

# 1 & 2 Samuel Series

## Lesson #198

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Dean Bible Ministries

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**THE BATTLE IS THE LORD'S**  
**SOLOMON; DAVID; LOVE AND HATE**  
**2 SAMUEL 12:24–31**

- 1. The birth of Solomon,  
2 Sam. 12:24–25.**
- 2. Love and hate—needed clarification;  
2 Sam. 12:24.**
- 3. The Conquest of Rabbah and the  
Ammonites.**

**2 Sam. 12:24, “Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the Lord loved him,**

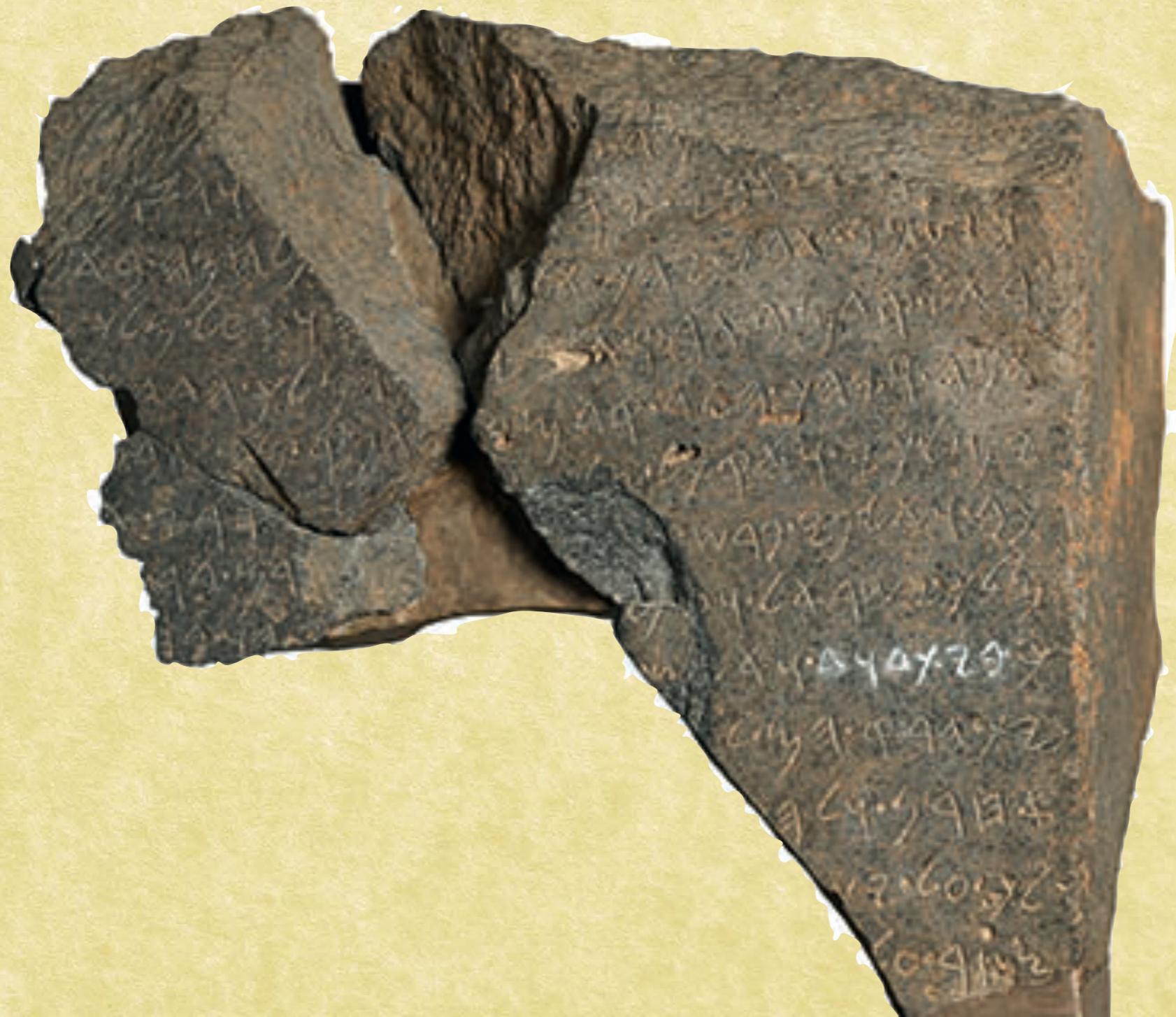
**2 Sam. 12:25, “and He sent word by the hand of Nathan the prophet: So he called his name Jedidiah, because of the Lord.”**

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# Evidence for David from Archaeology

## 1. Tel Dan Stele; ca. 850 BC

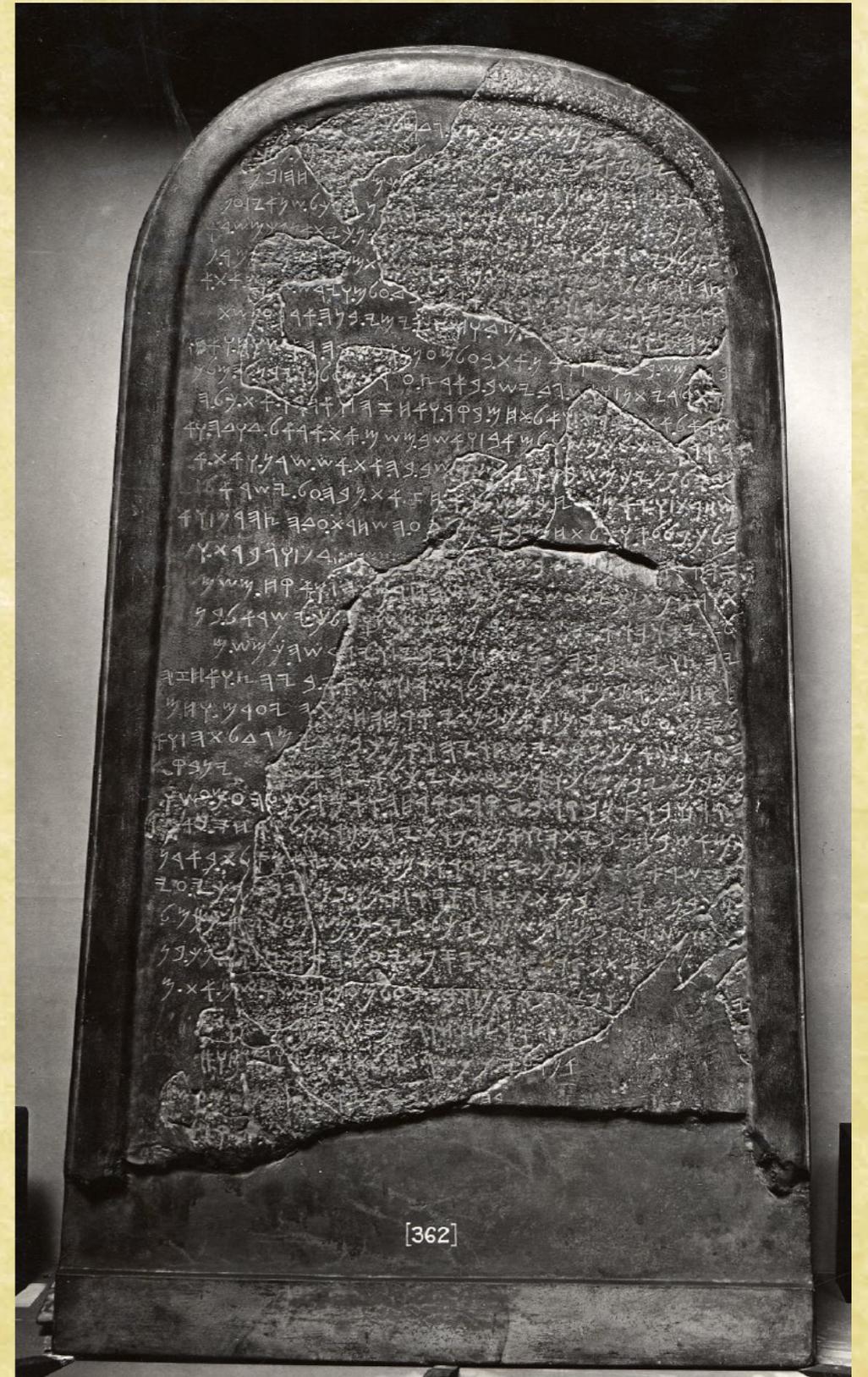


# Evidence for David from Archaeology

1. [.....].....[.....] and cut [.....]
2. [.....] my father went up [against him when] he fought at[.....]
3. And my father lay down, he went to his [fathers]. And the king of I[s-]
4. rael entered previously in my father's land. [And] Hadad made me king.
5. And Hadad went in front of me, [and] I departed from [the] seven[.....]
6. of my kingdom, and I slew [seve]nty kin[gs], who harnessed thou[sands of cha-]
7. riots and thousands of horsemen (or: horses). [I killed Jeho]ram son of [Ahab]
8. king of Israel, and I killed [Ahaz]iahu son of [Jehoram kin]g
9. of the House of David. And I set [their towns into ruins and turned]
10. their land into [desolation.....]

## 2. The Moabite Stone (The Mesha Stele) ca. 840 BC

Mentions the *House of David*



From the [britishmuseum.org](http://britishmuseum.org)

**3. The Sheshonk I inscription at the Temple of Amon Re in Karnak near Luxor (ancient Thebes).**







David [High]land[ds] (of)

Credit: © 2004 Hershel Wayne House

**From the *House Visual Study Bible***

**<https://hvsb.app>**

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יָדִיד *yadid* “beloved” + ך;

יְדִידֵיָהּ *yedideyah* beloved of Yah

**What does the Bible teach about God's love, especially in contexts of loving one person in contrast to others?**

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**Mal. 1:2, “ ‘I have loved you,’ says the LORD. ‘Yet you say, “In what way have You loved us?” Was not Esau Jacob's brother?’ Says the LORD. ‘Yet Jacob I have loved;**

**Mal. 1:3, “ ‘But Esau I have hated, and laid waste his mountains and his heritage for the jackals of the wilderness.’ ”**

**Rom. 9:10, “And not only this, but when Rebecca also had conceived by one man, even by our father Isaac**

**Rom. 9:11, “(for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),**

**Rom. 9:12, “it was said to her, ‘The older shall serve the younger.’**

**Rom. 9:13, “As it is written, ‘Jacob I have loved, but Esau I have hated.’**

**Rom. 9:14, “What shall we say then? Is there unrighteousness with God? Certainly not!”**

**Does God hate?**

**If not, then does God love?**

**1. These are anthropopathisms.**

**An anthropopathism attributes to God a human feeling or emotion which God does not actually possess, in order to communicate something about God's policies, purposes, and plans.**

**If hate is an anthropopathism, then love would be. And that is heresy, for God is love, 1 Jn. 4:8, 4:16.**

**“The younger child who is preferred over the elder child is so common in the Old Testament as to be an archetype. Nor is it necessarily a sign of a dysfunctional family: when God favors a child, divine sovereignty and moral justice lie behind the favoring and slighting. Thus God favors Abel over Cain, Isaac over Ishmael, Jacob over Esau (Mal. 1:2–3; Rom. 9:13), Joseph over his brothers, Moses over Aaron, David over his brothers. Jacob also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another seven years.”**

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**The word describes divine love, human love—parental love, friendship love; affection among friends, between spouses, love for neighbors, love for enemies. Thus, the word has an extremely large range, from approval of or acceptance of something or preference for something, to parental love, marital love, friendship love, love with integrity, to perverted sexual lust.**

## **Marital Love**

**Gen. 24:67, “Then Isaac brought her into his mother Sarah’s tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother’s death.”**

## **Parental Love, a Father's Love**

**Gen. 22:2, “Then He said, ‘Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.’ ”**

**Gen. 44:20, “And we said to my lord, ‘We have a father, an old man, and a child of his old age, who is young; his brother is dead, and he alone is left of his mother's children, and his father loves him.’ ”**

# Fidelity

**Ex. 20:6, “but showing mercy to thousands, to those who love Me and keep My commandments.”**

**Deut. 5:10, “but showing mercy to thousands, to those who love Me and keep My commandments.” cf., Deut. 7:9**

# Sexual Lust

**Gen. 34:3, “His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman.”**

# Sexual Lust

**2 Sam. 13:1, “After this Absalom the son of David had a lovely sister, whose name was Tamar; and Amnon the son of David loved her.”**

## Preference

**Gen. 29:30**, “Then Jacob also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another seven years.

**Gen. 29:31**, “When the LORD saw that Leah was unloved, He opened her womb; but Rachel was barren.

**Gen. 29:32**, “So Leah conceived and bore a son, and she called his name Reuben; for she said, ‘The LORD has surely looked on my affliction. Now therefore, my husband will love me.’ ”

## Preference

**Gen. 29:30**, “Then Jacob also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another seven years.

**Gen. 29:31**, “When the LORD saw that Leah was unloved [*was hated*], He opened her womb; but Rachel was barren.”

**שנא sane' qal passiveP fem sing abs to hate**

**Gen. 29:32, “So Leah conceived and bore a son, and she called his name Reuben; for she said, ‘The LORD has surely looked on my affliction. Now therefore, my husband will love me.’ ”**

**Love means preferred, but the other is not hated, but not preferred.**

**Gen. 25:28, “And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.”**

**Gen. 27:9, “Go now to the flock and bring me from there two choice kids of the goats, and I will make savory food from them for your father, such as he loves.”**

**“Hate” means a mental attitude sin in some passages.**

**Gen. 37:4, “But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.**

**Gen. 37:5, “Now Joseph had a dream, and he told it to his brothers; and they hated him even more.”**

**But in other passages, means not preferred or rejected.**

**Ex. 18:21, “Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.”**

## Love and Hate

**Judg. 14:16, “Then Samson’s wife wept on him, and said, ‘You only hate me! You do not love me! You have posed a riddle to the sons of my people, but you have not explained it to me.’ And he said to her, ‘Look, I have not explained it to my father or my mother; so should I explain it to you?’ ”**

**Amnon's lust turns to the mental attitude  
sin of hatred.**

**2 Sam. 13:15, “Then Amnon hated her  
exceedingly, so that the hatred with which  
he hated her was greater than the love  
[lust] with which he had loved [lusted for  
her] her. And Amnon said to her, ‘Arise, be  
gone!’ ”**

**Psa. 119:113, “I hate the double-minded,  
But I love Your law.”**

**Psa. 119:163, “I hate and abhor lying, But I  
love Your law.”**

**Prov. 1:22, “How long, you simple ones, will you love simplicity? For scorers delight in their scorning, and fools hate knowledge.”**

**Prov. 12:1, “Whoever loves instruction loves knowledge, but he who hates correction is stupid.”**

**Jacob and Esau in Mal. 1:3, 4 and Romans 9 are figures of speech where the head of the family line stands for the family.**

**A metonymy of the person for his descendants.**

**“(3) The name of a man for his posterity. Deut. 25:17. Ex. 5:2. Num. 23:21; 24:5, 17. Deut. 33:28. 1 Kings 18:17, 18. Ps. 14:7. Amos 7:9, 16. Gen. 9:27. Mal. 1:2, 3. Rom. 9:13.” Bullinger, *Figures of Speech in the Bible***

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יְדִידֵיָהּ *yedideyah* beloved of Yah

**God preferred Solomon to the the one in the line of the “seed of the woman,” the line for the Messiah.**

**2 Sam. 12:26, “Now Joab fought against Rabbah of the people of Ammon, and took the royal city.**

**2 Sam. 12:27, “And Joab sent messengers to David, and said, ‘I have fought against Rabbah, and I have taken the city of water.**

**2 Sam. 12:28, “ ‘Now therefore, gather the rest of the people together and encamp against the city and take it, lest I take the city and it be called after my name.’**

**2 Sam. 12:29, “So David gathered all the people together and went to Rabbah, fought against it, and took it.”**

**2 Sam. 12:30, “Then he took their king’s crown from his head. Its weight was a talent of gold, with precious stones. And it was set on David’s head. Also he brought out the spoil of the city in great abundance.**

**2 Sam. 12:31, “And he brought out the people who were in it, and put them to work with saws and iron picks and iron axes, and made them cross over to the brick works. So he did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem.”**