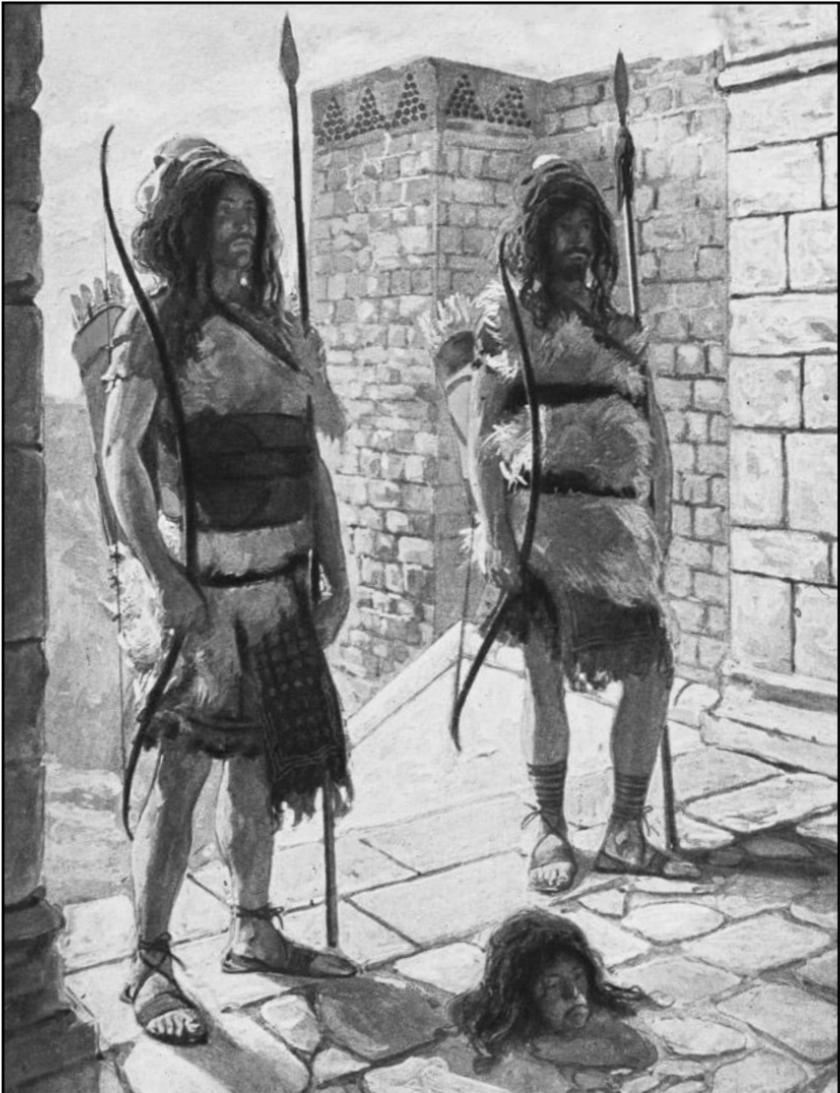
1. Who were Baanah and Rechab (vs. 1-3)?
2. Who was Mephibosheth (v. 4)?
3. What treacherous deeds were carried out by the Benjamites (vs. 5-8)?
4. What was David's reaction (vs. 9-12)?

LIVING
out the Word

One commentator writes, "The strength of David's character at this time is clearly illustrated in his refusal to rejoice over the murders of his enemies, Abner and Mephibosheth." Do you agree? Some see David's actions here as politically motivated maneuvers. If so, we have to admit that they were successful—David became known for his mercy, a trait few kings have displayed across history.

WINDOW
on the Word

*Though they themselves were guilty of reprehensible atrocities, the Hebrews in general abhorred cold-blooded, **premeditated murder**. "Innocent blood" was a phrase linked to the taking of innocent life. The sailors throwing Jonah overboard asked God not to hold them accountable "for killing an innocent man" (Jnh 1:14). Even in those violent times there was still a basic respect for human life. It had been part of the **Noachian Covenant** that life was considered so valuable as to require another life in return (Ge 9:6). There were standards of decency and morality from ancient times, even though civil wars and unceasing battle led to atrocity and the debasement of human behavior. Note, however, that David had no hesitation punishing these assassins. As king, he repeatedly tried to separate himself from senseless slaughter.*



“They brought the head of Ish-Bosheth to David at Hebron and said to the king, ‘Here is the head of Ish-Bosheth son of Saul, your enemy, who tried to take your life. This day the Lord has avenged my lord the king against Saul and his offspring.’”

2 Samuel 4:8

A Capitol Idea!

2 Samuel 5:1-25

OPENING
up to the Word

Have you ever visited the capitol of your nation, state or province?

DIGGING
into the Word

1. David was anointed by all the tribes. How was God involved in this process (vs. 1-5)?
2. Who were the original inhabitants of Jerusalem (vs. 6-8)? What was the city then renamed (v. 9)?
3. What was the source of David's amazing triumphs (vs. 10-12)?
4. Were the Philistines still considered a military threat to Israel (vs. 17-18)? What was David's usual tactic before fighting a battle (v. 19)?

LIVING
out the Word

1. While the practice of one central headquarters office or capitol city has obvious advantages, are there any disadvantages, especially when centralized authority is used in a spiritual endeavor?

WINDOW
on the Word

*Jerusalem is one of the most famous cities in history, high in the Judean hills about 30 miles east of the Mediterranean and about 18 miles west of the Dead Sea. Three deep ravines surrounded the city making it a good fortress in ancient times. Jerusalem was on the border between Benjamin and Judah, thus making it a shrewd diplomatic choice to help ease tensions between those two prominent tribes. Some consider David's choosing of Jerusalem the most important political move of his career. The reference here to the **fortress of Zion, the city of David** introduces powerful new theological themes for the rest of Israel's history. Prophets and poets, singers and homesick exiles would come to idealize and memorialize Jerusalem as the physical incarnation of the chosen people's hopes, never better expressed than in the poignant words, "If I forget you, O Jerusalem, may my right hand forget its skill. May my tongue cling to the roof of my mouth if I do not remember you, if I do not consider Jerusalem my highest joy" (Ps 137:5-6). Isaiah 52:1 describes Jerusalem as "the Holy City" and it is still known by that name today.*

Jerusalem in the Time of David

FUTURE SITE OF
SOLOMON'S TEMPLE
called "Threshing Floor of
Araundah" (2 Sa 24:16)
or "Mt. Moriah"
(Ge 22:2; 2 Ch 3:1).

KIDRON VALLEY

Area
between
the two
hills called
"Supporting
Terraces" or
"Millo"
(2 Sa 5:9)

Mount
of
Olives

TYROPOEON VALLEY

City of
David
also called
"Fortress of
Zion" (2 Sa 5:7)

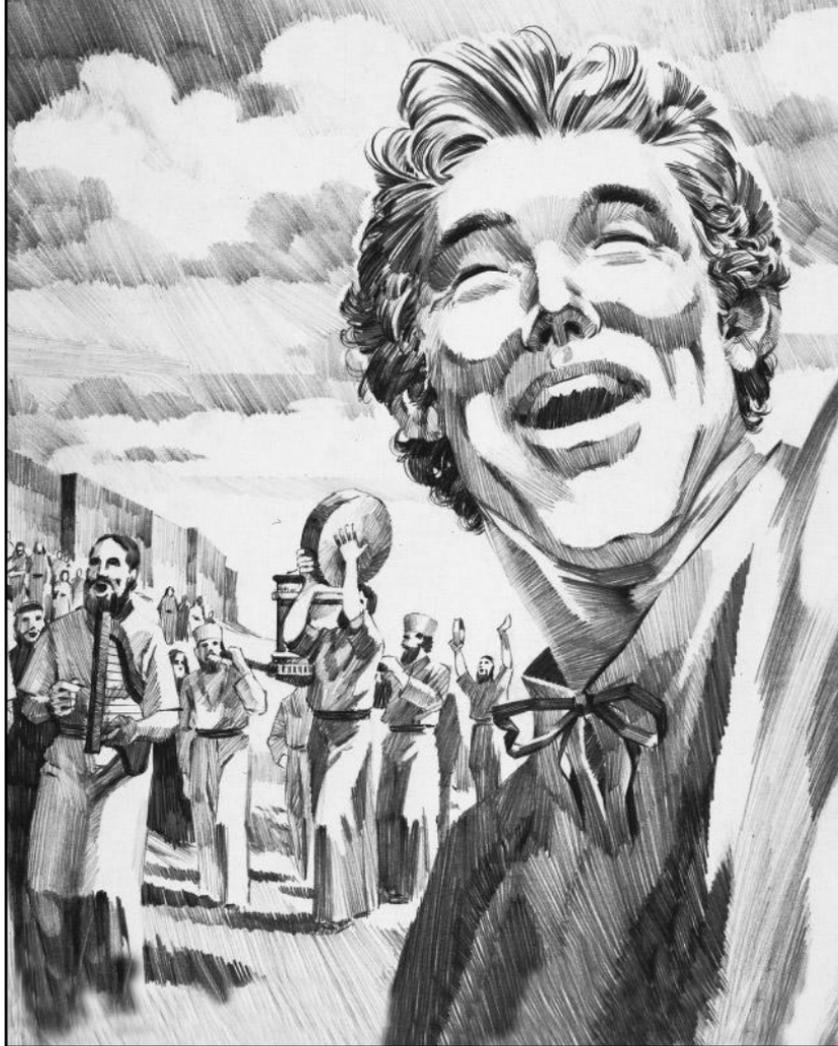
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VALLEY of HINNOM

*“David, wearing a
linen ephod, danced
before the Lord with
all his might...”*

2 Samuel 6:14



One for the Record Books

2 Samuel 6:1-23

Can you remember the greatest day of your life?
What made it so?

1. What was so special about the Ark (vs. 1-2; see also Ex 25:10-22 and Heb 9)? What was it symbolic of (Jos 4:4-18)?
 2. David wanted to honor this unifying symbol of the nation. What problem arose (vs. 3-8)?
 3. How did the situation resolve itself (vs. 9-15)? What was David's attitude at this time?
 4. Why did David respond to Michal's criticisms as he did (vs. 21)?
-

1. Moving the Ark into Jerusalem has been considered by some to be the peak moment in Israel's history. Have you ever publicly demonstrated your emotions during a great moment in your life? Were you ever criticized for it?
2. The death of Uzzah, for trying to steady the Ark, raises the question of God's justice and mercy. God had clearly specified how the ark was to be moved. It was to be carried by the sons of Kohath (Nu 4:1-14), and not to be touched (Nu 4:15). David's anger at himself is explained because in his enthusiasm he had thoughtlessly copied the Philistine practice of placing the Ark on an ox cart (v. 3; 1Sa 6:7-9).
3. Have you ever been excessively corrected or punished for something you felt was a minor issue? How did you react? Was it David's intent to keep God and God's will and instructions foremost in his thinking?

DAY 6

OPENING

up to the Word

DIGGING

into the Word

LIVING

out the Word

Promises, Promises

2 Samuel 7:1-28

OPENING
up to the Word

Did your parents or guardians ever make an important promise to you when you were young? Did they keep it?

DIGGING
into the Word

1. What prompted David to build a house for God (vs. 1-2)?
2. With whom did he consult (v. 3)? What was the reply?
3. What was God's answer (vs. 12-16)? What was David's response (vs. 18-24)?
4. What was David's motive in requesting God to keep his promise (vs. 25-26)?
5. 1 John 5:14 says that if we ask anything according to God's will, then he will hear us. In what way does David's prayer illustrate this promise (vs. 27-29)?

LIVING
out the Word

Early in his career, it had been said of David the shepherd boy that God looks on the heart—a person's overall attitude (1Sa 16:7). This chapter reveals how much David's basic intention in life was to serve God. David's actions in preserving and housing the Ark were followed by God's generous response to build him an eternal dynasty. Have you experienced God's activity in your life lately?

WINDOW
on the Word

*This is one of the pivotal chapters in the Old Testament because it moves the main action toward its New Testament fulfillment. The **Davidic covenant** described here is a development of the **Abrahamic covenant** of land, national blessings and great dynastic rulers (Ge 12:1-3; 17:15-16). The land promise is amplified and secured in the time of Moses (Dt 30:1-10). Now David is promised an enduring future dynasty—the **House of David**. Christians believe that this promise is fulfilled in David's descendant, the Lord Jesus Christ (Lk 1:32-*