

Second Samuel: The Davidic Monarchy

2 Sam 5.6-1 Ki 2.11

cf. 1 Chronicles [life and death of David]

1A. David's kingship

1C. Text

2 Samuel is the main text of the Davidic Monarchy (from 5.6 through the book and including 1 Kgs 1.1-2.11).

2C. Two major divisions

His rule as monarch of the whole nation has two main divisions.

1D. Greatness

Highlights: 1) the capture and building up of Jerusalem, which was then called the City of David (2 Sam. 5:9-10). 2) the Davidic Covenant, 2 Samuel 7:5-16: your offspring will have a kingdom; your throne will be established forever, v.16.

Scope of his kingdom: from the desert to the Sea; from the Euphrates to the Brook of Egypt.

The ideal is a theocratic monarchy (2 Sam. 5:2; 23:3-4); an earthly shepherd-king under the Lord as shepherd.

2D. Decline

Shown in the irony of the Bathsheba incident and resultant household squabbles and rebellions.

A classic example of irony is found in the record of Uriah vs. David. In battle Uriah is faithful to the king and returning home he abstains from sexual pleasure; while the other, the king himself, abstains from battle and engages sexually with this loyal soldier's wife! The irony of the actual history is graphically recorded.

Then this loyal soldier who would never leave the king's side but would protect him at all costs is left by David's command to die alone at the hands of vicious enemies!

God's judgment is summarized in the statement that "the sword will not depart from your house" (2 Sam. 12:10); which at the least refers to the vying of his sons, to bloodshed, for his throne.

In all this vying for kingship, David's beloved son, Absalom, caused David to flee the palace and Jerusalem. When Absalom was killed, David was grief stricken.

Amidst the political intrigue, Solomon is brought forth as David's successor, Solomon, the son of Bathsheba! (cf. Matt. 1:6).

2A. Theme

Israel, by grace, received land and king despite her sins. This is to be forever but it is established provisionally with tests of obedience in a stage like progressive unfolding looking way ahead to eternal Sabbath rest.

The faithfulness of God in keeping covenant giving Israel a king is as He promised (land, Gen 12:7; 15:18, for an everlasting possession, Gen. 17:8; King, Gen. 17:6; Deut. 17:14f, that will be eternal, 2 Sam. 7:16, 29).

This is how God is fulfilling his purpose for man his image bearer and king on the earth in history. God is bringing this about in stages. It is prefigured in promise to Abraham. Comes to a historical manifestation in Saul and David.

God chooses to bring restoration from the fall in a day by day stage like process that unfolds in glimpses by his promises.

The goal is eternal rest in the land with everlasting kingship! It is being anticipated, reached provisionally now in history with sinners on the way and thus with political intrigue.

This big picture narrative is vital to understanding the coming of Christ and the church today under the new covenant.

3A. Message for us

1) Be warned, sin against the Lord will bring consequences in its wake; for example, sexual sins often have extensive negative domestic consequences. (He also gives human beings meaningful moral choices with far-reaching consequences for themselves and others, IOT 145).

2) But take comfort, God saves sinners!

God is keeping covenant as our shepherd king; we go astray but he deals with us kindly. "But above and beyond the ebb and flow of human excess and folly, a sovereign God continues to work his gracious purpose toward his chosen people and chosen king" (IOT 145).

Israel, by grace, received land and king inspite of her sins. This is to be forever but it is established provisionally with tests of obedience in a stage like progressive unfolding to eternal Sabbath rest.

3) Jesus is the good shepherd of good shepherds who leads us beside the still waters in all the turmoil of life; and as king he triumphs on our behalf; if God is for us who can stand against us- charge -separation - more than conquerors through him who loved us! (Rom. 8:31-39).

The righteous king-shepherd

This prefigures the saving of the image of God through Messiah, the righteous king through whom all nations of the earth will be blessed. Jesus is that king, through his blood for he lays down his life for his people as a loving shepherd king (see David as analogue with dissimilarity; IOT 146)

Like David he single handedly triumphs over our enemies.

We are made kings in him.

Prophet, priest, & king

The old covenant promised a Prophet, Priest and King. Can these offices be predicated of Christ? These offices are found in Christ (Matt. 11:28-30).

How is it that Israel is rebuked for rejecting God as king when God promised them a king? cf. Deut. 17:14-15; 1 Sam. 2:10; 8:7