

Thoughts on 2 Samuel

by John Nelson Darby

John Nelson Darby's sermon explores the complexities of David's reign in 2 Samuel, highlighting themes of grace, leadership, and God's faithfulness amidst human failure.

Scripture: 2 Samuel 1:11

Topics: "Leadership", "Divine Sovereignty"

Description

John Nelson Darby reflects on the themes of leadership and divine sovereignty in 2 Samuel, illustrating how David's rise to kingship reveals both his generosity and failures. He emphasizes David's genuine grief for Saul and his rightful actions against Ishbosheth's murderers, showcasing the complexities of human relationships and divine guidance. The sermon highlights David's desire to honor God through the establishment of his kingdom, despite his personal sins and the ensuing turmoil within his family. Ultimately, Darby points to God's unwavering commitment to His promises, culminating in the establishment of David's house and the foreshadowing of Christ's eternal reign. The narrative serves as a reminder of God's grace amidst human failure and the importance of seeking His guidance.

Transcript

As the first book gave us Israel tired of their original relationship with God, and the trial of the king of their choice, ending in the destruction of himself and his house, the second contains the establishment of David as the king, according to God, though failing far more in ease and exaltation than under the oppression and persecution of Saul.

2 Samuel 1. The generosity of David is here apparent, his horror at the Amalekite, who hoped to profit by Saul's death, and his genuine grief over the fallen king of Israel, with his loved Jonathan.

2 Samuel 2, 3. David asks of Jehovah, and is guided by Him; but war goes on humbly between the men of Judah, round David, and the rest of Israel, round Ishbosheth, who had no real claim to the throne. It was the more sorrowful a conflict, because, personally, the chief in command for Ishbosheth (Abner) was a better man, by David's own confession, than Joab, his own second in command. After all too it was Abner's pique which closed the strife, not Joab's prowess or skill; and David has to mourn over Abner, treacherously slain, and to spread Joab's iniquity before Jehovah.

2 Samuel 4 shews us David true-hearted in the matter of Ishbosheth's death inflicting what was meet on the murderers.

2 Samuel 5. The kingdom over all Israel now turning to David, who had reigned seven years and a half in Hebron, as after thirty-three years in Jerusalem, over all Israel and Judah. Zion is taken by the energy of Joab, who becomes commander-in-chief. David is honoured of the Gentiles, has sons and daughters born of his numerous wives and concubines, and defeats the Philistines who assail him.

2 Samuel 6. David seeks to have the ark brought back, but thought not of what was due to the holiness and the word of Jehovah, who smote Uzzah for his rashness. But the evident blessing which rested on the house of Obed-edom the Gittite, where the ark rested, touches the king's heart, who now conducts it meetly, and with triumph and with humility too, the more conspicuous because the empty pride of Saul's daughter, Michal, childless till death.

2 Samuel 7. David desires to build for Jehovah, but learns that it is reserved for his son, the man of peace, as he had been of war. God, who had called him in His sovereignty, must do all to establish David's house (as well as to bring Israel into rest) when His Son, the Son of God withal, should build the house, and the throne be established for ever. What an outpouring of David's heart follows!

382 2 Samuel 8. The Philistines are subdued, the Moabites, Ammonites, and the Syrians; so are Zobah, Amalek, and Edom, and all the administration is in order.

2 Samuel 9. The kindness of God shines in David's dealings with Mephibosheth, Jonathan's lame son.

2 Samuel 10. Those who despise the king are punished condignly.

2 Samuel 11. The king's sin in the matter of Uriah the Hittite.

2 Samuel 12. His conviction by the prophet's parable, and Jehovah's dealings, the death of the first child by Bathsheba, the birth of Solomon, and capture of Rabbah.

2 Samuel 13-19. The sword departs not from David's house; Tamar's dishonour; Ammon's murder; Absalom's flight, return, and conspiracy; David's departure; Shimei's cursing; Ahithophel's counsel defeated by Hushai; Absalom's death, and David's mourning; but he returns, all Judah and half Israel conducting him back.

2 Samuel 20. Sheba's rebellion is put down and the king is fully restored, and all ends in peace.

2 Samuel 21. But God in His righteous government will not pass by wrongs against His name, and judgment comes in David's day for Saul's forgetfulness of the oath in the matter of the Gibeonites, who are avenged on the descendants of Saul. Even then David, far from resenting Rizpah's feeling for that unhappy house, himself pays the last honours to the memory of Saul and Jonathan; God is entreated for the land; the Philistine champions fall.

2 Samuel 22. David's song.

2 Samuel 23. David's last words, with the names of his mighty men, and the record of their exploits.

2 Samuel 24. God's wrath in consequence of David's numbering of the people, and His grace in bringing in blessing at the point where the plague was stayed - Jerusalem and its sanctuary.

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2 Kings 2:2. Bethel (Genesis 28, especially verse 15) where God promises to preserve Jacob, type of Israel, wherever he went, to bring him back, and not to leave him until the promises were fulfilled which he had made before. This name, Bethel, plays a great part in the word of God, as recalling the eternal care of God for His people. Here Elijah is type of the man Christ, who enters into the midst of the people, and identifies Himself with them, starting from the principles proclaimed at Bethel.

Verse 4. Jericho recalls the most complete curse. It was where Christ goes after His identification with the people.

Verse 6. Jordan is death.

Verse 8. The power of death, which falls at the touch of the power of Christ.

Verse 9. After the victory Christ can distribute gifts.

Verse 10. If one can see Him far beyond death, He can give everything.

Verse 14 and following. Elisha is the character of Christ after His resurrection.

Verse 22. He returns to Jericho, and destroys the effects of the curse, and brings in blessing instead of it.

Verse 23. He returns to Bethel - full realization of the promises made to Israel; but He exercises judgment.

Verse 25. Then he goes to Carmel, the garden of God - millennial rest. Then one finds Elisha exercising the power of the age to come. The miracles are for the profit of the people of God.

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