

PITWM VERSE BY VERSE

II SAMUEL

[II Samuel 1](#) [II Samuel 5](#) [II Samuel 7](#) [II Samuel 23](#)

II SAMUEL 1:1-27

[NEXT](#) 5:1-10

SYNOPSIS:

2ND Samuel **1:1-10** David was not apart of the battle where Saul and his sons died, but David returned from Ziglag after slaughtering the Amalekites, and dwelt two days there in Ziglag. On the third day a man (an Amalekite) came out of the camp from the Israelite's army, clothes torn, and dirt on his head as a sign of mourning, and fell to the ground before David in deep respect. David interrogates him: "Where have you come from?" He says he escaped from the camp of Israel. "What is the situation there?" He says the Israelite soldiers ran away from the battle and many people had fallen dead, Saul and his son Jonathan are dead (because of the Philistines). David asked very abruptly: "How do you know that Saul and Jonathan are dead?" And the young man that brought this news began to tell what happened. By chance he happened to be on Mount Gilboa and seen Saul leaning upon his spear and the chariots and horsemen of the Philistines followed hard after him. Saul looked around and saw him and called out to him. He answered and Saul asked him who he was, and the young man said "I am an Amalakite." Saul told him to stand on him, meaning lean over him so the sword can thrust more and kill him for he was in anguish and he still had life in him. When we go back to 1st Sam. 31:3-4, it shows us that the archers overtook Saul and wounded him badly, and Saul took his own sword and fell upon it after his armor bearer wouldn't do it for him. So, if the young man was lying or not, he confessed to killing Saul with the sword by saying *"So I stood upon him and slew him because he was sure that he could not live."* So, he took Saul's crown that was upon his head and his bracelet that was on his arm and brought them to give to David (his lord). This was to prove that Saul had really fallen in the battle.

2ND Samuel **1:11** **Then David took hold on his clothes, and rent them; and likewise all the men that were with him:**—The reaction David took after hearing of the death of Saul and Jonathan was to take hold of and rip away his own clothing as a sign of grief and deep mourning, especially the death of God's man and of his friend.

2ND Samuel **1:12** **And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.** David and his men mourned and wept and fasted for Saul and his best friend Jonathan, and for the people of the LORD, and for the house of Israel; because they were come to their end by the sword.

SYNOPSIS:

2ND Samuel **1:13-16** David's further conversation with the young man, whom he had asked where are you from? answers that he is the son of a stranger, an Amalekite. Well, **"how were you not afraid to stretch out your hand to destroy the Lord's anointed?"** This brings us to 1st Chronicles 16:22 and Psalms 105:15 which says **"Touch not mine anointed, and do my prophets no harm."** This is something David would have never done to Saul even when he had a chance to do this very thing the Amalekite did. David knew that

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

Saul had been chosen by the Lord, and because of the office God placed Saul into, he was to respect the office. Even though he was *"son of a stranger, an Amalekite"*—living in a new land without all the rights and cultural backgrounds of a native citizen, he should have known the seriousness of harming the Lord's anointed, even Saul's armor bearer wouldn't kill him; he killed his own self. David then calls one man over and tells him to strike him (the Amalekite) down, and it was done. He died on the spot, and David says *"your blood be upon my head, for your mouth testified against you, saying I have slain the Lord's anointed."* If he didn't do it, he confessed to it, and David took him at his word.

2ND Samuel 1:17 And David lamented with this lamentation over Saul and over Jonathan his son:— The word *"lament"* is a song or psalm of mourning. This is what David did: he composed a poem for the king and his son ((Saul and Jonathan) in which he mourned over. Even though Saul had caused so much trouble for David, David chose not to hate Saul, but to show respect unto him. He chose to ignore the times Saul had tried to attack him. David was an excellent musician, and he sang or spoke expressions of deep mourning over the deaths of Saul and his best friend Jonathan.

2ND Samuel 1:18 (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)— David gave orders to teach the children of Judah this song of lament. It came to be known as the Song of the Bow and written in the *"Book of Jasher."* *"Jasher"* means *"upright, right standing, and righteous."* The Book of Jasher is translated in the *"Book of Righteousness"* as it is in the Septuagint (a translation of the Old Testament from Hebrew into Greek) into a collection of poems.

2ND Samuel 1:19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!— *"The beauty of Israel"* refers to Saul and Jonathan. They were *"killed upon thy high places"* meaning the mountain of Gilboa (the place they died), for great soldiers have died in the battle, and Saul and Jonathan were the mighty who had fallen!

2ND Samuel 1:20 Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Don't announce this news in Gath. Don't declare it in the streets of Ashkelon, lest the Philistine daughters rejoice, and lest the daughters of the uncircumcised (Philistines) will have victory.

2ND Samuel 1:21 Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. David speaks to the mountains of Gilboa: *"Don't let any dew on the mountain, neither rain come upon the mountains or their fields of offerings, for the shield of the mighty is vilely cast away, (dishonored, stained, defiled) which is the shield of Saul, as though he had not been anointed with oil."* On the mountains of Gilboa was where the battle was fought, and Saul was defeated and died, and David is really grieving over this place to where he doesn't want God to prosper it.; the warrior's shield he held was vilely dishonored; the shield of Saul was never to be anointed with oil again by him.

2ND Samuel 1:22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. The actions they took to achieve victory were from the shed blood of the slain, from those owning great wealth or from the flesh of the strong and mighty. The bow of Jonathan didn't return back, and Saul's sword hit its mark; each shedding blood.

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

2ND Samuel **1:23** **Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.** This seemed to say that Saul and Jonathan were able to get along with each other. In 1st Samuel 19:3-5 Jonathan was able to commune with his father Saul, and verse 6 Saul was able to hear and heed what Jonathan was trying to get over to him. In battle they fought side by side on Mount Gilboa and not divided. And in their death they died the same day. Saul and Jonathan were swifter than eagles, and stronger than lions illustrating animal agility and strength that's powered to stay on course.

2ND Samuel **1:24** **Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.** Saul had clothed the daughters of Israel with vibrant colors: scarlet (crimson, ruby red, burgundy, cherry) with other delights; ornaments of gold worn upon their apparel, but now David tells the daughters of Israel, it was not a time to rejoice, it's time to weep over Saul.

2ND Samuel **1:25** **How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.** This is said again in David's poem and song. *"How are the mighty fallen in the midst of the battle!"* This again speaks of Saul and Jonathan in battle against the Philistines, for David is truly sad over the death of his best friend Jonathan killed in the high places (Mount Gilboa), so he laments (mourns).

2ND Samuel **1:26** **I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.** He is distraught over his faithful friend that he called brother; treated him like his own brother; affirming their deep friendship and how agreeable Jonathan had been toward him, helping him, talking with him, and being there for him. Jonathan, the Prince realized that David would be king and not he. However, it didn't weaken his love for David. Jonathan's love was more wonderful, passing the love of women. He can say that his wife Michal helped him get away from her father, but lied on him in the process. But later he had many wives and women in his life.

2ND Samuel **1:27** **How are the mighty fallen, and the weapons of war perished!**— To conclude the poem or song he sings, "How the mighty Saul and Jonathan have fallen with their weapons of war that came to an end.

SUMMARY:

The reaction David took after hearing of the death of Saul and Jonathan was to take hold of and rip away his own clothing as a sign of grief and deep mourning. David and his men mourned and wept and fasted for Saul and his best friend Jonathan, and for the people of the LORD, and for the house of Israel because they were come to their end by the sword (**1:11-12**).

David composed a poem expressing deep mourning over the deaths of the king and his son. He gave orders to teach the children of Judah this song of lament and it's written in the *"Book of Jasher"* (**1:17-18**).

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

"The beauty of Israel" refers to Saul and Jonathan *"killed upon thy high places"* meaning the mountain of Gilboa (the place they died), for great soldiers have died in the battle, and Saul and Jonathan were the mighty who had fallen! They were not to announce it out in the streets where the Philistine daughters would rejoice over it and have victory. He talks about the mountains of Gilboa, the blood of the slain, how lovely and pleasant were the lives of Saul and Jonathan, tells the daughters of Israel to weep over Saul. *"How are the mighty fallen in the midst of the battle! O Jonathan."* He speaks of how distraught over the death of his faithful friend that he called brother; treated him like his own brother; and affirming their deep friendship. To conclude the poem or song of lament: *"How the mighty Saul and Jonathan have fallen along with their weapons of war that came to an end" (1:19-27).*

[TOP](#)

2nd Samuel **5:1** **Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.** Representatives of all the tribes of Israel came to David at Hebron and gave unto him their pledge of loyalty. The nation was to be united under David. They proclaimed: *"We are thy bone and thy flesh"* meaning they would be blood brothers.

2nd Samuel **5:2** **Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.** As they thought about the past when Saul was king, they knew that it was David who led them out and brought in Israel. It was the Lord that said to David at the time he was anointed by Samuel *"Thou shalt feed my people Israel, and thou shalt be a captain over Israel"* meaning David would be shepherd over the people Israel—feeding and tending the flock (sheep), and would become the leader over Israel.

2nd Samuel **5:3** **So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.** Now, all the elders of Israel came to the king at Hebron, and David made a contract; a covenant; an agreement before the Lord with the leaders of Israel. And they anointed him king of Israel. This is the third time David had been anointed. First by Samuel (1Sam.16:13), then by the people of Judah (2Sam.2:4), and now by the elders of the tribes (2Sam.5:3).

2nd Samuel **5:4** **David was thirty years old when he began to reign, and he reigned forty years.**

2nd Samuel **5:5** **In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.**

By this time David had turned 30yrs old when he began his reign, and reigned for 40yrs. David had to wait patiently for the promise of God. ¹He had waited many years for this to happen. But David did not try to make it happen. He trusted God when the situation with Saul was very difficult. In the end, God worked everything out. He had to patiently wait for the fulfillment of God's promises. And in Hebron David reigned over Judah 7yrs and 6mos. And in Jerusalem, David reigned 33yrs over all Israel and Judah. Totaling 7.6+33= about 40yrs.6mo. David was a man after God's own heart!

2nd Samuel **5:6** **And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.** The Jebusites were a Canaanite tribe who had never been expelled from the land. And they were still in possession of Jerusalem at the time of David's kingship. They refused to surrender because of their superior fortification. The fortress of Jerusalem was located upon a high ridge near the center of the united Israelite kingdom. The Jebusites had a clear military advantage and boasted of their security behind the impregnable walls of Jerusalem. The blind and the lame are mentioned because the defense was considered so effective that the city could be defended by cripples

¹ <https://www.easyenglish.bible/bible-commentary/2samuel-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

without need for strong soldiers. A better translation: *"You will not come in here, for the blind and the lame will ward you off."* Because of its strange strategic advantages, David made Jerusalem his capital. He conquered Jerusalem by discovering and attacking their weakest point. Only in God are we truly safe and secure. Anything else is false security. They really thought that David (God's king) couldn't come in there

2nd Samuel **5:7** **Nevertheless David took the strong hold of Zion: the same is the city of David.** The Jebusites were no match for David. Yes, he and his troops took down the strong hold of Zion that the enemy thought was not penetrable, and what they thought they had a hold on. It changed from stronghold of Zion, to now called the city of David.

2nd Samuel **5:8** **And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.** The *"gutter"* was a shaft 40ft deep connecting to a water tunnel that led outside the walls to a water supply. David tells his troops that whoever can get up to the gutter, and kill the Jebusites, the lame, and the blind that are hated of David's soul, he is the one who shall be chief and captain. Well, this sounds like incentives for his men to step up into the ranks or this is just a plain bribe. They would have to go through the water tunnel (underground passage). They began to say: *"The blind and the lame shall not come into the house; enter the palace."* They were pumped up!

2nd Samuel **5:9** **So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.** David then dwelt in the stronghold (fort) calling it the city of David, his headquarters. Then beginning at the old Millo section of the city, he built northward toward the present city center which means he built the city around the stronghold. He started at the place where they had made the land level. Millo meant *"fill or filling"*.

2ND Samuel **5:10** **And David went on, and grew great, and the LORD God of hosts was with him.** So, David became greater and greater, for the Lord God of heaven was with him.

SUMMARY:

Representatives of all the tribes of Israel came to David at Hebron and gave him their pledge of loyalty. The nation was to be united under David. They proclaimed: *"We are thy bone and thy flesh"* meaning they would be blood brothers. As they thought about the past when Saul was king, they knew that it was David who led them out and brought in Israel. And it was the Lord that said to David at the time he was anointed by Samuel *"Thou shalt feed my people Israel, and thou shalt be a captain over Israel"* (**5:1-2**).

Now, all the elders of Israel came to the king at Hebron, and David made a contract; a covenant; an

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

agreement before the Lord with the elders of Israel. And they anointed him king of Israel. By this time David had turned 30yrs old when he began his reign, and reigned for 40yrs. In Hebron David reigned over Judah 7yrs and 6mos. And in Jerusalem, David reigned 33yrs over all Israel and Judah (**5:3-5**).

David now led his troops to Jerusalem to fight against the Jebusites, a Canaanite tribe who lived there. They told David that he will never come in there, even the blind and the lame could keep him out. They thought David couldn't get in. Nevertheless David took the strong hold of Zion: the same is the city of David. So, when the insulting message from the defenders of the city reached David, he told his troops to go up through the water tunnel into the city, and whoever can get up to the gutter and destroy the Jebusites, the lame, and the blind, that are hated of David's soul, he is the one who shall be chief and captain. They began to say: *"The blind and the lame shall not come into the house; enter the palace."* David then dwelt in the stronghold calling it the city of David, his headquarters, building around from Millo to inward (**5:6-10**).

[TOP](#)

INTRODUCTION:

Samuel, the prophet is the author of 1 Samuel, but not 2 Samuel. The author is not known. The purpose of 2 Samuel is to record the history of David's reign. David had just brought the Ark of the Covenant back to Jerusalem which brought great leaping and dancing within him. ²God's covenant with David makes this one of the great chapters of the Bible. God promised a king and a kingdom to come in the line of David. God confirmed this promise with an oath (Psa. 89:34-37).

2ND Samuel 7:1 **And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies;**— This chapter begins with David sitting in his house. David had conquered all the nations that were around Israel, for God had caused him to live in peace; resting from his enemies.

2ND Samuel 7:2 **That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.** During David's rest, he sees the ark of God in a tent /curtains. He was living in a palace and no doubt he spared no expense, mentioning cedar, an expensive wood grown from the trees of Lebanon which is often used as a symbol of "strength." However, the ark of God dwelled within curtains. The design of the first Tabernacle or tent came from God and was given to Moses, but now the ark of God is within temporary curtains. David is not only a ruler but a shepherd who has a heart for his God! He wanted to honor God in a better way! His intention was to build a temple for God. A plan begins to formulate in his mind as to how he could do this. David was very careful to do nothing without consulting the priest/prophet, Nathan. Nathan was an important link here in communicating the "Will of God" and plays an important role elsewhere as well.

2ND Samuel 7:3 **And Nathan said to the king, Go, do all that is in thine heart;**— So David calls Nathan the prophet, and outlines his intentions. Nathan hastily consents, thinking that David's plan to build such a house will be pleasing to God. **...for the Lord is with thee**— Apparently Nathan gave his approval because he saw nothing wrong with the idea until the Lord came to him.

2ND Samuel 7:4 **And it came to pass that night, that the word of the Lord came unto Nathan, saying,**— God reveals His Word and Will to Nathan in a dream or vision at night. Apparently Nathan spoke too quickly about what God would say about building a temple for Him. We have to be careful in speaking too soon about a matter and not conferring with God.

² <http://www.family-times.net/commentary/ii-samuel-7/>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

2ND Samuel 7:5 Go and tell my servant David,— God calls David His servant and a servant does what the master desires. However, ³God doesn't go to David, He goes to Nathan. Nathan is the prophet of God. Prophets are the mouth-piece for God and Nathan should have known better. He makes Nathan go back and correct David. Now Nathan has to say what God really says about the matter of a house for Him.

2ND Samuel 7:5b ...Thus saith the Lord, Shalt thou build me an house for me to dwell in? — The question: *"Shalt thou build me an house for me to dwell in?"* Another translation says: *"Are you the one who is to build Me a temple for My residence?"* And 2 Samuel 7 coincides with the book of 1 Chronicle 17:4 *saying "You are not the one to build me a house to dwell in."* That is what God tells Nathan to tell David. The implication of God asking this question is told to David over in both I Chronicles 22 and 28— *"Because you are a man of blood and a man of war, you cannot build my temple."* You have too much blood on your hands. In fact God says, *"You shed much blood."* Most of David's life has been spilling other people's blood. He is a skilled spiller of blood, and that is not the kind of picture God wants from a king who is going to build His house, a place of rest. It's OK to bring God's people into the land of rest, but David was not a man of rest until now. During all of David's reign as a king he never really had a time of rest but to do what the Lord required of him.

2ND Samuel 7:6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day,— God continues to speak to Nathan telling him that He has not lived in any house since the time that He brought the children of Israel out of Egypt, in Moses' time. All of God's dwellings have been temporary, within curtains. This means God has wandered or had His dwelling in a tent and in a tabernacle.

2ND Samuel 7:7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?— God is saying whenever and wherever He journeyed and moved with the children of Israel—in a pillar of cloud by day and a pillar of fire by night, his dwelling was in a tent/tabernacle.

⁴Tent and tabernacle — These two seem thus to be distinguished, the one may note the curtains and hangings within, the other the frame of boards, and coverings upon it.

Even as He spoke a Word through the smoke coming from the tent, He never commanded or appointed any of the tribes of Israel to build Him a house of cedar. He didn't say at any time, *"Why have you not built me a cedar temple?"* God is the initiator. He always says what He wants, we are the responders.

2ND Samuel 7:8 Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:— God, the Lord of host— the leader of the armies of angels is still speaking to Nathan to remind David that He took him out of the sheepfold from taking care of the sheep, to be a ruler over His people; over Israel. And God

³ <file:///GoldRoom/pbc/pbc.org/dp/roe/0024.html>

⁴ <http://www.christnotes.org/commentary.php?b=10&c=7&com=wes>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

took David from the pasture to the throne; from running to ruling. David had been a shepherd, but now over the flock of God!

2ND Samuel 7:9 **And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.** God let David know that it was He who was with him wherever he went; protecting him from his enemies by cutting them off from his sight. David's name has been made great like the name of great men in the land.

2ND Samuel 7:10 **Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,—** Furthermore or in addition, God says He will appoint or establish a place for His people Israel. God's promise of a Promised Land had already been promised to Abraham. God makes the same promise to us today when He says *"I go to prepare a place for you..."* It was not for David to appoint a place for them to dwell. In the place God prepares, they will not be unsettled anymore; not be disturbed anymore. Again, God is the initiator, meaning He will establish His people in their own place and land; a place where the heathen nations won't afflict them anymore. It will not be as before, namely in the time of bondage in Egypt, by the children of wickedness, but it will be better.

2ND Samuel 7:11 **And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.** From the time when God had appointed judges to be over His people, and now David receives a sense of rest or peace from the battles, God makes known *"Thou shalt not build a house for Me, but I will make a house for thee."* God would increase and maintain the family of David and secure the succession of the throne to his dynasty. It was fulfilled primarily in Jesus Christ, the Messiah.

2ND Samuel 7:12 **And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.** This refers to when David's life expires; when he dies, God will set up David's seed, his son, Solomon who had been born from his body, to take his place as king of Israel. David was the king of Israel only because the Lord had chosen him. And God is the one who will establish, make his kingdom strong, and continue it. But the eternal kingdom will be of the Messiah. This was in of my December 2013 lesson:

Joseph was in the royal line of succession through King Solomon and therefore of David's lineage. Mary was also a descendant of Solomon's brother Nathan. Both Mary and Joseph were direct descendants of King David. Matthew's genealogy gives Jesus' legal or royal lineage through Joseph. Mary's ancestral line is recorded in Luke 3:23-38. Also look at (Matt.1:1, 16, 20; Lk.2:4).

This all boils down to God keeping His covenant promise with David. Salvation would come through David's line through the birth of the Messiah. The Messiah was born a descendant of David.

2ND Samuel 7:13 **He shall build an house for my name, and I will stablish the throne of his kingdom for ever.** David's request was good, but God had other plans of who would build and establish His house! In

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

this, David is to understand that his offspring (2Sam.7:12), Solomon shall build a literal house, a temple dedicated in God's name, and God assures that David's son will reign as king of Israel. The throne of David ended in 586 BC with Zedekiah, the last king of Judah; even Solomon's reign would end, but the line of David continues forever, eternally with Jesus Christ the Son of God having a house forever; a kingdom forever.

2ND Samuel 7:14 **I will be his father, and he shall be my son.** God will carry Himself as a father, with all affection, and He will own Solomon as His son. This was intended both of Solomon, as a type of Christ; and truly of Christ Himself as is evident from Hebrews 1:5. God is able to show an intimate loving relationship with all of us. And we can say He is our Father.

7:14b **If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:**— This would only pertain to Solomon and those who would follow in the lineage of David, except the Messiah who is sinless. God uses the words "I will", meaning He will chastise and correct Solomon with the rod of men; with such rods and stripes as men would correct their children, not to destroy but to correct with love, even using other nations to come against them.

2ND Samuel 7:15 **But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.** God gives an unconditional promise that His mercy will not depart from Solomon as David's predecessor (Saul) whom God removed. It will not be as God did king Saul whose throne was taken and God's glory departed from him. Nobody in Saul's family ever became king after he died. Even though ⁵Solomon did not follow the Lord as David did (1 Kings 11:4), the Lord continued to love Solomon and keep His promise. ⁶Mercies are like streams of water that never dry up.

2ND Samuel 7:16 **And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.** God names three things: house, kingdom, and throne.

- House—household or family, the line of succession to the throne is established forever.
- Kingdom—when all the tribes will be gathered under the Messiah, it will be established forever.
- Throne—the original throne was only temporary but his future throne is eternal; established forever.

The point is: all of this will be established forever! It cannot be broken. It will be fulfilled in Jesus. That's why its forever. He is eternal! It does not mean that there cannot be interruptions, but the final outcome is guaranteed! All is established forever; permanently secured forever. "*Before thee*" means prior to; even before David dies. It's already done.

2ND Samuel 7:17 **According to all these words, and according to all this vision, so did Nathan speak unto David.** Nathan gave David a complete and accurate account of everything he heard and saw in his vision. These words of Nathan, which were actually Words of the Lord through Nathan, encouraged David in several ways:

⁵ <http://www.easyenglish.info/bible-commentary/2samuel-lbw.htm>

⁶ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/8196/eVerseID/8196/RTD/Barnes>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

- God would allow the temple that David wanted, to be built.
- David would not build it; however, it would be built by his son, Solomon.
- The kingdom of David would be an everlasting kingdom forever—through Jesus Christ.

SUMMARY:

David is sitting and taking his rest after conquering all the nations that were around Israel. He talks with the prophet Nathan about him dwelling in a house of cedar while the Ark of God dwells within curtains. And Nathan tells David to go and do what he was thinking about. God comes to Nathan in the night to give him a Word concerning David's desire to build God a temple. Nathan was to tell David that he was not the one to build the temple for He (God) had never lived in a temple. His home had been in a tent ever since He had brought Israel out of Egypt. And as He traveled with Israel, He had never commanded or asked the leaders to build Him a house (7:1-7).

God responds with this message through Nathan. God had to remind David of where He had brought him from to where he is not; from tending sheep to ruler; wherever David went, God was there destroying and protecting his enemies and making his name great like the name of great men in the land. God will be the one to select a place for Israel, planting them where they will not have to move any more or would evil men afflict them anymore, as they did when the judges ruled God's people. Instead, God would be the One to build a house for David (7:8-11).

And when David's life is fulfilled and he is buried with his fathers, God will raise up his offspring, born of his body and establish his kingdom and build a temple for God establishing his throne forever; being a father to him and he a son to God. If he goes wrong, he will chasten him with the rod of men as those who would correct their children. God's lovingkindness shall not depart from him as it was with Saul. Thus David's house, kingdom, and throne shall stand forever. Nathan gave David a complete and accurate account of everything he heard and saw in his vision (7:12-17).

APPLICATION:

Have you ever had to change your plans because the Word of the Lord came to you, whether in thinking or direction? It pays to follow God. It will always keep us on the right track! What we do for Christ will last; just make sure it is His Will!

[TOP](#)

HISTORY:

First Samuel 2 records the song Hannah sang when she brought her son Samuel to serve the Lord at the tabernacle, and 2 Samuel 22 records the song of David after the Lord helped him defeat his enemies (v.1; Ps.18). No matter how dark the days or how painful the memories, we can always praise the Lord. Now, we come to David's last words. In this poem, David did not describe the great things that he had done. But he described what God had done for him.

2ND Samuel 23:1 Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, — At least seventy-three of the psalms in the book of Psalms are assigned to David, but his last one is found only here in 2Sam.23. The phrase *"the last words of David"* means *"his last inspired written words from the Lord."* The psalm may have been written during the closing days of his life, shortly before he died. Since the theme of the psalm is godly leadership, he may have written it especially for Solomon, but it has much to say to all of God's people today.

This ⁷ identifies the speaker as David. It then identifies David through an increasingly grand sequence of appellations. In the first line, he is merely "David." In the second line, he is distinguished by his family ties as *"son of Jesse."* In the third line, the poetry begins to take flight: David is "the man whom God exalted—the anointed one of the God of Jacob—the favorite of the Strong One of Israel" (verse 1c-e). Before the oracle even begins, the poem has given its verdict on David. He is the favorite – the *"darling,"* or *"beloved"* – of the Strong One of Israel.

2ND Samuel 23:2 The Spirit of the LORD spake by me, and his word was in my tongue. ⁸David didn't promote himself to achieve greatness. It was the Lord who chose him and elevated him on the throne (Deut.17:15). The Lord spent 30yrs. training David, first with the sheep in the pastures, then with Saul in the army camp, and finally with his own fighting men in the Judean wilderness. The Spirit not only empowered David for battle, He also inspired him to write beautiful psalms that still minister to our hearts. David made it clear that he was writing the Word of God, not just religious poetry. The mouth belonged to David but the Words were those of the Lord. When you read the Psalms, you are reading the Word of God and learning about the Son of God.

2ND Samuel 23:3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. God didn't train David just to put him on display, but because He had important work for him to do; and so it is with every true leader. ⁹Again David referred to the *"Lord as a rock"; "the Rock of Israel."* In other words, God provides security in our lives. He is stable and dependable like a rock! So, God wants leaders and kings to rule in the right way. They should care about the people. And

⁷ http://www.workingpreacher.org/preaching.aspx?lect_date=11/22/2009&tab=2

⁸ The Wiersbe Bible Commentary(pg.599)

⁹ <http://www.easyenglish.info/bible-commentary/2samuel-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

they should always be fair. That would show that they respect God. This demands a submissive attitude toward the Lord; having a fear of God. Without righteousness and the fear of God, a leader becomes a dictator and abuses God's people, driving them like cattle instead of leading them like sheep.

2ND Samuel 23:4 **And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.** In David's experience — ¹⁰ *"the light of the morning,"* that is, the beginning of David's kingdom, was unlike the clear brilliant dawn of an Eastern day but was overcast by many black and threatening clouds; neither he nor his family had been like the tender grass springing up from the ground and flourishing by the united influences of the sun and rain; but rather like the grass that withereth and is prematurely cut down. However, David can now describe his reign as a good ruler; a godly leader. He said that a good ruler is like bright sunlight. Have you ever seen the light of the sunrise in the morning with no clouds? Have you ever seen the tenderness of the new growth of grass with fresh dew upon it? Light and rain are representatives of blessings. ¹¹With God's help, leaders must create such a creative atmosphere that their co laborers will be able to grow and produce fruit. Ministry involves both sunshine and rain, bright days and cloudy days, but a godly leader's ministry will produce gentle rain that brings life and not storms that destroy.

2ND Samuel 23:5 **Although my house be not so with God; me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.** In spite of the sins of David, God had forgiven him, and made an everlasting covenant with him. God knows, that neither David nor his children have lived and ruled as they should have done, justly, and in the fear of the Lord. But God was graciously pleased to make a sure covenant, to continue the kingdom to David and to his seed until the coming of the Messiah. ¹² *"Ordered"* - Ordained in all points by God's eternal counsel; *"Sure"* - or, preserved, by God's power and faithfulness in the midst of all oppositions. *"For this"* - or, in this is, that is, it consists in, and depends upon this covenant. *"Salvation"* - Both mine own eternal salvation, and the preservation of the kingdom to me and mine. *"It is all my salvation"*: nothing but this will save us, and this is sufficient. Therefore it should be all our desire. The covenant didn't rest on the merits of David and his sons therefore would He not cause it to prosper? Will He not make it increase?

2ND Samuel 23:6 **But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:** ¹³*"Belial"* means *"worthlessness"*, *"ungodly."* David is saying that just as you would gather up thorny bushes and burn them to keep them from ruining the crop, the worthless ungodly people will be dealt with harshly, like rejected thorns and briars; uprooted and burned because they cannot be handled; cannot get a sturdy grip on them. They cannot be judged kindly. The marked contrast between the righteous and the wicked is clearly presented here! Those who are in right relationship with God will be saved and those who are evil will be punished. The only way to make our lives count for God is by believing His promises and receiving His Salvation.

2ND Samuel 23:7 **But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.** *"Whoever touches thorns uses a tool of iron or the*

¹⁰ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/8659/eVerseID/8659/RTD/JFB>

¹¹ The Wiersbe Bible Commentary(pg.600)

¹² http://www.studydrive.org/com/wen/view.cgi?book=2sa&chapter=23&verse=5#2Sa23_5

¹³ <http://www.lovetheLord.com/books/2samuel/24.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

shaft of a spear; . . . "Fenced" is an intransitive verb to fight using a slender sword, formerly in combat, now as a competitive sport. When opposing sin and wicked people, God's servants must be both diligent and careful. In ancient clearing of thorns, a tool and/or thick, protective gloves were used to protect the worker from injury. Those whose job it is to clear thorns from the land has to exercise care in handling them lest they be injured (*See Smith.*) Thorns are dug up, gathered and burned as undesirable, useless things. Unspiritual leaders produce thorns that irritate people and make progress very difficult.

SUMMARY:

¹⁴The list of David's mighty men is preceded by a short poem (vv.1-7) titled "*the last words of David*". In the first stanza (v.1) he identified himself as "*the son of Jesse,*" a peasant farmer in Bethlehem. David was never ashamed of that, as God lifted him "*up on high*" and placed him with the great men of the world, the man "*anointed by the God of Jacob.*" He is the same God who saved me and the same God who hopefully saved you.

His consciousness of being God's instrument is clear from the second stanza (vv.2-4), in which he acknowledged that God had spoken to him and through him (v.2). The Spirit came upon David, and that is the way men wrote the Old Testament. The "*rule over men must be just, ruling in the fear of God*" (v.3). It is obvious that the decisions made in our government today, regardless of the party, are not made "*in the fear of God.*" He is a king who rules as an agent of God, and it says he is like the brilliance of the sun on a cloudless morning and like a clear day after rain (v.4).

In the third stanza (vv.5-7) David centered on the Davidic Covenant, by which God chose and blessed him. God had made an everlasting commitment with him and his dynasty (my house), a covenant that guaranteed his ultimate well-being (cf. 7:8-16). In contrast, evil men, like so many thorns, will be cast aside to be consumed by the judgment of God (cf. Matt.13:30, 41). What David seems to be saying is simply this: David's house had not been perfect, but he fully trusted in God to provide whatever was needed to give rise to a righteous king. "*Yes, my house is not worthy of this. We did not receive this by merit. It did not come because of who I am; But God...!*" "*Evil men can come in like thorns, But God...!*" This is David's hope!

APPLICATION:

God will be God; "*true to the end*" no matter how we act. We may go through a long training before we get it but, His judgment will be "*sure.*" Receive His salvation so you can be with Him "*in the end!*"

[TOP](#)

¹⁴ <http://www.family-times.net/commentary/davids-last-words/>
<http://www.pitwm.net/pitwm-versebyverse.html>