

A Case Study of David as leader

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June 27, 2020

([1 Samuel 31:1–6 KJV](#)) and ([2 Samuel 1:1–16](#)) shows two different accounts of Saul's death. The man who came to David and reported that he had killed Saul at Saul's insistence was not Saul's armor-bearer but a talebearer. When the armor-bearer refused to kill his master, Saul fell upon his sword, preferring not to die in the philistine's hands. His armor-bearer then followed suit and also died.

The full account of this young man was full of deceit. It is grossly *self-contradictory*. There is no fact in the case but the bringing of the *crown*, and *bracelets* of Saul, which, as he appears to have been a plunderer of the slain, he found on the field of battle. He brought them to David, and told the lie of having killed Saul, merely to curry favor from David." David understood the Amalekite's intention from ([2 Samuel 4:10](#)). David's lamentation and sadness over Saul and Jonathan's death were from his heart; he was genuinely pained. Instead of showing gratitude and thanksgiving for the death of one of his most violent enemy, he was sincerely sorrowful for the incident that had befallen Israel

After Saul died, the tribes of Israel did not accept David's kingship. Abner, the captain of Saul's host his commanding general, installed Saul's sons as the new king ([2 Sam2: 8–9](#)). The tribe of Judah accepted David as king, but for seven years, there was no unity, and two opposing kings reigned ([2 Sam2: 11](#)). David may have probably refused to take decisive action against Ishbosheth because of his covenant with Jonathan not to retaliate against Saul's family and to deal with them with fairness, not minding what Saul did to him. ([1 Samuel 20:14–16](#)).

The contest between the men of Abner and the men of Joab at the pool of Gibeon was more than a simple fight. Abner was the leader of the forces of Ishbosheth ,Saul's son. Joab was David's

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commander. Thus, in the clash between the two kingdoms, champions were chosen to determine the winner (2 Sam 2: 25-5). The challenge to let the young men "play before us" (2 Sam: 14) meant to let the twelve representatives battle for each side.

When the twelve from each side had killed each other, no clear winner was shown, so both sides resulted in a severe battle, which David's men won. When Asahel, Joab's brother, gave chase to Abner, Abner tried to dissuade him from doing that, but Asahel will not listen. It seems Asahel wished to get Abner's armor as a trophy; Abner wished to spare him, for fear of exciting Joab's enmity; but as Asahel was obstinate in the pursuit, and was swifter of foot than Abner, the latter saw that he must either kill or be killed, and therefore he *turned his spear* and ran it through the body of Asahel.

The war between the two kingdoms grew more intense as David's army slowly gained the upper hand (2 Sam3:1). At that critical time, Ishbosheth accused Abner of having an affair with one of Saul's wives (2 Sam:7). To do this, indecent act was tantamount to usurping the throne. It is little wonder Ishbosheth was concerned. Abner's question, "Am I a dog's head of Judah," meant, "Am I a traitor?" (2 Sam3: 8). This, he soon proved to be.

Enraged, Abner retaliated against Ishbosheth by turning the hearts of the rest of the people to King David (2 Sam 3: 17-19). Then he deserted to David's camp. Joab used this opportunity to avenge the death of his brother.

David demonstrated to the people that he had had no hands in Abner's death (see Sam 3: 28-38). This move was significant politically. Those whom Abner had persuaded to change their loyalty to David could smoothly have gone back to Ishbosheth at the news of Abner's death. Again, David showed great wisdom and judgment by executing the two men who killed Ishbosheth. Although he was at war with Ishbosheth, David did not condone the attitude of

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killing anointed men of God. This action of his finally united the tribes into one kingdom loyal to David.

The name *Hiram* appears to have been the family name for a king or series of kings of Tyre. They were contemporaries of David and Solomon. Best known of these Hiram is he who sent masons, carpenters, and cedars from Lebanon to build David's palace in Jerusalem (2 Samuel 5:11; 1 Chronicle 14:1). Later, Solomon was greatly assisted in the building of the temple in Jerusalem by this same Hiram, or another of the same name (see 1 Kings 9; 2 Chronicles 2).

If the war with the Philistines occurred before Jerusalem's capture, the "hold" to which David went for safety was probably the cave of Adullam (see 1 Samuel 22:1-4). If, however, the war occurred after Jerusalem's seizure, the hold may refer to Jerusalem itself (see 2 Samuel 5:7, 9). David did not count his men, meaning to rely on his army's size, but instead, he relied on the Lord.

The ark of the covenant was a sacred vessel that housed some of the holiest objects in Israel's history. To touch the ark or its contents was strictly forbidden by the Lord. Only authorized Levites, and they only under certain specified conditions, could handle the sacred instruments (Numbers 4:15). Uzzah may have exhibited some bold presumption when he sought to touch that which God had forbidden to be touched. Even if Uzzah's intention was simply to keep the ark from falling, it should be remembered that God was fully capable of steadying His ark had He wished to do so. While much of the story is unknown, it is an excellent example that the commands of God are sacred and must be observed precisely as the Lord decreed.

"When the ark was carried into the city of David, Michal, the daughter of Saul, looked out of the window. There she saw king David jubilating and dancing before God and despised him in her

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heart. Michal is intentionally designated the daughter of Saul in this instance, instead of referring to her as the wife of King David, because on this occasion, she manifested her father's disposition rather than her husband's.

In Saul's time, people did not trouble themselves about the ark of the covenant (1 Chronicle 13:3) public worship was neglected. The soul for vital religion had died out in the family of the king. Michal possessed teraphim. In David, she only loved the brave hero and exalted king: she, therefore, took offense at the humility with which the king, in his majesty, placed himself on an equality with all the rest of the nation before the Lord.

The proud daughter of Saul was offended at the fact that the king had let himself down on this occasion to the level of the people. She availed herself of the priests' shoulder dress's shortness to make a contemptuous remark concerning David's dancing as an impropriety that was unbecoming in a king. ... With the words '*who chose me before thy father and all his house,*' David humbles the pride of the king's daughter. His playing and dancing referred to the Lord, who had chosen him and had rejected Saul on account of his pride. He would, therefore, let himself be still further despised before the Lord, would bear still greater contempt from men than that which he had just received, and be humbled in his own eyes (see Psalm 131:1) then would he also with the maidens attain to honor before the Lord. For whoso humble himself, he will God exalt.

David's desire to build a permanent house for the Lord (the tabernacle built by Moses in the wilderness was then about three hundred years old) was right and pleasing before the Lord. However, the Lord, through Nathan, did not permit him to do so. No specific reason was given here, only a blessing on David's house. In the account in Chronicles, however, David told

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Solomon that it was revealed to him that he had seen too much war and bloodshed to build the house of the Lord (1 Chronicle 22:8).

This verse is an example of a dualistic prophecy, a prophecy with a double meaning. It promised that David's lineage would continue on the throne, and unlike Saul's lineage, would not be overthrown after his death. However, it is a Messianic prophecy, as well. Jesus, the Messiah, was called David, He would hold the key of David, and He would sit upon the throne of David.

Under David's leadership, the kingdom expanded to the extent of God's promise to Abraham in the book of Genesis (2 Sam 8:3-18)

Once David was secure on the throne, he sought to heal old wounds. He desired to be kind to any of the house of Saul. The only person left was Mephibosheth, whom David took in and treated nearly as a son. This action fulfilled his promise to Jonathan made years before (1 Samuel 20:14-16)

The ill-treatment of David's ambassadors, who were deliberately humiliated and degraded by the exposure of their faces and lower bodies, brought on a full-scale war that only served to expand David's domain. Indeed it could be said, "The Lord preserved David whithersoever he went" (2 Samuel 8:6).

The roof of David's palace was probably high enough to have looked into the inner courts of several homes nearby including that of Bathseba.

Things were getting too easy for David; he had the leisure to stay at home while Joab and his men fought Ammonites and Syrians. (2 Sam 11:3-27) In his leisure, he looked from his rooftop at his neighbor's wife. Leisure and lust led to adultery and then to murder, which sins had eternal repercussions, as well as tragic earthly results. It is one of the shocking and serious

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warnings of the Old Testament that a man may be ever so good and great and eminent and still have weaknesses which can lead to deeds that entirely overshadow and defeat the better self!"

As happens too frequently, it is only when a sinner knows that his sin is known that he begins to repent! The figure of Nathan boldly accusing the king to his face by an allegorical parallel is impressive, though not as surprising in Bible stories as it would be in accounts of other peoples where the will of God was not such a recognized factor in determining the morality of men and in specifying the results. Nathan's allegory was skillfully drawn. His climatic '*Attah ha ish!*' ('Thou art the man') must have crashed in upon David's conscience like the harbingers of doom's day.

"His repentant feelings were no doubt sincere, but he could not repent enough to restore the *life* of his friend, Uriah, or his wife's virtue. He later hoped and prayed that his soul would not be left forever in hell.

The child born of their illicit union did not live, but there is no reason to look upon that as 'punishment' of the child for the sins of the parents. Removal from this earth by the hand of the Lord must come at one time or another and be a blessing to an individual, brought about for his best interest at whatever time the Lord sees it to be optimum. The parents did suffer remorse over it. After David knew that the baby was dead, he ceased mourning, however, and philosophically and hopefully explained, 'I shall go to him, but he shall not return to me.' (2 Sam 12)

Despite all the sins of David he remained a man after God's heart till date.(1Sam13:14)
God just loved him specially and this goes to show that the love of God for us is unconditional irrespective of what people do they will get punished for their sins but his goodness and mercy is

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everlasting. The word of the Lord also says “Not by might nor by power, but by my Spirit says the Lord Almighty (Zechariah 4:6)

Questions.

What made God love David so much?

Why did God not allowed David to build him a temple?

Why was David humble as a King?

Why was Solomon made a king?

References

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2 Samuel 1–12: The Fall of King David. <https://www.churchofjesuschrist.org/study/manual/old-testament-student-manual-genesis-2-samuel/2-samuel-1-12-the-fall-of-king-david?lang=eng>