

## PREACHING FROM II SAMUEL

### INTRODUCTION —

This book is the story of approximately forty years, shortly before 1000 B.C. covering the reign of King David, first over the tribe of Judah, then over all Israel. It tells unflinchingly the truth, unpleasant as well as favorable, concerning the person and deeds of Israel's great hero.

### VALUE OF THE BOOK FOR CHRISTIANS

It gives God's promise of the eternal reign committed to David's descendants. This promise was fulfilled in Christ.

It shows the hand of God at work in the history of His people, bringing blessing for faithfulness and unflinching judgment for sin.

It demonstrates that God is no respecter of persons, but has the same standards of righteousness and judgment for king and subject alike.

### SUMMARY OF CONTENTS OF THE BOOK

- 1:1 — 4:12 David, reigning in Hebron, deals with the descendants and followers of Saul.
- 5:1- 25 David is established as king over all Israel.
- 6:1 — 7:29 He returns the Ark of the Covenant to Jerusalem and plans for the building of the Temple.
- 8:1 — 10:19 He extends his kingdom by further victories, but also keeps his promise concerning Jonathan's son.
- 12:26-31
- 11:1 — 12:25 He sins in the matter of Bathsheba, and is brought to repentance.
- 13:1 — 20:26 His later reign is troubled by family strife and revolts.
- 21:1 — 25:24 Various records, censuses, and songs conclude the book.

### Sermon Outlines Provided:

"Punished for a Good Deed" (II Sam. 6:1-11)

"Thanks to God in Tent and Temple" (II Sam. 7:1-11)

"The Greatness of a Man" (II Sam. 8:13-15; 9:9-11)

"Dark Pages in David's Record" (II Sam. 12:1-14)

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### Other Suggested Sermon Topics:

“How Are the Mighty Fallen!” (II Sam. 1:1-27)

“Tears for a Rebellious Son” (II Sam. 18:24-33)

“A Warrior’s Psalm” (II Sam. 22)

## QUESTIONS OVER II SAMUEL

1. Upon what mountain did Saul die? (1:6)
2. David felt a greater loss at Saul’s death because of the death of what other person? (1:11, 12)
3. Why did David promise kindness to the men of Jabesh-gilead? (2:4-6)
4. Who killed Abner? (3:27)
5. Name Jonathan’s crippled son. (4:4; 9:6, 7)
6. David ruled as king at what town before he moved to Jerusalem? (5:3-5)
7. Why did God strike Uzzah dead? (6:6, 7)
8. Who was Uriah? (11:3)
9. What two great sins did David commit? (11:4, 15)
10. What story did Nathan tell which caused David to acknowledge his sin? (12:1-4)
11. What happened to the first son born to David and Bathsheba? (12:15,18)
12. What statement of David’s in II Samuel indicates he believed in life after death? (12:23)
13. Who ordered Ammon killed? (13:28, 29)
14. Which son of David led a rebellion against his father? (15:1-12)
15. Name the man from the house of Saul who cursed David. (16:5-7)
16. How did Absalom die? (18:9-15)
17. How did David respond to his death? (18:33)
18. David craved a drink from what well? (23:15)
19. What sin of David brought a pestilence on the land? (24:10, 15)

PREACHING THROUGH II SAMUEL  
PUNISHED FOR A GOOD DEED

(II Samuel 6:1-11)

INTRODUCTION —

The story puzzles us, perhaps making us say with the people of Ezekiel's time, "The way of the Lord is not equal" (Ezek. 18:25). The event puzzled and displeased David. But let us understand the work of the Lord.

- I. THE RULES CONCERNING THE ARK WERE SUCH AS TO INSIST ON HOLINESS OF IT.
  - A. Made under the direction of God through Moses. Two and a half cubits ( $3\frac{3}{4}$  feet) long. One and a half cubits ( $2\frac{1}{4}$  feet) deep and wide of tough native wood.
  - B. Called "Ark of the Covenant," "Ark of the Testimony," "propitiatory" and "throne of God" (Jer. 3:16, 17).
  - C. Contained tables of stone, pot of manna, Aaron's rod that budded.
  - D. Overlaid with gold, covered with "mercy seat" and cherubim.
  - E. Provided with rings, for carrying without touching, and to be carried by the consecrated priests.
- II. THE HISTORY OF THE ARK WAS SUCH AS TO IMPRESS ALL WITH ITS SACRED CHARACTER.
  - A. Brought with the tabernacle to Shiloh in the time of Samuel.
  - B. Carried into battle against the Philistines, and lost to them.
  - C. Housed in the temple of Dagon, it became a plague to them.
  - D. Returned to Israel, received at Bethshemesh, became a cause of death to the men who looked into it.
  - E. Kept at Kiriath Jearim, in the house of Abinadab about twenty years, became a source of blessing to the house.
  - F. Now David desired to establish it in a great place in Jerusalem. — It was a public event, to which people came from all Israel.

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### III. THE MANNER OF THE REMOVAL WAS SUCH AS TO PREPARE FOR WHAT HAPPENED.

- A. Putting it on a new cart drawn by oxen was a copy of the way the Philistines had returned it to Israel.
- B. Having it accompanied by the sons of Abinadab was natural, but they were not priests, such as instructed to carry it. — If it had been carried, there would have been no such danger of falling, as occurred.
- C. Uzzah had been for twenty years in the house where it was kept. He should have known its history. He perhaps felt the liberty of long familiarity.
- D. In several details there had been moderate adjustment of the provisions of God. These moderate adjustments prepared the way for outright disobedience.

### IV. WHAT HAPPENED WAS THE NATURAL OUT-COME OF ALL THAT WENT BEFORE.

- A. The oxen stumbled and jostled the cart, as might be expected.
- B. Uzzah reached to steady the ark, as was most natural.
- C. God acted to rebuke the disobedience, as He had in time past, and as was necessary to teach the young nation regard for His law.

### V. RESPONSE OF MEN TO THE ACT OF GOD.

- A. David frightened, puzzled, displeased.
- B. Causes the ark to be taken aside to the house of Obed Edom — blessing comes.
- C. Three months later, David provides the proper means, and the ark is carried to Jerusalem.

### CONCLUSION —

“Now these things happened unto them by way of example; and they were written for our admonition . . .” (I Cor. 10:11).

- A. We have instructions from God concerning salvation, the church, living.
- B. Tempted to made adjustments to “new circumstances.”
- C. Tempted to put forth disobedient hands to steady the shaking things of our own doing.

THANKS TO GOD IN TENT AND TEMPLE

(II Samuel 7:1-11)

INTRODUCTION —

This chapter answers the questions which are raised elsewhere in II Samuel. What was the essential greatness of David? —He did not forget source of blessing. How could God deal with such a man? He was constantly humble. What is the great power of his worship? It centers in thanks and praise—not self-interested petition.

I. DAVID'S CONCERN FOR THE BUILDING OF THE TEMPLE.

- A. It sprang out of gratitude—"Blessed art thou, O Lord" (See Phil. 4:6).
- B. It was expressed in material ways. (Illus.—Darrow, asked "How can I ever thank you?" said, "Madam, there has been only one answer to that question since that ancient time when the Phoenicians invented money.") The human mind sees material things—"The things which are seen are temporal."
- C. His plan accorded with his sense of the fitness of things. He should not live in luxury, while God was worshiped in squalor.
- D. Nathan was impressed with David's plan. (If we can persuade the preacher that we are all right, all is fine.) (Transition)—But Nathan recognized that there was a difference between him and God. He was not too proud to admit that he was wrong, nor to change his mind.

II. GOD'S REPLY TO DAVID'S PLAN.

- A. This is your plan, David, and not mine.
  - 1. "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).
  - 2. Showed kindness because of David's gratitude.

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- B. Do not consider that the material house is the thing of first importance, nor that God has need of man's material service.
1. "The most High dwelleth not in temples made with hands; as saith the prophet: Heaven is my throne, and earth is my footstool: what house will ye build me, saith the Lord: Or what is the place of my rest? Hath not my hand made all these things? (Acts 7:47-50).
  2. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands as though he had need of anything, seeing he giveth to all life, and breath, and all things" (Acts 17:24, 25). "Bethel"—"This is the house of God, the gate of heaven" (a stone set on end beside a lonely road).
- C. Man's sense of what is fit, often fails. (See I Cor. 1:27-29, Cf. Gideon and "Unlearned and ignorant men.") How then shall a man be pleasing to God? How shall he express thanks?
- D. In My own time and My own way I will provide for Me a house.
1. The Temple built by Solomon.
  2. See also Haggai 1:2-8 and Zechariah 8:9.
  3. What sort of building is required in the present day? Decent adequacy, proportionate to your homes, perhaps, but especially faithfulness to Christ by His word, and consistent living. Forsake not the assembling; care to spread the Gospel.
- E. *I will establish you a house*—The end of Thanksgiving finds us more indebted. Like trying to return water to the spring.

CONCLUSION —

Holy, acceptable unto God (Rom. 12:1).

PREACHING THROUGH II SAMUEL  
THE GREATNESS OF A MAN  
(II Samuel 8:13-15; 9:9-11)

INTRODUCTION —

A class in school was asked to write what they knew about David. One boy wrote two short sentences: "David was a boy. He became king." That is David: hero of boys; ideal of young men; leader of men; king of his nation; forefather of the Messiah; "king after God's own heart." He never lost the grace and charm of the boy, but added the strength and skill of a man in heroic measure.

I. SIMPLICITY, DIRECTNESS, HONESTY.

- A. To Goliath (I Sam. 17:45, 46) "This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee."
- B. His one attempt at subtlety, in the case of Uriah, appears clumsy, amateurish. He was not used to being deceitful: he was a bad liar.
- C. He had no part in the intrigues of the court that went on around him.
- D. Faced the facts honestly when accused by Nathan—"I have sinned against the Lord."
- E. See incident of Shimei's cursing him: "Let him alone and let him curse, for Jehovah hath bidden him." Later explanation, "For do not I know that I am this day king over Israel?"

II. ENTHUSIASM, FOR ISRAEL AND FOR THE LORD.

- A. In youth he refused to think that the armies of the Lord's people should be defied by an unbeliever.
- B. In age, he sought to build, then prepared for the building of the Temple.

III. RESPECT FOR COMMON THINGS AND COMMON PEOPLE.

- A. See incident of the water from the well at Bethlehem's gate. He refused to take to himself what had been brought at risk to others.

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B. He had learned that:

1. The basis of all wealth is toil.
2. The basis of all power is sacrificial service.

### IV. LOYALTY.

Observe how he kept his vow to the house of Jonathan; incident of Ishbosheth.

### V. GENEROSITY.

- A. Always appreciative of the generosity of God and his friends.
- B. Incident of Araunah—refused to offer in sacrifice what had cost him nothing.

### VI. RESPECT FOR THINGS SACRED.

- A. Thus refused to lay hands on Saul, the Lord's anointed.
- B. Provided for the reverent return of the Ark of the Covenant, bringing it to Jerusalem.

### VII. FAITH IN GOD.

- A. The Shepherd's Psalm (Psalm 23).
- B. To Goliath—"Thou comest to me with a sword, and with a spear and with a javelin; but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied."
- C. See his farewell admonition to Solomon, still confident of God's promise.

### CONCLUSION —

We admire David, and learn much from his boyish charm and heroism. We worship David's greater Son, and gain eternal life from His perfect sacrifice on our behalf.



## DARK PAGES IN DAVID'S RECORD

(II Samuel 12:1-14)

### INTRODUCTION —

- A. This is the kind of story one might wish need not be in the Bible; but if this kind of story were not necessary we would not need the Bible.
- B. It proves the divine quality of the Bible's moral teaching.
  - 1. Many consider that those who are high can make their own laws; God does not.
  - 2. The thing is labeled as sin, shown in all its hideous darkness.
- C. David committed adultery and then murdered to try to cover up his sin.

### I. SIN'S ADVANCEMENT.

- A. David remained in Jerusalem, idle, worried, seeking release from care.
  - 1. "Idle mind is the devil's workshop."
  - 2. Of Jesus, He went about doing good.
- B. One sin committed, David sought clumsily to cover it by another and another.
  - 1. David was not skilled in intrigue—that is to his credit.
  - 2. The struggles of a fly in fly-paper, or a spider web.
- C. The crime grows greater—murder, and disregard for the interests of all Israel.
  - 1. See the progression—Passion, deceit, hypocrisy and intrigue, then murder.
  - 2. The anxiety is to hide sin, not be rid of it.

### II. SIN'S REBUKE.

- A. It displeased Jehovah.
  - 1. Sin has the same name, in mansion or in hovel.
  - 2. The king's sin has the greater consequence.
- B. God used a man to carry his message—as always.
  - 1. You can't afford to be out of earshot of the Word.
  - 2. Courage of Nathan.

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- C. Nathan's skill; David was king, set to judge; he was still the shepherd at heart.
  - 1. The sinner must not only be told, he must see for himself that he has sinned.
  - 2. "David's anger was kindled against the man" – how wise in affairs of others!
  - 3. "You are the man."
- D. Self-judgment cannot be avoided.
  - 1. He who considers self above the law is he who must bear heavier judgment (James 3:1).
  - 2. Great is the responsibility of the religious teacher; law enforcement officer; school man; parent (Compare Romans 2:1).

### III. SIN'S RESULTS.

Here promised, they are related in later chapters; sin, intrigue, rebellion in David's own house. He enters the picture a hero, full of faith and carefree; he departs, an old warrior, who knows out of how great troubles deliverance can come.

### IV. REPENTANCE AND CONFESSION OF SIN.

A. One of the greatest things David ever did. "He that ruleth his own spirit is greater" (Prov. 16:32).

B. *I have sinned.*

No blame of others, nor of the temptations that came to him as king. I have *sinned*; he didn't choose a more polite name for his wrong.

C. Have sinned *against Jehovah.*

1. Against many others, yes – Bathsheba, Uriah, Israel, but

2. Chiefly against Jehovah

Who had advanced him to place of king.

Who had given the law and commandment, and set right way before him. See Psalm 32:1-7.

### V. FORGIVENESS OF SIN.

Why can't we be like God? We haven't forgiven David.

Can God forgive a great sin; answer is, He has.

"Men and brethren, what shall we do?"