

Dr. Robert Chisholm, 1 & 2 Samuel, Session 19, 2 Sam. 7 – The Davidic Covenant Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide Quiz, and 5) FAQs

1. Abstract of Chisholm, 1 & 2 Samuel, Session 19, 2 Sam. 7 – The Davidic Covenant, Biblicalelearning.org, BeL

Dr. Robert Chisholm's lecture analyzes 2 Samuel chapters 4-6, focusing on David's ascension to the throne. The lecture details the assassination of Ish-bosheth, David's subsequent actions, and his conquest of Jerusalem, establishing it as his capital. It also examines David's attempt to move the Ark of the Covenant, highlighting the incident with Uzzah and the resulting consequences. Finally, the lecture explores the narrative's portrayal of David, discussing both his triumphs and flaws as he consolidates his power and establishes Jerusalem as both political and religious center. The overarching theme is God's faithfulness in fulfilling his promises despite setbacks and the importance of respecting God's holiness.

**2. 13 - minute Audio Podcast Created on the basis of
Dr. Chisholm, Session 19 – Double click icon to play in
Windows media player or go to the Biblicalelearning.org [BeL]
Site and click the audio podcast link there (Old Testament →
Historical Books → 1 Samuel).**



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3. Briefing Document: Chisholm, 1 & 2 Samuel, Session 19, 2 Sam. 7 – The Davidic Covenant

Okay, here is a detailed briefing document summarizing the main themes and important ideas from the provided excerpts of Dr. Robert Chisholm's lecture on 2 Samuel 4-6:

Briefing Document: 2 Samuel 4-6

Overview:

This lecture by Dr. Robert Chisholm covers 2 Samuel chapters 4 through 6, focusing on David's ascent to the throne, his consolidation of power, and the establishment of Jerusalem as both a political and religious center. The lecture highlights the themes of God's faithfulness in fulfilling his promises to David, the importance of respecting God's holiness, and the complexities of David's character.

Key Sections and Themes:

1. The Road to the Throne is Paved with Blood (2 Samuel 4 - 5:5)

- **Violence and Intrigue:** This section continues the narrative of violence and political maneuvering as David rises to power. The death of Abner (mentioned in previous lesson) created a power vacuum that set the stage for treachery.
- **The Assassination of Ish-bosheth:** Two Benjaminites, Rechab and Baanah, assassinate Ish-bosheth, the son of Saul and rival king. They present his head to David, expecting praise and reward.
- **Quote:** "They take the head with them. And they bring the head of Ishbosheth to David at Hebron. And they say to David, here is the head of Ishbosheth, son of Saul, your enemy."
- **David's Justice:** David, however, is horrified by their actions. He views the murder as a wicked deed against an innocent man. He promptly executes Rechab and Baanah, demonstrating his rejection of violence and murder as a means to power.
- **Quote:** "How much more, when wicked men have killed an innocent man in his house and on his own bed, should I not now demand his blood from your hand and rid the earth of you?"

- **David's Character:** This episode reinforces David's integrity and that he was not complicit in the deaths of his rivals. David's righteous judgment contrasts with his earlier inaction regarding Joab's murder of Abner, highlighting a potential flaw.
- **David's Anointing as King:** Following Ish-bosheth's death, all the tribes of Israel come to David in Hebron. They acknowledge David as their own flesh and blood, their military leader, and the one whom the Lord had promised would shepherd and rule over them. David is anointed king over all Israel at age 30.
- **Quote:** "So, there's a recognition, David, you're the vice-regent under the Lord. You're the shepherd."
- **God's Faithfulness:** The overall theme is that the Lord fulfills his promises to David, even though it takes time and involves difficulties. The people acknowledge this promise as they anoint him.

2. David the Conqueror (2 Samuel 5:6-25)

- **Conquest of Jerusalem:** David conquers Jerusalem, previously held by the Jebusites, and establishes it as his royal capital, naming it the City of David. The Jebusites taunt David, but he overcomes them.
- **Quote:** "Even the blind and the lame can ward you off. You're not getting in here."
- **The Water Shaft/Tsinor Controversy:** The exact means of David's conquest of Jerusalem is debated, particularly the meaning of the Hebrew word *tsinor*. Some understand it to be a water shaft, while others believe it refers to a hook-like weapon, or even the "windpipe".
- **David's Power and Recognition:** Other kings recognize David's legitimacy, and Hiram, the king of Tyre, sends him materials and workers to build his palace.
- **Quote:** "Then David knew that the Lord had established him as king over Israel and had exalted his kingdom for the sake of his people Israel."
- **Harem Report and Ambiguity:** A passage is included about David taking more wives and concubines. The lecturer interprets this as a potential crack in David's foundation, as it contradicts God's instructions in Deuteronomy. It's framed as a warning of David beginning to resemble a typical ancient Near Eastern king rather than a righteous leader. This is seen as a foreshadowing of later problems with Solomon's wives.

- **Quote:** "He's multiplying wives. You know, there's no doubt about it. He's multiplying wives."
- **David's Military Prowess:** David defeats the Philistines in two significant battles. The first victory shows that the Lord will deliver them into his hands when he goes out in faith. The second, requires that David go behind them rather than straight at them. This highlights his reliance on God's direction, as well as the theological aspect to their battle. God's army is perceived as fighting with them.
- **Quote:** "As soon as you hear the sound of marching in the tops of the poplar trees, move quickly, because that will mean the Lord has gone out in front of you to strike the Philistine army."
- **Reversal of Fortunes:** David is reversing the losses suffered by Israel under Saul's reign and is establishing his power.

3. The Ark Finds a Resting Place (2 Samuel 6)

- **Jerusalem as Religious Center:** David decides to make Jerusalem the religious capital by bringing the Ark of the Covenant to the city, recognizing its significance as a symbol of God's presence.
- **The Ark's Improper Transport:** David initially attempts to transport the Ark on a new cart, mirroring the Philistines' method. This is a violation of God's commands given to Moses, which instructed the Kohathites to carry the Ark with poles through rings.
- **Quote:** "They set the Ark of God on a new cart, which sounds okay, and brought it from the house of Abinadab, which was on the hill. And Uzzah and Achio, sons of Abinadab, were guiding the new cart with the Ark on it."
- **Uzzah's Death:** When the oxen stumble, Uzzah reaches out to steady the Ark and is immediately struck dead by God for his irreverence. This emphasizes the need to respect God's holiness. David is initially angry, then fearful, and the Ark is moved to the house of Obed-Edom.
- **Quote:** "The Lord's anger burned against Uzzah... therefore God struck him down, and he died there beside the Ark of God."
- **Obed-Edom's Blessing:** The Ark blesses Obed-Edom and his household. David takes notice and makes a second attempt to bring the Ark to Jerusalem.

- **Proper Transport and Celebration:** David learns from his mistake and brings the Ark back in the correct manner, with the Levites carrying it with poles. He celebrates with sacrifices, dancing, and music.
- **Quote:** "It was because you, the Levites, did not bring it up the first time that the Lord our God broke out in anger against us. So, David understands what happened."
- **Michal's Disdain:** David's wife, Michal (daughter of Saul), despises him for his unrestrained celebration. This is interpreted as a continuation of opposition from the house of Saul, symbolizing the ongoing tension and reminding us of the Benjaminite's potential opposition. Her lack of children is seen by the narrator as a form of judgment.
- **Quote:** "How the king of Israel has distinguished himself today, going around half naked in full view of slave girls of his servants as any vulgar fellow would."

Key Takeaways & Lessons:

- **God's Promises:** God is faithful to his promises, even when there are delays and challenges.
- **Respect for God's Holiness:** God's holiness requires respect and obedience, not casual familiarity. His ways are not to be disregarded.
- **Leadership and Justice:** True leadership requires integrity, justice, and a willingness to learn from mistakes. David serves as both an example of proper judgment and also an example of learning through mistakes.
- **Theological Dimension:** There is a clear theological dimension to all things in these chapters. Battles are not just battles, the movement of the Ark is not just a moving of a thing, and David's choices are not just his own.
- **Ambiguity of David's Character:** Despite David's many strengths, flaws are present that foreshadow later problems. The multiplication of wives, despite his positive accomplishments, serves as a reminder that David was not perfect.

Next Steps:

The next lesson will focus on 2 Samuel 7, which is the story of God's covenant with David, further establishing the importance of David's lineage and its significance for Israel's future.

This briefing document should provide a good overview of the main points and key ideas discussed in the lecture excerpts on 2 Samuel 4-6.

4. Study Guide: Chisholm, 1 & 2 Samuel, Session 19, 2 Sam. 7 – The Davidic Covenant

2 Samuel 4-6 Study Guide

Short Answer Quiz

1. Why did Rechab and Baanah assassinate Ishbosheth?
2. How did David react to the news of Ishbosheth's assassination and what did he do to the assassins?
3. What covenant did the elders of Israel make with David at Hebron and what position did he receive?
4. Why was the Jebusite stronghold, Jerusalem, considered difficult to capture and how did David eventually succeed?
5. Describe the ambiguity of the Hebrew word *tsinor* and its connection to the conquest of Jerusalem.
6. Why is the inclusion of the harem report in 2 Samuel 5 viewed with skepticism?
7. What do the events in the Valley of Rephaim reveal about the relationship between David and the Lord?
8. What was the initial error in transporting the Ark of the Covenant and what did this incident teach about God's holiness?
9. How did David show repentance and correct his error in transporting the Ark?
10. How did Michal react to David's celebration of the Ark's return and what does her reaction reveal?

Short Answer Quiz Answer Key

1. Rechab and Baanah assassinated Ishbosheth, the son of Saul and king of the northern tribes, because they saw that he was weak without Abner and the tribes were tilting toward David. They hoped to ingratiate themselves with David, the new king, and avoid being seen as enemies.
2. David was not impressed and ordered the men to be killed because they murdered an innocent man. He made it clear that he did not want Saul's death or the death of his heirs on his hands and his quick justice solidified his innocence.

3. The elders of Israel made a covenant with David in which they acknowledged that he was chosen by God to be their shepherd and ruler and they anointed David as King over all of Israel.
4. The Jebusite stronghold, Jerusalem, was thought to be impregnable and so secure that even the "blind and lame" could defend it. David succeeded by using a water shaft or some type of implement to strike them down by either going through a tunnel or by hitting their windpipe as a form of punishment for their insolence.
5. The Hebrew word *tsinor* is ambiguous; it could refer to a water shaft through which David's men entered, or a hook used as a weapon, or possibly the windpipe, highlighting the uncertainty of how Jerusalem was conquered.
6. The harem report is viewed with skepticism as it introduces the theme of David's many wives and concubines, which may be a form of foreshadowing to his fall from God's favor. The author's view appears to be more of a potential problem surfacing with David's character.
7. The events in the Valley of Rephaim reveal that David consulted with the Lord before acting, that the Lord was directly involved in his battles, and that the Lord gave him clear instructions on when and how to attack the Philistines and assured him of victory.
8. The initial error in transporting the Ark was that it was put on a new cart instead of being carried by the Levites using poles as prescribed by the law and when Uzzah touched it, he died. This incident taught that God's holiness is to be treated with utmost respect according to His law.
9. David repented by properly investigating the Law and recognizing that he had not followed God's instructions. He then prepared a place for the Ark, consecrated the Levites to carry it with poles and led the people in worship.
10. Michal was disgusted by David's exuberant and seemingly undignified dancing and her criticism showed a lack of respect for God and the way He was being worshiped. The fact that she had no children by David is considered a sort of punishment for her lack of faith.

Essay Format Questions

1. Analyze the contrasting reactions of David towards the deaths of Ishbosheth and Abner, and discuss how these reactions shape the narrative and reveal his character.
2. Discuss the significance of Jerusalem as the royal and religious capital of Israel. Why is this location so central to David's reign and the nation's identity?
3. Examine how the portrayal of David in 2 Samuel 4-6 presents a complex figure who is both faithful and flawed. Provide specific examples to support your analysis.
4. Compare and contrast the two attempts to bring the Ark of the Covenant to Jerusalem. What do these attempts reveal about David's relationship with God, and what were the important lessons that were learned?
5. Explore the theme of divine providence and human responsibility in 2 Samuel 4-6. How do the characters navigate their relationship with God and what does this reveal about their individual faith and the larger story?

Glossary of Key Terms

- **Abner:** Commander of Saul's army and kingmaker for Ishbosheth. His murder is a key turning point in the narrative.
- **Ishbosheth:** Son of Saul and king of the northern tribes of Israel. His assassination paves the way for David's unification of the kingdom.
- **Rechab & Baanah:** Leaders of raiding bands and Benjaminites who assassinate Ishbosheth seeking to impress David but are instead executed.
- **Mephibosheth:** Jonathan's disabled son whose introduction is included in the narrative, perhaps to explain the actions of Ishbosheth's assassins and also to foreshadow a future storyline.
- **Hebron:** The city where David first reigns over Judah and where he is later anointed king over all of Israel.
- **Nagid:** The term used to describe David in 2 Samuel 5:2, meaning 'ruler,' but more specifically, vice-regent under the Lord, or shepherd.

- **Jebusites:** The native people group who inhabited Jerusalem and held control over it until David's conquest.
- **Zion/City of David:** The name given to the fortress of Jerusalem after David captured it, highlighting its importance as his royal city.
- **Tsinor:** A Hebrew word whose meaning is ambiguous; could refer to a water shaft or hook, which creates interpretative challenges in explaining David's conquest of Jerusalem.
- **Hiram:** King of Tyre who recognized David as legitimate and sent materials and workers to build David's palace, signifying David's growing power and prestige.
- **Valley of Rephaim:** A location where David defeats the Philistines multiple times, showcasing his prowess as a warrior.
- **Ark of the Covenant:** A sacred chest containing the tablets of the law, representing God's presence among His people and is an important symbol in Israel's religious life.
- **Kohathites:** A clan of Levites who were specifically designated to carry the Ark of the Covenant as prescribed in the Law.
- **Linen Ephod:** A priestly garment that David wore while celebrating the return of the Ark, demonstrating his role as a leader of worship but not an actual priest.
- **Michal:** Daughter of Saul and David's wife who despises David's dancing in 2 Samuel 6. Her reaction and ultimate fate mark a continuation of the opposition to David from Saul's family.

5. FAQs on Chisholm, 1 & 2 Samuel, Session 19, 2 Sam. 7 – The Davidic Covenant, Biblicalelearning.org (BeL)

FAQ: Key Themes in 2 Samuel 4-6

- **Why does the text abruptly introduce Jonathan's lame son, Mephibosheth, in 2 Samuel 4?**
- The seemingly parenthetical mention of Mephibosheth serves to highlight the vulnerability of Saul's lineage. His lameness, a physical weakness, contrasts with the power struggle occurring in the narrative. This inclusion may also implicitly provide context for the actions of Rechab and Baanah, who assassinate Ish-bosheth. They likely saw the writing on the wall, recognizing Ish-bosheth's weak position and seeking to ingratiate themselves with David, potentially fearing they would be viewed as enemies due to their support of the previous regime. Mephibosheth's vulnerability highlights the instability of the old order.
- **How does David react to the murder of Ish-bosheth and why?**
- David reacts with extreme disapproval and righteous anger, executing Rechab and Baanah, the murderers of Ish-bosheth. He does this despite their belief that they were acting in his favor by eliminating a rival from the house of Saul. David's actions stem from his deep-seated respect for God's anointed, even when that person was a perceived enemy. David emphasizes that God has delivered him from all his troubles and that the murderers of an innocent man deserved justice. His swift action reinforces his own integrity and that he did not collaborate with or condone violence to secure his kingdom.
- **What does the text emphasize about the way David ascends to the throne of Israel?**
- The text emphasizes that David's ascent to the throne is complex and involves a great deal of bloodshed. This includes assassinations, civil strife, and warfare. While the path is violent, the narrative ultimately attributes his rise to divine providence, as the Lord fulfills his promise to make David king. The people of Israel come to understand that David is the chosen ruler of Israel and that they must align themselves with God's plan for their future. This reinforces that his kingship was not merely the result of human effort or cunning, but the fulfillment of God's will.

- **How does David establish Jerusalem as his royal city and what does this signify?**
- David captures Jerusalem, a Jebusite stronghold, making it the capital of his kingdom. This was a powerful statement, given that Jerusalem had long resisted Israelite control. It signifies David's military might and the solidification of his rule. Jerusalem is not only to be the political center, but it is to be the religious center of Israel. David also builds a palace in Jerusalem, establishing a firm base for his kingdom. The recognition of David's kingship is also evidenced by Hiram, King of Tyre, who assists him in constructing the palace.
- **What are the different interpretations of how David's men entered Jerusalem to capture it?**
- The Bible describes the capture of Jerusalem by stating that David's men accessed the city using the tsinor, which has several possible interpretations. The most common is that they entered the city through a water shaft. Another is that tsinor refers to a type of hook or weapon, while yet another theory is that it refers to the windpipe and symbolizes David's intent to punish the Jebusites for their taunts. The ambiguity of the text has led to diverse opinions about how David accomplished the conquest, and no one interpretation has universal agreement.
- **Why is the account of David multiplying wives and concubines in Jerusalem included in this section?**
- The inclusion of this account is not a straightforward endorsement of David's actions. Instead, it functions as a point of potential critique, highlighting a problem emerging in the midst of David's success. While his kingship is being blessed by God in many ways, David's growing harem is shown to be reminiscent of typical ancient Near Eastern kings, contrary to the ideals set forth in the Law (Deuteronomy 17). This introduces a note of ambiguity into the narrative, foreshadowing the problems that will arise later in the story with Solomon and his many wives.

- **What is the significance of the Ark of the Covenant's journey to Jerusalem and the events surrounding it?**
- The Ark's journey to Jerusalem is intended to make Jerusalem not only the political center of Israel but its religious center as well, but this does not start well. The first attempt to move the Ark by a new cart leads to disaster, and the death of Uzzah when he touches it. This highlights the need for reverence and the importance of following God's prescribed instructions for sacred rituals (Exodus 25 and Numbers 4). The subsequent successful move of the Ark by the Levites, as ordained by God, emphasizes that God desires to dwell with his people, but not on terms they set.
- **How does Michal's reaction to David's dance before the Ark contrast with David's own understanding of his role?** Michal despises David's dance as undignified for a king, while David defends it as a genuine act of worship before the Lord who chose him to be king. This contrast underscores differing perspectives on leadership and worship. Michal's perspective reflects a focus on status and decorum, while David's reflects humility, reverence, and a joy at being used to further God's purpose. The closing remark about Michal's childlessness is not presented in a positive light, likely signifying her rejection of David's sincere worship and God's chosen leader. Ultimately, this story reinforces that genuine worship and obedience are more important than external appearances or social status.