

**Dr. Robert Chisholm, 1 & 2 Samuel, Session 20,
2 Sam. 8-10 – Fighting Wars and Keeping a Promise,
David Establishes an Ideal Kingdom
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 20, 2 Sam. 8-10
– Fighting Wars and Keeping a Promise, David Establishes an
Ideal Kingdom, Biblicalelearning.org, BeL**

Dr. Robert Chisholm's lecture analyzes 2 Samuel chapters 8-10, focusing on **King David's military successes** against surrounding nations and his **demonstration of piety** by dedicating spoils to the Lord. The lecture highlights David's adherence to the Deuteronomic law regarding military practices and wealth accumulation. It also emphasizes David's **fulfillment of a promise to Jonathan** by showing kindness to Mephibosheth. Finally, the lecture sets up the events of chapter 11, foreshadowing David's future moral failings.

**2. 11 - minute Audio Podcast Created on the basis of
Dr. Chisholm, Session 20 – 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 20, 2 Sam. 8-10 – Fighting Wars and Keeping a Promise, David Establishes an Ideal Kingdom

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 8-10:

Briefing Document: 2 Samuel 8-10 - David's Ideal Kingship

Overview:

This lecture by Dr. Robert Chisholm focuses on 2 Samuel chapters 8, 9, and 10, which he titles "Fighting Wars and Keeping a Promise. David Establishes an Ideal for Kingship." The central idea is that these chapters depict David as a king who is, for the most part, faithful to God. He secures Israel's borders, establishes justice, and keeps his promises. This sets him up as an ideal king, but with some notable imperfections that foreshadow future problems.

Key Themes and Ideas:

- **Military Victories & Border Security (Chapter 8):**
- David is portrayed as a victorious warrior king who secures Israel's borders on all sides (west, east, north, and south) by defeating the Philistines, Moabites, Arameans, and Edomites.
- "So, I think the chapter portrays David as a victorious king who is fighting the wars of Israel and of the Lord. And he's securing Israel's borders on the west, on the east, the north, and the south."
- David is seen as God's instrument in providing security for Israel.
- "David is serving as the Lord's instrument in providing that security for the nation."
- The victories are attributed to the Lord's blessing, not David's inherent military skill.
- "the Lord gave David victory wherever he went...the author is being very careful to remind us that these victories of David are not because of some special greatness in David, but it's the Lord who is blessing him and allowing him to win these victories."

- David's actions are compared to Joshua's, suggesting he's continuing the conquests of the Lord.
- "it's almost as if David is following in the footsteps of Joshua here, and maybe being portrayed as a new Joshua, as it were, extending the conquests of the Lord back to the proportions that Joshua had achieved, and maybe even beyond."
- **Obedience and Imperfection:**
- David is generally portrayed as obedient to God's commands, especially in not accumulating horses for chariots, despite prevailing customs of the time.
- "David is definitely in line with the program here...remember that in the Old Testament law of the king, the king is not supposed to multiply horses...And so, David is obedient here. He's following the command of the Lord."
- He dedicates captured gold, silver, and bronze to the Lord rather than hoarding it for himself, following the Deuteronomic code.
- "King David dedicated these articles to the Lord as he had done with the silver and gold from all the nations he had subdued...So, David takes all this gold and silver and dedicates it to the Lord."
- However, there are instances where his actions are questionable, such as his treatment of the Moabites. This shows he's not a perfect figure.
- "This sounds like a wartime atrocity...There's no indication that the Lord commanded him to do this. And so we could debate whether it was right or wrong."
- **Justice and Righteous Rule:**
- David is presented as a king who establishes justice in his kingdom, fulfilling his responsibility as a ruler.
- "David reigned over all of Israel in verse 15. And notice what it says, doing what was just and right for all his people...it is the responsibility of kings to make sure that justice prevails in their kingdoms. And David is doing that."
- **Loyalty and Covenant Keeping (Chapter 9):**
- David keeps his promise to Jonathan by showing kindness to Mephibosheth, Jonathan's son, by restoring Saul's land to him and inviting him to eat at the royal table.

- "David remembers that he had made promises to Saul and also to Jonathan that he would show kindness and favor to Jonathan's offspring...David is thinking, I really want to keep that promise that I made to Jonathan."
- David's actions are described as showing "God's kindness" or "Lord-like kindness," highlighting the depth of his loyalty.
- "the king asked, is there no one still alive from the house of Saul to whom I can show God's kindness? And it's interesting that Jonathan, back in 1 Samuel 20:14, asked David to show him unfailing kindness like that of the Lord or Lord-like kindness."
- This act serves as an apology or defense against future accusations that David wronged Saul's house, highlighting that he was not only showing faithfulness to Jonathan, but even to Saul.
- **Faithfulness Despite Provocation (Chapter 10):**
- David attempts to maintain a treaty relationship with the Ammonites by sending condolences after their king's death.
- "David said...I will show kindness. I will show loyalty to Hanun, son of Nakash, just as his father showed kindness to me. I think what they had, they had a treaty of some kind, a treaty relationship, a mutual loyalty."
- He is falsely accused by Ammonite commanders, who interpret his good will as a sign of treachery.
- "the Ammonite commanders said to Hanun, their Lord, do you think David is honoring your father by sending envoys to you to express sympathy? I think the question is intended to mean, are you really going to buy this? Do you think that David is sincere in all of this?"
- The Ammonite king, Hanun, dishonors David's messengers, sparking a war. The messenger is seen as embodying the authority of the sender, so mistreating the messenger is a grievous insult to the sender himself.
- "And so, by shaving off half of the beard, you're shaming these men...when you send the messenger out, the messenger goes with the full authority of the one who sent him... whatever I do to the messenger, I will have done to the master."

- David responds by sending Joab, and later leading the army himself, winning great victories against the Ammonites and their Aramean allies, despite the provocation.
- **Establishing an Ideal Kingship:**
- David is shown as establishing an ideal of kingship by being a successful military leader, a keeper of promises, a provider of justice, and one who trusts in the Lord.
- "David is doing well as a king. He's establishing an ideal of kingship."
- This culminates in all the surrounding kings becoming his vassals and a great military victory for Israel.
- **Foreshadowing of Trouble (Chapter 10 Conclusion):**
- The lecture concludes by highlighting a change in David's behavior. While he had previously led the armies himself, we see that "David remained in Jerusalem" when the army went to war.
- "in the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army...But David remained in Jerusalem. So, I'm looking at this and having read the prior chapters where David leads the armies of Israel to victory...it looks to me it's the time when kings go off to war...He sends Joab out and he stays in Jerusalem. It looks to me like we've got a situation where David is in the wrong place at the wrong time."
- This is noted by the use of an "offline clause" in the Hebrew narrative, highlighting its significance.
- This sets the stage for the upcoming story of David and Bathsheba, suggesting that David's absence from the battlefield is a pivotal moment that leads to his downfall.

Conclusion:

Dr. Chisholm portrays David in 2 Samuel 8-10 as an ideal king who is for the most part faithful to God, secures Israel's borders, establishes justice, keeps promises, and is loyal. However, there are hints of imperfections and, most crucially, his decision to remain in Jerusalem, rather than leading his army, foreshadows his coming moral failure and sets the stage for the events of 2 Samuel 11. This carefully constructed positive depiction is designed to emphasize the gravity of David's later actions.

4. Study Guide: Chisholm, 1 & 2 Samuel, Session 20, 2 Sam. 8-10 – Fighting Wars and Keeping a Promise, David Establishes an Ideal Kingdom

2 Samuel 8-10 Study Guide

Quiz

Instructions: Answer each question in 2-3 sentences.

1. What are the four geographical directions in which David secures Israel's borders according to 2 Samuel 8?
2. How did David treat the Moabites after defeating them, and why is this considered a questionable action?
3. How does David demonstrate obedience to the Lord regarding the use of horses and chariots in 2 Samuel 8?
4. What does the author emphasize about the source of David's victories in 2 Samuel 8?
5. What does David do with the gold, silver, and bronze that he accumulates from defeated nations, and how does this relate to Deuteronomic law?
6. Why does David inquire about the descendants of Saul in 2 Samuel 9, and what promise does he seek to fulfill?
7. Who is Mephibosheth, and how does David show him kindness?
8. How does David respond to the death of the Ammonite king in 2 Samuel 10, and what motivates his action?
9. How does Hanun, the new king of Ammon, mistreat David's envoys, and why is this considered a severe insult?
10. What decision does David make at the end of chapter 10 and how does it create tension for the following chapters?

Quiz Answer Key

1. David secures Israel's borders to the west (against the Philistines), east (against the Moabites), north/northeast (against the Arameans), and south/southeast

(against the Edomites). He is portrayed as a victorious king securing Israel's borders on all sides.

2. David measured the defeated Moabites with a cord, putting two lengths to death and letting one length live. This action is questionable because it does not align with the law regarding war with nations besides the Canaanites, which specifies offering peace first.
3. David hamstringed all but 100 of the captured chariot horses, which aligns with the Old Testament law that the king should not multiply horses for a large chariot force. This act demonstrates David's obedience to the Lord.
4. The author repeatedly emphasizes that David's victories are not due to his own strength or prowess, but are gifts from the Lord, who gave him victory wherever he went. This is highlighted throughout chapter 8.
5. David dedicated the gold, silver, and bronze to the Lord instead of accumulating it for himself. This aligns with Deuteronomic law that a king should not accumulate wealth, but dedicate it to the Lord.
6. David inquires about the descendants of Saul to show kindness for the sake of Jonathan, fulfilling a promise he made to both Saul and Jonathan to show loyalty to their family. He remembered his covenant with them.
7. Mephibosheth is Jonathan's lame son who is a descendant of Saul. David shows him kindness by restoring Saul's land to him and allowing him to always eat at the king's table, demonstrating great favor.
8. David sends a delegation to express sympathy to Hanun because of the kindness Hanun's father, Nahash, had shown David. David is attempting to honor his treaty with the prior Ammonite king.
9. Hanun shaves off half of each envoy's beard and cuts their garments at the buttocks. This is considered a severe insult in the honor-shame culture of the time, publicly shaming them and, by extension, David.
10. At the end of chapter 10, David remains in Jerusalem while his army goes to war. This sets up a situation where David is in the wrong place, at the wrong time, creating narrative tension for the upcoming chapters.

Essay Questions

1. Analyze the portrayal of David's kingship in 2 Samuel 8-10. How does he balance military success with obedience to God's laws and covenant? Use specific examples from the text.
2. Discuss the concept of "God's kindness" as it is presented in the text, particularly in David's actions toward Mephibosheth and the Ammonites. What do these actions reveal about David's understanding of his role?
3. Examine the ways in which 2 Samuel 8-10 sets up expectations about David's future. How does the text establish an ideal of kingship? How does the end of chapter 10 hint that this ideal may be challenged in the future?
4. Compare and contrast the different responses to David's actions in these chapters. How do the reactions of the Moabites, Mephibosheth, and Hanun highlight different aspects of David's rule?
5. Explore the role of honor and shame in 2 Samuel 10. How does the treatment of David's envoys by Hanun impact the narrative and what implications does it have for the themes of leadership?

Glossary

- **Arameans:** A group of people located to the north and northeast of Israel, frequently engaged in conflict with Israel during this time period.
- **Deuteronomic Law:** The laws outlined in the book of Deuteronomy which provide the guidelines for a righteous king and nation, such as avoiding chariots, and not stockpiling wealth, as well as how to conduct war with foreign nations.
- **Edomites:** A people living to the south and east of Israel, another frequent opponent of Israel.
- **Garrison:** A body of troops stationed in a fortified place.
- **Hamstring:** To cripple a horse by cutting the tendons of its hock.
- **Honor-Shame Culture:** A society where an individual's worth is largely determined by their public reputation and how they are perceived by others, leading to a strong emphasis on social standing and public perception.
- **Joab:** The commander of David's army, known for his military prowess and his often brutal actions.
- **Mephibosheth:** The lame son of Jonathan, who is shown kindness by David due to a covenant between David and his father.
- **Moabites:** A people living to the east of Israel, across the Jordan river.
- **Offline Clause:** In Hebrew narrative, a clause, often with the subject moved to the front of the sentence, that interrupts the main storyline to emphasize the subject for significance.
- **Tribute:** A payment made by a weaker nation to a stronger one as a sign of submission or allegiance.
- **Ziba:** A servant of the house of Saul, who is tasked by David to oversee Mephibosheth's affairs.

5. FAQs on Chisholm, Session 20, 2 Sam. 8-10 – Fighting Wars and Keeping a Promise, David Establishes an Ideal Kingdom, Biblelearning.org (BeL)

FAQ on 2 Samuel 8-10: David's Reign and Character

1. **How does 2 Samuel 8 portray David's military accomplishments, and what was the key to his success?** 2 Samuel 8 depicts David as a victorious king who secures Israel's borders by defeating enemies in all directions: the Philistines to the west, Moabites to the east, Arameans to the north/northeast, and Edomites to the south/southeast. The text emphasizes that David's victories are not due to his military prowess but rather because "the Lord gave David victory wherever he went." This highlights God's blessing and power as the true source of his successes, rather than any innate talent or military force.
2. **What is notable about David's treatment of the Moabites after defeating them, and how does this align with Old Testament law?** David's treatment of the Moabites is disturbing and seemingly not in line with Old Testament law. Instead of offering peace first, as was commanded for non-Canaanite nations, David forced them to lie down and measured them with a cord, putting to death two lengths of people and allowing the third to live. This was not a complete extermination, suggesting a desire to keep the Moabite state as a buffer and a source of tribute, but the method used was not in line with God's law for non-Canaanite nations.
3. **How does David's handling of captured chariots and horses from the Arameans demonstrate his obedience to God's law?** David hamstringed all but a hundred of the captured chariot horses, rendering them unsuitable for warfare but still usable as work animals. This act reflects David's obedience to the Deuteronomic Law, which prohibited the king from multiplying horses to build a chariot force. The decision highlights that David's trust was meant to be in the Lord, rather than military might (e.g. chariots). David did not try to build up his military might like other Near East powers of the time.

4. **What does David do with the gold, silver, and bronze he accumulates through military victories, and why is this significant?** Rather than hoarding the vast amount of wealth he gains through conquest, David dedicates the gold, silver, and bronze to the Lord, as he had done with previous plunder. This is significant because it shows David's understanding that these resources are not for personal gain but rather for God's purposes, later contributing to the building of the temple by Solomon. This act demonstrates his adherence to Deuteronomic principles which discouraged kings from accumulating personal wealth and highlighted his dedication to God.
5. **How does David demonstrate his commitment to his past promises to Saul and Jonathan in 2 Samuel 9?** David seeks out and shows kindness to a remaining descendant of Saul and Jonathan, specifically Mephibosheth. Despite the prior rivalry with the house of Saul, David fulfills his promise to Jonathan by restoring all of Saul's land to Mephibosheth, as well as ensuring he has a place at the royal table and the support of Ziba and his household. David is showing "God-like kindness" or "unfailing kindness" as requested by Jonathan.
6. **What leads to the conflict between David and the Ammonites in 2 Samuel 10, and what does this reveal about honor-shame culture?** The conflict begins when David sends a delegation to express sympathy to the new Ammonite king, Hanun. However, Hanun's advisors convince him that the delegation is a guise for espionage. In response, Hanun shames David's messengers by shaving off half their beards and cutting off their garments at the buttocks, which in an honor-shame culture, were extreme insults. This act was treated as an insult to David as the messenger carries the authority of the one who sent them. It highlighted that treating messengers with disrespect was equivalent to dishonoring the master and led to war.
7. **How do Joab and Abishai, despite their flaws, contribute to David's military success against the Ammonites and Arameans?** Despite their violent tendencies (Joab murdered Abner, Abishai was complicit), Joab and Abishai serve as capable military leaders in David's army. Joab's strategic deployment of troops to defend against both Aramean and Ammonite forces showcases his military acumen. The brothers worked together to defend the nation, and their ability as warriors was a great benefit to David and the nation of Israel. It was noted that though these were murderers, they were good to have on your side.

8. **What is significant about the last verse of 2 Samuel 10, and how does this set up the events of 2 Samuel 11?** The last verse of 2 Samuel 10 states that "at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army, but David remained in Jerusalem". This "offline clause," where the subject precedes the verb in the sentence, is a narrative device to highlight something important. This sets up the troubling events in 2 Samuel 11 because David is in the wrong place, and the implication is that things can go wrong if leaders are out of place. This contrast highlights that David's presence in Jerusalem when he should be leading troops is an anomaly that signals trouble ahead.