

Notes on **The United Kingdom lessons**

Ruth—the great-grandmother of King David

Elimelech—tribe of Judah, resident of Bethlehem, husband of Naomi

Two sons, Mahlon and Chilion

Moved to Moab because of famine (land was probably wetter in the past)

Died and sons married Moabite women: Ruth and Orpah

Sons died and after 10 years Naomi returns to Bethlehem with Ruth and Orpah

Orpah goes back to her parents, but Ruth stays with Naomi

Who influenced Ruth to believe in Naomi's God instead of Chemosh? Naomi? Mahlon?

Her statement to stay with Naomi is famous.

In Bethlehem Naomi (pleasant) wants to change her name to Mara (bitter)

She said the Almighty had dealt bitterly with her. Question of blaming God

Arrive in Bethlehem at beginning of barley harvest (April and May)

Ruth goes to glean barley (poor allowed to pick up what is not harvested)

By happenstance she comes to the field of Boaz, of the clan/family of Elimelech

She asked permission to glean there.

Boaz greeted his workers, "The LORD be with you." They replied, "The LORD bless you."

Boaz insures her protection, her water supply, and success in gleaning

This is a clan issue; nothing is said about Ruth being beautiful; she was probably in her 20's

Naomi sends Ruth to lay at Boaz's feet while he sleeps.

When he wakes up she asks him to spread his *kanap* (wing, edge, corner of garment) over her

He understands this as a proposal of marriage

He has her stay until morning and sends her home to Naomi with six measures of barley

Boaz goes to gate of Bethlehem and has the nearer relative sit down, also 10 elders of the city

He says that Naomi is selling the field of their relative Elimelech

The nearer relative agrees to buy/redeem the field

but Boaz says he also has to marry Ruth to raise a son for inheritance.

He says he cannot redeem because it would hurt his own inheritance

It would cost money to redeem the field that should be part of the inheritance for his children

But they would not inherit that field; the son born to Ruth would inherit it.

Boaz says he will redeem it and marry Ruth

The elders bless him to be like the ancestor Perez, whom Tamar bore to Judah

Ruth bore him Obed

Genealogy: Perez, Hezron, Ram, Amminadab, Nahshon (chief of Judah in Numbers 2:3, brother-in-law of Aaron) Salmon/Sala (married Rahab), Boaz (married Ruth), Obed, Jesse, David

1 Kings 6:1—480 years from exodus to 4th year of Solomon

40 years from Nahshon to Salmon; 74 years from David's birth to start of Temple (2 Sam. 5:4; 1

Kings 6:1); thus Boaz to Jesse (3 listed generations) 366 years (missing names in genealogy)

Samuel's Genealogy

I Chron. 6:33-38 I Chron. 6:22-24

1. Levi		
2. Kohath	Kohath	
3. Izhar	Amminadab	
4. Korah	Korah	
5.	Assir	
6.	Elkanah	
7. Ebiasaph	Ebiasaph	
8. Assir	Assir	
9. Tahath	Tahath	
10, Zephaniah		
11. Azariah		
12. Joel	I Chron. 6:25-28	
13. Elkanah	Elkanah	
14. Amasa	Amasa & Ahimoth	
15. Mahath		
16. Elkanah	Elkanah	I Sam. 1:1
17. Zuph (צִיִּף)	Zophai (צוֹפִי)	Zuph (צוֹף)
18. Toah	Nahath	Tohu
19. Eliel	Eliab	Elihu
20. Jeroham	Jeroham	Jeroham
21. Elkanah	Elkanah	Elkanah m. Hannah (v. 2)
22. Samuel	Samuel	Samuel (v. 20)
23. Joel	Joel & Ahijah	
24. Heman the singer		

1 Samuel

Chapter 1: Ephrathite (KJV, ESV) Ruth 1:2; 1 Sam. 17:12 /Ephraimite (from LXX)

Tribe of Ephraim: Common English Bible, Contemporary English Version, Easy to Read Version, Easy English Bible, God's Word Translation, Good News Translation, International Children's Bible, Living Bible, Names of God Bible, New Century Version, New Living Translation, Wycliffe Bible

Elkanah lived in the territory of Ephraim: New International Reader's Version

Elkanah belonged to the tribe of Levi (1 Chron. 6:22-24, 25-28, 33-38)

Had two wives: Hannah (barren) and Peninnah (had sons and daughters)

Setting: Go to Shiloh annually where the tabernacle was

Eli (from the line of Aaron's son Ithamar) and his sons Hophni and Phinehas were priests

Other line was Aaron's son Eleazar then Phinehas (Zadok comes from this line)

Elkanah would give a portion from the sacrifice to Peninnah and each of her children.

He gave Hannah a double portion since he loved her.

Peninnah was jealous (?) and would provoke Hannah because she was barren.

Hannah would weep and refuse to eat

Elkanah would say something stupid: Why are you crying? Am I not more to you than ten sons?

Hannah went to the tabernacle (called the temple of Yahweh in verse 9) and prayed silently.

Eli thought she was drunk and reprimanded her.

She said she was "pouring out her soul," speaking out of great anxiety and vexation.

He said, "the God of Israel grant your petition."

So she was not sad and ate.

Later at home she became pregnant and had a son named Samuel, asked from YHWH

She told her husband that she would not go to Shiloh until she had weaned the child.

When she weaned him, she told him to Eli and said that she was lending him to YHWH.

Chapter 2: She prayed and praised the Lord

The boy ministered to the Lord in the presence of Eli.

Eli's sons were worthless. They would take whatever cut of meat that came up with the fork.

They were supposed to get the breast and right thigh.

Thus they treated the offering of the Lord with contempt.

They had sex with the women who served at the entrance of the tent of meeting/tabernacle.

Eli scolded them but did not remove them from the priesthood, so they ignored his warning.

Samuel grew in size and favor with God and man.

Hannah brought Samuel a new robe each year at sacrifice time.

Eli blessed Elkanah and Hannah, "May the LORD give you children."

So she had three more sons and two daughters.

God sent a man of God to Eli with a message of warning because he was honoring his son above God. See 2:29-30. sign=Hophni and Phinehas would die on same day (2:34). New priest!

Aaron's sons:	Eleazar	Ithamar
	Phinehas	...
	...	Eli
	Ahitub	Phinehas
	Zadok	Ahitub & Ichabod
		Ahimelech

Abiathar (supported Adonijah) High Priest (Mark 2:26)

I Samuel 3: The call of Samuel

Word of the Lord was rare in those days.

Samuel ministered in the presence of Eli

Samuel lay down in the temple where the ark was.

God called him "Samuel" three times and he ran to Eli

Eli told him to answer, "Speak, LORD, your servant is listening."

God told him he was going to punish the family of Eli because his sons were blaspheming and he did not restrain them.

Samuel became a prophet and it was known throughout Israel.

Chapter 4: The Loss of the Ark

The Philistines encamped at Aphek, west of Shiloh.

The Israelites at Eben-ezer (Stone-Help), probably east of Aphek.

When they joined battle, 4,000 Israelites were killed.

Israel brought the ark of the covenant from Shiloh, accompanied by Hophni and Phinehas

Israel cheered and the Philistines were frightened at having a god in the camp

Israel was defeated and the ark was captured. Hophni and Phinehas were killed.

Eli was 98 years old and blind. When he heard his sons were dead and the ark captured, he fell backwards off his seat and broke his neck. He had judged Israel 40 years.

Phinehas' wife gave birth when he heard her husband was dead and the ark was captured.

She died in childbirth, but gave her son the name Ichabod.

No (y) Glory (*kabod*) "The glory has departed from Israel."

Chapter 5: The Ark Among the Philistines

Philistines took the ark from Eben-ezer to Ashdod in the house of Dagon their god.

The figure of Dagon bowed down before the ark.

They set it up again and it bowed down, breaking its head and hands on the threshold. (9 inches?)

The people of Ashdod were afflicted with tumors so they sent the ark to Gath.

The people of Gath were afflicted with tumors so they sent the ark to Ekron.

Other two cities were Gaza and Ashkelon.

The lords of the Philistines decided to send it back to Israel after 7 months.

Chapter 6: The Ark returned to Israel

They returned the ark on a new cart pulled by two milk cows that had calves and had never worn a yoke.

The guilt offering sent with the ark was 5 golden tumors and 5 golden mice in a box for 5 cities.

They shut up the calves, but the cows went straight down the valley highway to Beth-shemesh (house of the sun) along the Sorek Valley. (Samson went from Zorah to Timnah)

The cows arrived during the wheat harvest and stopped at the field of Joshua of Beth-shemesh. There was a great stone in the field and the Israelites put the ark and guilt offering box on it. They build an altar and used the wood from the cart and the cows for an offering. Some of the men of Beth-shemesh looked in the ark and 70 men died. Was it 50,070 or 70 men of whom 50 commanded a thousand men (50 important men)? So they sent messengers to Kiriath-jearim to come take the ark.

Chapter 7: Samuel as Judge

The ark was taken to the house of Abinadab in Kiriath-jearim. His son Eleazar was in charge of the ark. It stayed there some 20 years. Question of Saul's reign. Paul said Saul reigned 40 years (Acts 13:21).

Samuel called a meeting of all the Israelites to Mizpah in central Israel. He wanted them to repent and put away their idols to Ba'al and Ashtaroah (the consort). The people "drew water and poured it out before the Lord," fasted, and confessed their sin.

When the Philistines heard they were at Mizpah, they marched to attack. The Israelites were afraid and appealed to Samuel for help. He offered a nursing lamb as a whole burnt offering, and God answered with a loud thunder that sent the Philistines into confusion. The Israelites battled them and won. Samuel set up a rock between Mizpah and Shen (LXX, Syr, RSV, NRSV, TLB, NLT, NABre, CEB Jeshanah, north of Mizpah) and called it Eben-ezer.

During the time of Samuel, the Philistines were pushed back to Ekron and Gath. Samuel judged Israel on a circuit from Ramah to Bethel to Gilgal to Mizpah to Ramah (home).

Chapter 8: Israel wants a king

Samuel made his sons judges in the southernmost city of Beer-sheba. They did not follow his ways but took bribes to pervert justice.

The elders of Israel came to Samuel at Ramah and wanted a king because 1) he was old and 2) his sons did not "walk in his ways." They wanted a king to judge them like all the nations.

Application: Be like all the churches. Looks to others rather than the scriptures.

Samuel was displeased and prayed to the Lord. The Lord said that they were not rejecting Samuel but Him, just like they had done from the Exodus from Egypt onward.

God said to give them a king, but first warn them what a king would do. He would take their sons and daughter for warriors and workers. He would take their fields and servants and animals to give to his servants. He would take a tenth of their crops and basically make them his slaves. When they cried to the Lord for help, he would not answer.

But they said, we want to be like all the nations and have a king to judge us and lead us into battle. So he told them he would make a king for them and sent them home.

Chapter 9: Saul Chosen as King

Saul was a handsome young man of the tribe of Benjamin whose father Kish was a wealthy man. Saul was taller by a head than the rest of the Israelites. He lived at Gibeah.

Kish's donkeys wandered off and were lost so he sent Saul and a servant to look for them. They went up into the tribal area of Ephraim and circled back around into the area of Benjamin but could not find the donkeys. The servant said they should see the man of God at the

city (apparently Ramah [in the land of Zuph]) and ask where the donkeys were. Saul said they had nothing to offer him, but the servant had a coin.

As they climbed the hill the city was built on, they met some women who said that the "seer" was just ahead of them. They met Samuel at the entrance to the city. God had told him the day before that he was sending him the man who would be "prince" over the people of Israel. God told him that this was the man. Saul asked where the house of the seer was, and Samuel said, "I am the seer." He told Saul that the donkeys had been found three days before and he was to accompany him to the high place to eat. He said he was desirable in all Israel, but Saul protested that he was from the smallest tribe of Benjamin and the humblest clan of Benjamin. They ate and Saul got the prized leg. That night he slept on Samuel's roof.

The next day Samuel had Saul send his servant on ahead while he gave Saul the word of the Lord.

Chapter 10: Saul Anointed King

Samuel poured olive oil on Saul's head and kissed him and told him that the Lord had anointed him to be "prince" over his people.

Samuel told him three things would happen that day:

- 1) Two men would tell him the donkey had been found.
- 2) Three men would meet him with 3 goats, 3 loaves of bread, and skin of wine. They would give him 2 loaves of bread.
- 3) He would meet a group of prophets and **the Spirit of the Lord would come on him**. He would prophesy and **be turned into another man**. Then do what his hand finds to do.

God gave him another heart. These things happened and **the Spirit of the Lord rushed on him** and he prophesied. Thus the saying, "Is Saul also among the prophets?" Question: "Who is their father?"

When his uncle asked what Samuel said, he said the donkeys had been found, but did tell him about the kingship.

Samuel called the people to Mizpah and told them they had rejected God. Then they chose a king. The tribe of Benjamin was taken, then the clan of Matrites was taken by lot, then Saul son of Kish was taken by lot (names on pottery shards?), but he couldn't be found. God said he was hiding among the baggage. They found him and he was a head taller than the people. The people said "Long live the king." He went home to Gibeah and some valiant men whose **hearts were touched by God** joined him. Others despised him and brought him no present. *Two kind of people in the world.*

Chapter 11: Saving men of Jabesh-gilead.

Nahash the Ammonite besieged Jabesh-gilead. The men of the city wanted to make a treaty with him and agreed to serve him. He said only if he could gouge out their right eyes and thus bring disgrace on Israel. They said to let them send messengers and see if someone would save them within 7 days.

At Gibeah the people wept aloud when they heard. When Saul heard, the Spirit of God rushed on him and he became angry. He took the oxen he was plowing with, cut them in pieces, and sent the pieces throughout the land with the message to meet him and Samuel at Bezek; otherwise, their oxen would be treated the same way. 300,000 assembled from

Israel and 30,000 from Judah. Saul sent messengers to Jabesh that they would be saved by the time the sun got hot. They told Nahash they would surrender tomorrow. Saul attacked in the morning watch and the Ammonites were routed.

Then the Israelites wanted to put the men who had despised Saul to death, but Saul said no: The Lord had worked salvation in Israel.

Samuel led the people to Gilgal where they once again made Saul "king" and sacrificed peace offerings.

Chapter 12: Samuel's address to the people

Samuel addressed the people and told them he had appointed them a king. He was old but his sons were with them. He asked them who he had cheated. Whose ox or donkey had he taken? Who had he defrauded or oppressed? What bribe had he taken? They said he had done none of those things.

He gave the history sermon from Egypt until his present time. He accused them of rebelling against God, but God had continued to send men to deliver them. He encouraged them to obey God. To prove his point, he called on God to send thunder and rain during the current wheat harvest? God did so. The people asked him to pray for them. He said he would not sin against the Lord by ceasing to pray for them. They should fear the Lord and serve him faithfully with all their heart.

Chapter 13: Saul against the Philistines

There seems to be words missing from verse 1

Saul chose 3000 men to be with him. 2000 were with him at Michmash close to Bethel and 1000 were with his son Jonathan at Gibeah in Benjamin. Jonathan defeated the Philistine garrison at Gibeah and made the Philistines upset. They brought a multitude of soldiers, including 30,000 chariots and 6,000 horsemen to Michmash. The Israelites fled to caves and across the river Jordan. Saul's men were at Gilgal. He was waiting for Samuel to come. Samuel had said to wait 7 days, but he was delayed. People were leaving, so Saul sacrificed the burnt offering. Then Samuel showed up and said, "What have you done?" He said he was afraid the Philistines would attack without him asking God's favor. However, only Levites were to offer sacrifices. Samuel said he had acted foolishly; now God would not establish his kingdom forever. God would find a man after his own heart to lead the people. Samuel left and Saul was left with 600 men at Geba with the Philistines at Michmash. There were no blacksmiths in Israel, so only Saul and Jonathan had a spear and sword.

Chapter 14: Jonathan wins a Victory

Jonathan and his armor bearer went over to the Philistine garrison. He set a sign: If the Philistines say, wait there, we will not go up, but if the Philistines say come up here, we will take that as a sign that the Lord has delivered them into our hand. The Philistines said come up here and we will show you something. So they climbed up the cliff (perhaps in one of the two crags named Bozez and Seneh. Jonathan struck down about 20 Philistines and his armor bearer followed killing them. The Philistines panicked and then there was an earthquake and they panicked even more.

Saul's watchmen saw the disturbance across the way and Saul took a count to see who was gone. He wanted the priest Ahijah (grandson of Phinehas and great-grandson of Eli) to bring

the ark which was with the army. But then he said stop and Saul and the army joined the battle. The Philistines in confusion started attacking one another. Hebrews who were in the Philistine army turned on the Philistines, and Hebrews who had been hiding in caves came out to fight.

Apparently Saul had taken time to place the people under a curse not to eat until evening. In the heat of the battle they became fatigued and faint. Jonathan had not heard his father so when he found honey in the forest he ate some. One man told him about the curse and he said his father had troubled the land. They stuck down the Philistines from Michmash to Aijalon. The people grabbed the Philistine spoils and killed sheep, oxen, and calves and started eating with the blood. When Saul heard, he had them bring the animals to a big rock to kill them and not eat with the blood. He build an altar there, his first one.

Saul wanted to chase the Philistines through the night, but the priest said to inquire of God. God would not answer (*how did they know?*). So Saul wanted to know who was guilty. They cast lots (Urim and Thummim) between Saul and Jonathan and the rest of the people. Saul and Jonathan were indicated. Then they cast lots between Saul and Jonathan and Jonathan was indicated. Jonathan confessed that he had eaten honey in the forest. Saul took an oath that Jonathan must die. *Another foolish oath.* But the people would not let him kill Jonathan since he was the hero of the battle. The text says they **ransomed** Jonathan.

Chapter 14 ends with summaries of Saul's victories and family. He defeated the Moabites, the Ammonites, the Edomites, the kings of Zobah, the Philistines, and the Amalekites. His sons were Jonathan, Ishvi, Malchi-shua (Ish-ba'al/bosheth is not listed). His wife was Ahinoam the daughter of Ahimaaz. His father was Kish and grandfather was Abiel. His uncle was Ner and his cousin-brother was Abner, the commander of his army.

Chapter 15: Saul sin in destroying the Amalekites

Samuel told Saul that God wanted him to completely destroy the Amalekites because of what they did to the Israelites in the wilderness. *Why the delay? First time Israel had a united army not trying to take the land?*

Saul raised an army of 200,000 men plus 10,000 of Judah. The divisions that happen later are already seen in tribal differences.

Saul warned the Kenites to leave the Amalekites lest they be killed too, so they left.

He defeated the Amalekites from Havilah (Saudi Arabia?) to Shur (east of Egypt). He killed the people with the exception of the king. **However, Amalekites show up later in the text.** The army destroyed all the animals that were despised and worthless but saved alive the sheep, lambs, oxen, and calves that were good.

God told Samuel that he regretted having made Saul king because he was no longer following God and obeying his commandments. Samuel was angry and cried to the Lord all night.

Samuel rose early the next morning to go meet Saul. He was told that Saul set up a monument to himself in Carmel (the southern one) and went on to Gilgal. So Samuel came to Saul and Saul said, "May you be blessed by the Lord. I have performed the commandment of the Lord." Samuel asked, "What is this bleating of sheep and mooing of cattle that I hear?" Saul said, "The people spared the best of the sheep and oxen for sacrifices to the Lord."

Saul had tweaked the commandment of the Lord. He had killed the people and captured the king (a capture is as good as a kill, right?). He killed the poor animals and they were going to sacrifice the good ones (that is a kill, although they get to eat from the sacrifice).

The point of the destruction ban is that no one gets to benefit from it. Jericho is an example. Samuel told Saul that he would tell him what the Lord said to him last night. Even though Saul was small in his own eyes (**was this satire?** Saul had just set up a monument to himself), God had made him king and sent him on a mission to devote the Amalekites to destruction. He asked why Saul had not obeyed the voice of the Lord. Why did he pounce on the spoil and do what God saw as evil?

Saul protested that he had obeyed the voice of the Lord. He went on the mission. He captured the king and killed the people. It was the people who took the best animals and that was to sacrifice them.

Samuel said that God delighted in obedience and listening rather than sacrifice. He said that rebellion was like the sin of divination (Saul had destroyed the diviners from the land). Presumption is like iniquity and idolatry. Because Saul had rejected the word of the Lord, God had rejected him as king. (However, he continued as king for years)

Saul said, "I have sinned. I have transgressed the commandment of the Lord." But then he said that he had listen to the people and obeyed their voice. (**Shifting blame**). He asked Samuel to pardon his sin and go with him to bow before the Lord.

Samuel refused and as he turned away, Saul grabbed Samuel's robe and tore it. Samuel said that God had torn the kingdom away from Saul and given it to a neighbor who was better than him. This led to Saul chasing David for years because he thought (correctly) that David might be the prophesied neighbor. Samuel said that God was not a man who would relent from his decision.

Saul again said that he had sinned, but wanted Samuel to go with him so that he would be honored in the presence of the elders and the people. **He is still thinking about himself.**

Samuel went with him but then called for king Agag of the Amalekites. Samuel was the one to finish the job of killing the king, not Saul. Where is Saul's repentance?

Samuel returned to Ramah and did not see Saul again, but he grieved over him.

Chapter 16: David anointed king

The Lord asked Samuel how long he was going to grieve over Saul whom he had rejected. He was to fill his flask with oil and go to Jesse at Bethlehem where God had picked one of his sons to replace Saul. Samuel said that Saul would kill him, but God said to take a heifer for a sacrifice and invite Jesse. ***Is it OK to fool people who are wicked?***

The elders of the city met him trembling (why?) and ask if this visit was for peace? He said yes that he had come to sacrifice. He consecrated Jesse and his sons and invited them to the sacrifice.

When he saw Eliab (God is my father) he thought this was the Lord's anointed, but God said not to look on his appearance or height because he was rejected. Man looks on the outward appearance, but God looks on the heart. **Notice that even a prophet could not see the heart. This will be proven in the battle with Goliath.** Then Jesse called Abinadab but Samuel said that God had not chosen him. Then Shammah passed by with the same rejection. All seven of Jesse's sons were rejected. Samuel asked if this were all of Jesse's sons. He said the youngest was keeping the sheep. Samuel said to send for them because they would not sit down until he arrived. When David came, he was ruddy and handsome and had beautiful eyes. God said to anoint him so Samuel did so in the midst of his brothers. **The Spirit of the Lord rushed on David from that day on.**

Samuel returned to Ramah.

The Spirit of the Lord left Saul and God sent a harmful spirit to torment him. His servants said to let them find someone who could skillfully play the lyre when the spirit is tormenting him to soothe him and make him well. He said to find someone who could play well and bring him to him. One of his young men said he had seen a son of Jesse of Bethlehem who was skillful at playing the lyre; he was also a man of valor, a man of good presence, and the Lord is with him. So Saul sent to Jesse to send his son David to him. Jesse had David take with him a donkey loaded with bread and a skin of wine, and a young goat as well. When Saul saw David, he loved him and made him his armor-bearer. So he wanted Jesse to let David stay with him. David would play the lyre when the harmful spirit came on Saul and Saul was refreshed and the spirit would leave him. Irony in this.

Chapter 17: David and Goliath

The Philistines gathered their armies for battle in the tribe of Judah at Socah. So Saul gathered the Israelite army and set up camp on the north side of the Valley of Elah. The Israelite battle line was above the cliffs on the north and the Philistine battle line was on high hill on the south. The Philistines sent out their champion named Goliath of Gath who was six cubits and a span tall, that is, about 9 feet 9 inches. The LXX has his height as four cubits and a span, that is about 6 feet 9 inches. [Robert Wadlow (1918-1940) was 8 feet 11.1 inches tall and weighed 439 pounds at his death.] Goliath had a bronze helmet and a bronze coat of mail that weighed 5000 shekels (125 pounds) and bronze leg armor. He had a bronze javelin and a spear with a 600 shekel (15 pounds) iron head. A shield-bearer went before him. He shouted challenging the Israelites to send out a man to fight him. The army of the loser would be servants to the other side. Saul and his men were afraid to fight him.

Now Jesse's three oldest sons (Eliab, Abinadab, and Shammah) were in Saul's army. David went back and forth from his father's sheep and calming Saul with lyre music.

Goliath challenged Israel for 40 days, both morning and evening. Jesse sent David to his brothers to see how they were doing. He sent with him an ephah (about 3/5 bushel or 22 liters) of grain and 10 loaves of bread plus 10 cheeses for their commander of a thousand. David left early in the morning and arrived at the Valley of Elah as the troops were lining up for battle. So David left the goods with the keeper of the baggage (quartermaster) and ran to see his brothers. As he talked with them, Goliath came out and issued his challenge. The Israelites fell back when they heard him. David heard him too and heard the men saying that the king would enrich the man who killed Goliath and give him his daughter in marriage. He would also make his father's house free (from taxation?) in Israel. David asked again what would be done for the person who killed Goliath and received the same answer. Eliab his oldest brother was angry with him (a little jealousy?) and accused him of having the evil in his heart of wanting to see the battle. David replied, "What have I done now? It was only a word." So he kept asking the same question of others. Saul heard about it and sent for David. David volunteered that he would go and fight the Philistine. Saul told him he was not able to fight because he was a youth and Goliath had been a warrior from his youth. David said that if a bear or lion came after a lamb while he was herding sheep, he would rescue the lamb and grab the beast by its beard and kill it. He had killed both bears and lions and this Philistine would be like one of them. God had delivered him from the paws of the lion and the bear and God would deliver him. Saul told him, "Go, and the LORD be with you."

Saul put his armor (helmet, coat of mail, sword) on David, but David said he had not tested them and he took them off. He took his staff and gathered five smooth stones (they were not small pebbles) from the brook on the north side of the valley by the cliff and put them in his pouch. **Why five? IDK.** Then he took his sling and went to meet the Philistine.

Goliath and his shield-bearer started to approach David and then the giant realized that David was just a good-looking youth. He was upset and accused David of thinking he was just a dog because he was carrying a stick to meet him. He cursed David by his gods (Dagon who bowed to the ark? Lots of good that curse did). David told him that Goliath was coming with sword and spear and javelin, but he was coming in the name of Yahweh of hosts. God would give Goliath into David's hand and he would strike him down and cut off his head. Further, he would give the dead bodies of the Philistine army to the birds of the air and the wild beasts of the earth so that all the world would know that there is a God in Israel and that the assembly of the Israelite army would know that God does not save with sword or spear. The battle is the Lord's.

When the Philistine came down the hill to meet David, David ran toward him. He drew a stone from his pouch and slung it, hitting the giant in his forehead. A good slinger can hurl a stone at 100 miles an hour (44.7 m/s). The giant fell on his face to the ground. David ran up to him and took his sword and cut off his head. **Where was the shield-bearer at this point?** Was he the first to flee. The Philistines fled. The men of Israel gave a shout chased the Philistines as far as Gath and Ekron. Then they plundered the Philistine camp.

The next two items are out of sequence:

David took the Philistine giant's head to Jerusalem. That must have been a later date when he was king at Jerusalem. He put the Philistine's armor in his tent. That also would have been a later date since he didn't have a tent with him at this point.

Backstory: When Saul saw David going out to meet the giant, he asked Abner who David's father was, but Abner did not know. Saul told him to find out. So when David returned from killing the giant, Abner brought him to Saul with the giant's head in his hand. Saul asked whose son he was and he said Jesse of Bethlehem.

Chapter 18: Jonathan's friendship and Saul's jealousy

Jonathan loved David when he saw what he had done. His soul was knit to David's soul.

Saul would not let David go back home to Jesus.

Jonathan made a covenant with David and gave him his robe, armor, sword, bow, and belt.

As time passed, Saul sent David out to fight and David was successful. Saul set him over all the men of war. Both the Israelite people and Saul's servant thought this was a good thing.

When Saul and David went home, the women came out and praised them, singing and dancing.

They sang, "Saul has struck down his thousands, and David his ten thousands."

This made Saul angry. He said, "What more can he have but the kingdom?" He eyed David with suspicion from then on.

The next day a harmful spirit from God came on him, and he was raving in the house while David was playing the lyre trying to calm him. Saul took a spear and hurled it at David trying to pin him against the wall. But twice David evaded him.

Saul became afraid of David because the Lord was with him but had left Saul. So Saul took David out of his house and made him the commander of a thousand men. But David became even more popular. He had success in everything he did because the Lord was with him. That made Saul have a fearful awe of him. But the people loved David.

Saul promised David that he could marry his oldest daughter Merab if he would just fight the Lord's battles. He hoped that David would die in some battle. David protested that he was not important enough to be son-in-law to the king. But when it was time for Merab to be married, she was given to Adriel the Meholathite as wife.

But Saul's daughter Michal loved David. When Saul heard this, he thought it was another chance to have the Philistines kill David. He had his servants tell David that Saul wanted him as his son-in-law. He protested that he was a poor man (contrast that with the end of his life). Saul told his servants to tell David that the only bride-price he wanted was 100 foreskins of the Philistines. David was pleased with this, and so he took his men and they killed 200 Philistines and cut off their foreskins. He presented them to Saul, and Saul gave him his daughter Michal as wife. This event made Saul more afraid of David and he became David's enemy all the time. David won many battles and became the most successful of all of Saul's servants. His name was highly esteemed by the people.

Chapter 19: Saul's Attempts to Kill David

Saul told Jonathan and all his servants that they should kill David. But Jonathan told David to hide himself. He would speak to his father in the field close to where David was. He would tell David anything he learned.

Jonathan told his father that David had not sinned against him; in fact, his deeds had brought good to Saul. When he killed the giant Philistine, God had worked a great salvation in Israel. **(Notice he gave God the credit, not David)** Saul had rejoiced at the time.

Jonathan said that to kill David without cause would be a sin against innocent blood.

Saul listened to Jonathan and swore that he would not kill David. Jonathan told David about this and brought him to Saul and so David was in Saul's presence as before.

There was war with the Philistines again and David struck them down and they fled. Then a harmful spirit from the Lord came on Saul and he threw a spear at David while he was playing the lyre. David dodged the spear and it stuck in the wall. He fled to his house.

Saul had David's house watched that night, planning to kill him in the morning. David's wife Michal told him that he needed to escape that night to avoid being killed. She let David down through the window and he escaped. Then she put an image in his bed with a pillow of goat's hair **(it would have been black)** at its head and covered it with clothes. When messengers came to take David, she said he was sick in bed. Saul wanted him brought to him in the bed to kill him, but the messengers found the image in the bed instead. When Saul confronted Michal about deceiving him and letting David escape, she protested that David had threatened to kill her if she didn't help. **Note that she did not go with him; she preferred the luxury of her father's house.**

David fled to Samuel at Ramah and told him what had happened. They both went and lived at Naioth. Saul was told that David was at Naioth in Ramah. He sent messengers to capture David, but when they saw Samuel, the Spirit of God came on them and they started prophesying. Three times Saul sent messengers and three times they prophesied. Then Saul came himself. The Spirit of the Lord came on him and he stripped off his clothes and lay naked before Samuel prophesying on the ground for a full day and night. Thus it is said, "Is Saul also among the prophets?"

Chapter 20: Jonathan warns David

David left Naioth in Ramah and went to his friend Jonathan. He asked what he had done wrong that made Saul want to kill him. Jonathan replied that his father did not want to kill him; his father told him everything he was doing. David said that Saul knew that Jonathan liked David and so he decided not to tell him. Jonathan said, What do you need me to do?

David said that the next day was the new moon and he should eat with the king. However, he was going to hide, and if the king missed him, he should say that David asked to attend a yearly sacrifice at Bethlehem with his family. If Saul gets angry, Jonathan would know that he intends to harm David.

Jonathan took an oath ("the LORD do so to Jonathan and more so") to let David know if his father meant harm against him. He asked David to show **steadfast love (hesed)** to him and to his household forever. He made a **covenant** with David and made David swear by his love for him because he loved him as he loved his own soul. (**Male friendship love**)

Jonathan said that on the next day or the third day, he would let David know of his father's reaction in the following way: David should wait in the field beside the stone heap. Jonathan would shoot three arrows. If he tells the boy whom he sends to pick up the arrows, "The arrows are on this side of you," it would mean that everything is okay with Saul. If he tells the boy, "The arrows are beyond you," it would mean that Saul intends to kill David and the LORD is sending David away.

When the new moon came, Saul, Jonathan, and Abner came together to eat, but David was absent. Saul thought perhaps David was ritually unclean so he was absent. But when David was absent the next day, Saul asked Jonathan where David was. He said that David had asked to attend a clan sacrifice in Bethlehem. Saul became angry with Jonathan and called him "You son of a perverse, rebellious woman" (ESV; Living Bible has SOB; it gets the force of the expression better than the ESV but does not seem appropriate). Saul said Jonathan had chosen David to his own shame and the shame of his mother's nakedness. **The reference to shame does not resonate with today's reader.** Saul said that as long as David is alive, Jonathan's kingdom will not be established. **Saul was planning to overcome what Samuel had said about his successor.** When Jonathan asked what David had done wrong, Saul took his spear and threw it at his son. Then Jonathan knew that Saul planned to kill David, and he left the table in anger and refused to eat because of his grief.

The next morning Jonathan went to the field and sent the boy to find the arrows. Then he shot the arrows beyond the boy and told him to look beyond himself. When the boy returned with the arrows, he had him take his weapons back to the city. Then Jonathan and David met and David bowed three times before him. They kissed one another and wept together with David weeping the most. Jonathan said, "The LORD shall be between me and you, and between my offspring and your offspring forever." Then they departed.

Chapter 21: David at the Tabernacle and then to Gath

David fled to the city of Nob north of Jerusalem to Abimelech the priest. Abimelech was scared (trembling) because David was alone. David told him he was on a secret mission for the king and had to leave in a hurry. He would meet his young men at a prearranged place. He asked for 5 loaves of bread, but the priest said the only bread was **holy bread** that had been taken from the table when the fresh was put out (that is, **over a week old**). He

stipulated that David's young men had to have kept themselves from women (i.e., no sex). David said their vessels were holy even on an ordinary mission. **For holy vessels see I Thessalonians 4:4.** So the priest gave him the holy Bread of the Presence.

Now Doeg the Edomite, the chief of Saul's herdsmen, was there detained before the Lord (whatever that means) and saw what was happening with David and the priest.

Then David asked Ahimelech for a spear or sword. He said he left in such a hurry on the king's business that he didn't get weapons before he left. Ahimelech said that the only weapon there was Goliath's sword. So David took that sword.

Then David fled to King Achish of Gath to get away from Saul. However, Achish's servants reminded him that this was the David that the song of slaying 10,000's was about. This made David afraid of Achish so he pretended to be insane: he made marks on the doors of the gate (city or palace?) and let spittle run down his beard. Achish told his servants, This man is crazy. Don't I already have enough crazy people here? Do I want a crazy man in my house?

Chapter 22: David at Cave of Adullam

So David left Gath and escaped to the Cave of Adullam. His brothers and all his father's household joined him there. He was also joined by those who were distressed, those who were in debt, and those who were bitter in soul (discouraged?), and he became their commander of about 400 men. He took his father and mother to the king of Moab and asked him to take care of them. **(Jesse was the grandson of Ruth the Moabitess) Note that the prophet Gad was with him.**

While Saul was at Gibeah sitting under a tamarisk tree, he complained to his servants that they were hiding the fact that Jonathan had made a covenant with David and stirred him up against Saul to lie in wait for him. **Saul was imagining this.** He told them that David was not going to give them fields or vineyards or rank in the army. Then Doeg the Edomite told him how David had come to Ahimelech at Nob, and Ahimelech had inquired of the Lord for him and given him provisions and Goliath's sword.

So Saul called for Ahimelech and all the priest to come to him. He accused Ahimelech of conspiring with David against him. He had inquired of the Lord for him and given him bread and a sword. Ahimelech protested that he didn't know anything about a conspiracy. As far as he knew David was faithful, the king's son-in-law, the captain of his bodyguard, and honored in the king's house. This was not the first time that he had inquired of the Lord for David. **Saul had done a good job of keeping his hatred of David secret.** Saul said that Ahimelech and all his father's household must die. **He had lost all perspective of what was going on. His imagination was running wild.**

Saul told the guards to kill the priests, but they refused. Then he told Doeg to kill them, and he did so. He killed 85 priests and then attacked Nob and killed men and women, children and infants, oxen, donkeys, and sheep. But Abiathar son of Ahimelech escaped and fled to David, taking an ephod with him to consult the Lord. **(Noted in chapter 23)** So now **David had priest and prophet and Saul had neither.** David told Abiathar that he had realized that Doeg would tell Saul about him, so he was responsible for the death of his father's family. He said Abiathar should stay with him and not be afraid because the same person was seeking the life of both of them.

Chapter 23: David saves the city of Keilah

When David was told that the Philistines were fighting the city of Keilah, he inquired of the Lord whether or not he should attack the Philistines. God said to go attack them and save Keilah. David's men were afraid to go, so David inquired again. (to make sure?) He got the same answer. This time God told him he would win the battle. So David and his men went to Keilah and defeated the Philistines. They got their cattle as spoils of war.

When Saul heard about it, he raised an army to attack David at Keilah. When David heard that Saul was planning to come, he inquired of the Lord. The Lord answered that Saul would come and the men of the city of Keilah would turn David over to Saul, so he left Keilah with his men, now numbering 600, and when to the wilderness of Ziph.

Jonathan came and found David and told him that David would be the next king of Israel and he would be next to him. He said his father knew this. They again made a covenant and Jonathan went home,

The people of Ziph went to Saul and told him where David was. He told them to find out exactly and he would come with his soldiers. So David and his men went to the wilderness of Maon, but Saul followed him there. David and his men were on one side of the mountain and Saul and his men were on the other side chasing them. Then a messenger came and told Saul that he Philistines were raiding the land. **By taking the army to the south country, he had left the land of Israel open to invasion.** Saul left off following David and went to confront the Philistines. **Do you see the providential hand of God in this?** They named that place the Rock of Escape. But David and his men went to the stronghold of En-gedi (spring of goats).

Chapter 24: David and Saul in the En-gedi cave

When Saul returned from chasing the Philistines, he heard that David was in the wilderness of En-gedi. So he took 3000 men to hunt for David. At the sheepfolds by Wildgoats' Rocks there was a cave, so he went in to relieve himself. David and his men were in the inner parts of the cave. David's men wanted him to kill Saul. They said that the Lord had delivered him into David's hand. But he came up behind Saul and cut off a corner of his robe. When he did this, his heart stuck him because he had put out his hand against the Lord's anointed. He persuaded his men not to attack Saul. Saul left the cave without realizing what had happened.

David followed him out and called to Saul: "My lord and my king." When Saul turned around, David bowed down with his face to the ground. David asked why he listened to people who said that David wanted to harm him. David said that the Lord had delivered Saul into David's hand and his men wanted him to kill Saul. But he was not going to put out his hand against his lord Saul because he was the Lord's anointed. He called Saul "my father" and showed him the corner of the robe he had cut off. He could have killed him, but he was not guilty of treason. He had not sinned against Saul even though Saul was hunting him to take his life. He said the Lord would judge between them, but he would not kill Saul. God would be the one to take vengeance. Why was Saul chasing him? He was like a flea or dead dog. He wanted God to deliver him from Saul's hand.

Then Saul wept loudly and said that David was the more righteous of them because he had returned good for evil. He said the Lord would reward David and David would become king. He wanted David to swear that he would not kill Saul's family when he became king. So David swore to that and Saul went home.

Chapter 25: David and Abigail.

Samuel died. All Israel assembled and mourned for him. They buried him in his house in Ramah. **Apparently David was able to go to his funeral.**

David went to the wilderness of Paran.

Now there was a rich man (3000 sheep and 1000 goats) in Maon with a business in the place called Carmel (**not to be confused with Mt. Carmel in the north**). His name was Nabal (fool) and his wife was Abigail (discerning and beautiful). Nabal was harsh and badly behaved and was a descendant of Caleb.

David heard that Nabal was shearing his sheep, so he sent 10 of his young men to Nabal to ask him in (LXX *epi*) David's name to share in the feast he had prepared. They said they had not harmed his shepherds who were with them and they had lost nothing, **implying they had protected the shepherds and sheep**. Nabal answered, "Who is David? Who is the son of Jesse? There are many servants these days who are breaking away from their masters. Shall **I** take **my** bread and **my** water and **my** meat that **I** have killed for **my** shearers and give it to men who come from **I** do not know where?" **Note the emphasis on himself.**

When David heard this answer, he told his men to strap on their swords. He took 400 men with him and left 200 to guard the baggage.

One of Nabal's young men, one of the shepherds, told Abigail that Nabal had railed at David's messengers, but his men had been very good to them, making sure they didn't miss any of their animals. They served as a wall of protection. This rejection by Nabal meant that harm was determined against all that Nabal had. **Nabal had violated the rules of hospitality and refused to respond favorably to the good that David's men had done.** The young man said that his master was such a worthless man that no one could speak to him.

Abigail took 200 loaves of bread, 2 skins of wine, 5 prepared sheep, 5 seahs (33 dry quarts = 1.03 bushels = 36.5 liters) of parched grain, 100 clusters of raisins, 200 fig cakes and put them on donkeys to send to David. She followed on her donkey and met David on his way to avenge the insult. He had taken an oath to kill all the males at Nabal's place by the next morning. **So even David could take a wrong oath when personally insulted.** When Abigail saw David, she dismounted and bowed before him with her face to the ground at his feet. She said that the guilt was hers. He should not think about the worthless man Nabal who was named Fool. She had not seen David's young men when they came. **She said the Lord was using her to restrain David from bloodguilt and using his own hand to save himself.** David should accept the present that she had brought and give it to his young men. She asked him to forgive her trespass as his servant. She called him her lord. She said God would make his house sure because he was fighting the battles of the Lord. David was bound up in the care of the Lord, and his enemies would be slung out like a stone from a sling. **Obviously she had heard of his killing Goliath.** He was the prince over Israel. He should not have a reason to have grief or pangs of conscience in the future because he had worked salvation himself. When the Lord had dealt well with David, he should remember her as his servant.

Then David blessed the Lord for having sent her to keep him from bloodguilt and trying to save himself by his own hand. If she had not restrained him, he would have killed every male in Nabal's company. So David took her present and told her to go in peace because he had listen to what she said and granted her petition.

When Abigail returned home, she found Nabal drunk with a merry heart, holding a feast like a king. The next morning when he sobered up, she told him what had happened. "His heart died within him and he became like a stone." **Was this a heart attack or a stroke?** He died 10 days later when the Lord struck him down.

When David heard that he was dead, he blessed the Lord who had taken vengeance for Nabal's insult. He said the Lord had kept him back from wrongdoing. Then he sent messengers to Abigail to take her as his wife. When she heard the message, she bowed to the ground and said, "Your handmaid is a servant to wash the feet of the servants of my lord." **Here we see that only a servant would wash someone else's feet. Apply to Jesus at the Last Supper.** She mounted her donkey and told along the five young women who were her attendants and followed the messengers to David and became his wife.

David also married Ahinoam of Jezreel (a city in the northern valley). His first wife Michal had been given by Saul to Palti the son of Laish.

Chapter 26: David spares Saul's life a second time.

In spite of Saul's oath to David, when the people of Ziph told him that David was hiding on the hill of Hachilah, he rose and took 3000 men to seek David in the wilderness of Ziph. **People were egging on the fight between the two.** When David heard that Saul had again come after him, he sent spies to learn where he was. Then he went himself to Saul's camp and found Saul asleep in the middle with his men sleeping all around him. He asked Ahimelech the Hittite and Abishai, Joab's brother, which of them would go with him into the camp. Abishai volunteered. When they came into the camp, they found everyone asleep. Saul had his spear stuck in the ground next to his head. Abishai wanted to take it and kill Saul, but David said that no one who killed the Lord's anointed could be held guiltless. **Was he thinking about himself with this rule, for he also was the Lord's anointed?** He said the Lord would strike Saul down, or he would die in battle, but David's hand would not be against him. He told Abishai to take Saul's spear and jug of water and go. The deep sleep on Saul's men had come from the Lord.

Then David went to the top of the hill and called out to Abner, "Why have you not kept watch over your lord the king? You deserve to die. Where is the king's spear and jar of water?" Saul recognized David's voice and asked, "Is this your voice, my son David?" David said it was and asked why Saul was pursuing him. If the Lord had stirred him up to do so, may the Lord accept an offering. But if men had done so, may they be cursed because they had driven him out to have no share in the heritage of the Lord. They had effectively said, Go serve other gods.

Saul said that he had sinned. He told David to return and he would do him no harm. He had acted foolishly and made a great mistake in chasing David because his own life was precious this day in David's eyes. David had him send a young man for his spear. **Did David keep the jug of water?** David said that he would not put out his hand against the Lord's anointed. He wanted his life to be precious in the sight of the Lord and asked that God would deliver him from all trouble. Then Saul blessed David he would succeed in all the he would do. Then David went his way and Saul returned home.

Chapter 27: David goes to the Philistines.

David seems to have lost faith in the protection of God, perhaps because of narrow escapes.

He resolved in his heart to go to the land of the Philistines for safety; otherwise, he thought Saul would kill him some day. So he and his six hundred men and their households went to Achish, king of Gath and lived there. Saul stopped looking for them when he heard they were there.

David asked Achish for one of the country towns to live in. He said, "Why should your servant dwell in the royal city with you?" **That sounds like I don't want to live with you. In context it must mean something like, I am not good enough to live with you.** Achish gave him Ziklag. **So Ziklag belonged to the kings of Judah at least until the book of Samuel (one book in Hebrew) was written.** David stayed in the country of the Philistines a year and 4 months. **(16 or 17 months depending on the calendar).**

David and his men made raids on the old inhabitants of the land, the Geshurites, the Girzites, the Amalekites, as far as Shur toward the land of Egypt. His policy was to kill everyone, men and women, so that there would be no one to bring news of what he was doing to Achish. When Achish asked where he went raiding, he would lie and say that it was against the people of Judah or the clan of the Jerahmeelites or the Kenites. So Achish thought that he had made himself "an utter stench" to the people of Israel, and he would always be the servant of Achish.

Chapter 28: Saul goes to the medium at En-dor

When the Philistines gathered their armies to fight against Israel, Achish told David that he and his men would go with him in the army. David replied, "Very well, you will know [i.e., find out] what your servant can do." **This has a double meaning.** Achish took it as meaning that David would fight on the side of the Philistines. This was based on his believing the lie about who David was attacking. **Why do people believe lies? Liars cannot tell what the truth sounds like.** So Achish was going to make David his bodyguard for life. **The word bodyguard must have a different meaning than today.** David was not always traveling with Achish. Nor with Saul earlier.

The text reminds us that Samuel was now dead. Also, Saul had put all of the mediums (*obs*, person with familiar spirit) and necromancers (soothsayers, diviners) out of the land (killed or exiled?). See Ex. 22:18; Lev. 19:31; 20:27; Deut. 18:10-11

The Philistines assembled and encamped at Shunem. Saul raised Israel's army and encamped at Gilboa (mountain). When Saul saw the Philistine army, he was afraid and inquired of the Lord what he should do. However, the Lord would not answer him, by 1) dreams, 2) Urim and Thumum (he had killed the priests), or 3) prophets (they were with David). So he told his servants to seek out a woman who was a medium (who can raise up an *ob*) and he would go to her and inquire. His servants told him that there was a medium at En-Dor (spring of generation/habitation) to the north.

So Saul put on other clothes and disguised himself, and taking two men with him, went at night to the woman at En-Dor (the hour of darkness; Luke 22:53 your hour and the power of darkness). He asked her to divine by a spirit and bring up from the dead whomever he should ask. She was afraid that he was laying a trap for her to put her to death. So he swore by Yahweh that she would not be punished for this. When she asked who she should bring up from the dead, he said Samuel. But when she tried to raise up Samuel, she actually brought him up and not her *ob*. She yelled and said that her visitor had

deceived her and was actually Saul. The king said not to be afraid; he wanted to know what she saw. She said she saw a god coming up out of the earth. When Saul asked what the spirit looked like, she said an old man wrapped in a robe. Then Saul knew it was Samuel and he bowed his face to the ground and paid homage to Samuel.

Samuel wanted to know why Saul had disturbed him by bringing him up. Saul replied that he was in great distress because the Philistines were at war with him and God would not answer him by prophets or dreams. So he had summoned Samuel so he would tell him what to do. Samuel wanted to know why he would ask him since God had turned away from him and become his enemy (**a scary thing**). God was doing what Samuel had said he would since he had torn the kingdom away from Saul and given it to David. This was happening because he disobeyed God by not destroying Amalek. In addition, God was going to let the Philistines win tomorrow's battle, and Saul and his sons would be with Samuel tomorrow (i.e., dead).

At these words Saul fell full length on the ground out of fear because of Samuel's words. **He disobeyed God by going to a medium and it didn't help him but made the situation worse.** God's rules are meant to help us.

Saul had no strength because he had eaten nothing for a day and a night. The woman saw that he was terrified, so she offered to make him a meal so he would have strength to go his way. He said he wouldn't eat, but his servants and the woman urged him to do so, so he agreed. He rose and sat on the bed while the woman killed a fattened calf, made unleavened bread (maltose), and set it before them. Saul and his servants ate and then rose to go back to camp.

Chapter 29: David leaves the battle

Flash-back: The Philistines gathered their armies at Aphek in the south (northern part of Philistine country). At the same time, the Israelites had set up camp by the spring at Jezreel, north of Mt. Gilboa. As the Philistine armies went past, David and his men also went past. The commanders of the Philistines wanted to know what these Hebrews were doing in the army. Achish replied that this was David, the servant of Saul, and his men who had been with him for over a year and he found no fault in him. But the commanders were angry and said to send the men back home because David could reconcile himself to Saul by turning against them in the battle. This was the same David that they sang David had killed his tens of thousands.

Achish called David and said that he personally found no fault with David, but the lords did not approve of him and he and his men must return. David protested, Why had he done wrong? What had he found against David that he could not go and fight against the enemies of his lord the king? **Is this duplicitous?** Achish said David had been blameless, but the commanders had said he could not go to the battle. Thus he was to leave early in the morning with his men as soon as it is light. So David and his men headed south the next day as the Philistine armies headed north to Jezreel.

Chapter 30: Ziklag burned and wives captured

When David and his men arrived home at Ziklag on the third day, they found that the Amalekites (whom Saul was supposed to have killed) had raided the city, burned it, and taken the women and children captive. The men wept loudly and then talked of stoning David because they were bitter in soul. David was distressed but strengthened himself in God.

Then David asked Abiathar the priest to bring the ephod so he could inquire of the Lord. He asked God if he should pursue the raiding band and would he overtake them. God answered that he should pursue them because he would overtake them and rescue the captives. David and his six hundred men started out, but when they got to the brook Besor, two hundred men were too exhausted to continue, so they stayed behind while four hundred continued the pursuit. On the way, they found an exhausted Egyptian. They gave him water, bread, figs, and raisins, and he ate and was revived. He said he was a servant of an Amalekite who was left behind when he was sick. He told about the raid and how Ziklag was burned with fire. David wanted to know if he would take them to the raiding band, and he said he would if they would promise not to turn him over to his Amalekite master.

So the Egyptian took David and his men to the Amalekite camp where he found them eating and drinking and dancing in celebration of their victory. David attacked and only 400 Amalekites escaped on camels. They recovered all the spoils and people, including David's two wives.

When they came to the brook Besor, the two hundred who had stayed behind came out to meet them. David greeted them, but the wicked and worthless men with David wanted to give them only their wives and children and not share the spoils of the battle. David said that it was the Lord who gave them victory and preserved their lives so the spoils would be shared. He made it a rule that continued to the day the book was written that those who went with to the battle and those who stayed with the baggage would share alike.

When David returned to Ziklag, he sent part of the spoils from the battle to the elders of Judah.

Chapter 31: The Death of Saul

When the Philistines and Israelites met on the battlefield, the Israelites fled to the high ground on Mt. Gilboa where they were slain. Saul's three oldest sons, Jonathan, Abinadab, and Malchi-shua were killed in the battle. The Philistines pressed the battle against Saul and the archers shot him, badly wounding him. He told his armor-bearer to kill him with his sword lest the Philistines would torture him before killing him, but the armor-bearer was afraid to kill Saul. So Saul took his own sword and fell on it, committing suicide. Then his armor-bearer also committed suicide, falling on his sword too. Thus Saul, his three sons, and his armor-bearer died that day. However, **Saul died by his own hand while Jonathan honorably perished in the battle.**

When the people in the area saw that the Israelites had lost the battle, they abandoned their cities and the Philistines came and took them over. On the day after the battle, the Philistines came to the battleground to strip the slain. They found Saul and his three sons fallen on Mt. Gilboa. They cut off Saul's head and striped off his armor and sent messengers back to Philistia with the good news that Saul was dead. They sent his armor to the temple of Ashtaroth as a trophy. They took the bodies of Saul and his sons and hung them on the wall of the city of Beth-Shan, between Mt. Gilboa and the Sea of Galilee.

When the people of Jabesh-gilead, who earlier had been saved by Saul, heard about the bodies on the wall, their valiant men marched through the night and took the bodies off of the wall and took them to Jabesh-gilead. There they burned the decaying bodies and buried their bones under the tamarisk tree at Jabesh. They they fasted seven days in honor of Saul and his sons.

Second Samuel

Chapter 1: David learns about Saul's Death

On the third day after David defeated the Amalekites and returned to Ziklag, a young man came to David with news of Saul's death. He had his clothes torn and dirt on his head. He bowed to the ground before David. He told David that he had come from the camp of Israel where they had been defeated and Saul and Jonathan were dead. When David asked how he knew Saul and Jonathan were dead, **he lied trying to take credit for it.** He said he came on the wounded Saul on Mt. Gilboa leaning on his **spear**. **Note the difference in the weapon.** The Philistines were closing in on Saul, and when he saw the young man, he asked who he was. The young man said that he was an Amalekite. He told David that Saul asked him to kill him, and since he saw that Saul would not be able to recover from his injuries, he did as Saul asked. He then took the crown from Saul's head and the armlet from his arm and brought them to David.

Then David tore his clothes in grief, and his men did the same. They mourned and wept and fasted until evening for Saul and Jonathan and all the Israelite warriors. When David asked the young man where he came from, he said he was the son of an Amalekite sojourner. Then David asked why he was not afraid to kill the Lord's anointed. Then David had one of his young men to strike down the Amalekite man. David said that the man's blood would be on his own head because he had testified against himself that he had killed the Lord's anointed.

Then David made a lamentation about Saul and Jonathan that should be taught to the people of Israel. It was written down in the book of Jashar. The lament repeated "How the mighty have fallen." It said not to tell of the defeat among the Philistines and that the mountains of Gilboa should have no dew or rain. Saul and Jonathan were not divided in life nor in death. Saul had brought the prosperity of scarlet clothes and gold ornaments to the women of Israel. David was distressed over Jonathan, a friend whom he loved even more than women. **Note that this is male bonding, not homosexuality.**

Chapter 2: David made king of Judah and Ish-bosheth over Israel

David asked the Lord if he should go up to any of the cities of Judah and the Lord said to go to Hebron. So David and his two wives and his men and their households went to Hebron to live. The men of Judah came to David and anointed him king over Judah. When he heard what the men of Jabesh-gilead had done for Saul, he sent them a message of blessing and told them that he would do good for them now that he was king of Judah.

Abner, the commander of the army and Saul's cousin, took Ish-ba'al/Ish-bosheth, Saul's son, and made him king over the northern and trans-Jordan tribes. He was located at Mahanaim on the other side of the Jordan. Ish-bosheth was 40 years old when he became king and he reigned two years. David was king at Hebron for seven years and six months.

Abner took Ish-bosheth's Benjamin fighting men from Mahanaim to Gibeon in central Israel. Joab, the son of David's sister Zeruah took David's fighting men to the pool at Gibeon. Abner said their young men should compete. Joab agreed, so each side chose twelve men for the contest. They each grabbed their opponent's head and struck him down with a sword, so all 24 died. Thus the battle began and David's men got the best of Abner's men.

Now Zeruah had three sons who were at the battle: Joab, Abishai, and Asahel. It was said that Asahel could run as fast as a wild gazelle. He began to chase Abner. Abner told him to

chase someone else, but he kept after Abner. So Abner struck him in the stomach with the butt of his spear and it went right through his body, killing him. At first, everyone who came on his body stopped, but Joab and Abishai and their men pursued Abner and his men to the hill of Ammah on the road to the wilderness of Gibeon. The Benjaminites with Abner took their stand on the top of the hill. Abner called out to Joab, "How long will the sword devour? The end will be bitter. How long before you turn from pursuing your brothers?" Joab replied, "If you hadn't spoken, we would have continued until the morning." So they stopped pursuing them.

Abner and his men went to the Jordan valley, crossed the Jordan, and came to Mahanaim. Joab counted his loses; it was 18 men plus Asahel. The Benjaminites had lost 360 men. Joab and his men traveled through the night, stopping at Bethlehem to bury Asahel in his father's tomb, and then proceeded to Hebron by daybreak.

Chapter 3: Abner joins David

There was war between the house of David and the house of Saul. David's forces grew stronger while those favoring Saul's son grew weaker.

David fathered sons while he was at Hebron.

Ahinoam of Jezreel gave birth to Amnon, his firstborn

Abigail the widow of Nabal gave birth to Chileab (he seems to disappear from the story)

Maacah the daughter of Talmai, king of Geshur gave birth to Absalom

Haggith gave birth to Adonijah

Abital gave birth to Shephatiah

Eglah gave birth to Ithream

Abner became powerful in the house of Saul and had sexual relations with Rizpah, Saul's concubine. Since only the king is to have the king's women, Ish-bosheth was upset with him because of this. Abner was angry and said that Ish-bosheth was making him out to be a "dog's head of Judah" (power of the insult unknown). He had been showing steadfast love (hesed) toward Saul's family, and Ish-bosheth was accusing him of a fault in regards to a woman. He took an oath that he would make happen what God had sworn to David that he would give him the kingdom from Dan to Beersheba. Ish-bosheth couldn't say anything because he was afraid of Abner.

So Abner sent messengers to David saying that if David would make a covenant with him, he would bring all Israel to David. David replied that first he would have to bring him his wife Michal, Saul's daughter, when he came to see him. Then David sent word to Ish-bosheth that he should send him his wife Michal. He had paid the bride price of 100 Philistine foreskins for her. Ish-bosheth had her taken from her new husband Paltiel, the son of Laish, who followed her weeping all the way to Bahurim. **(Was it that he loved her, or that he was losing his claim to the throne?)** When Abner told him to return, he did.

Abner met with the elders of Israel and the men of Benjamin and persuaded them that David should be the king over all Israel. Then he came to David at Hebron with 20 men. David made a feast for them, and Abner promised to bring all Israel to him, and they would make a covenant with him so that he would rule over all his heart desired. David sent him away in peace.

Joab returned from a raid and was told that David had sent Abner away in peace. He told David that Abner had come to deceive David and spy on him. So he sent messengers after

Abner and brought him back to Hebron. He took Abner aside to speak to him privately, but he struck him down in the stomach and killed him in revenge for his brother Asahel's death. When David heard of this, he said that he was guiltless of Abner's death. He placed a curse on Joab and his father's family. Then David had Joab and the people with him to tear their clothes, put on sackcloth, and mourn before Abner's body. King David followed Abner's bier. They buried him in Hebron and David wept at his grave. The people wept too. David gave a lament for Abner saying that he had died like a fool at the hands of wicked people. People tried to get David to eat, but he swore that he would not eat before the sun went down. The people were pleased and understood that David had not wanted Abner to be put to death. David told his servants that a prince and great man had died that day, and even though he was king, he was helpless against the sons of Zeruah. He said that the Lord would repay the evildoer according to his wickedness.

Chapter 4: The murder of Ish-bosheth

Ish-bosheth and all the people of Israel were dismayed when they heard that Abner was dead.

He had two Benjaminite servants who were captains of raiding parties. They were the sons of a man named Rimmon, and their names were Baanah and Rechab.

The writer pauses his story to tell about Jonathan's son Mephi-ba'al/Mephi-bosheth, whose nurse had dropped him when he was five years old caused him to be crippled in his feet. She had been fleeing with him when she heard that Saul and Jonathan had died in battle.

The two sons of Rimmon came to the house of Ish-bosheth while he was resting in the heat of the day. They pretended to be getting wheat, but went into his bedroom and stabbed him in the stomach while he lay on his bed. They cut off his head and took it down the Jordan valley to David at Hebron. They told him they had brought the head of his enemy who sought his life. They were the instruments of the Lord who had taken vengeance on the family of Saul. David answered that he had the man killed who brought him the news that Saul was dead. How much more should he kill wicked men who kill an innocent (righteous) man on his bed. He had his servants kill them and cut their hands and feet off and hang them by the pool at Hebron. Then they buried the head of Ish-bosheth in the tomb of Abner there at Hebron.

Chapter 5: David becomes king of Israel

The elders of all the tribes of Israel came to David at Hebron and made a covenant with him and anointed him king over all Israel. He was 30 years old when he began to reign and he reigned 40 years, seven and a half years over Judah in Hebron and 33 years over all Israel in Jerusalem. **There is a five and a half year gap between Ish-bosheth's death and David being made king over all Israel.**

David and his men went to Jerusalem where the Jebusites lived and captured it to be his capital.

It was called the stronghold of Zion, but David also named it the city of David. It was on the border between Benjamin and Judah, technically a part of Benjamin, but the Jebusites, not the Benjaminites controlled it. They entered the city through the water shaft, a tunnel going down to the spring in the Kidron valley. David built up the city and lived there.

Hiram the king of Tyre sent cedar and workers to build David a house there, and David realized that God had established him as king for the sake of His people Israel. David took more

wives in Jerusalem and had eleven more sons, including a certain **Nathan (in Luke's genealogy of Jesus) and Solomon (in Matthew's genealogy of Jesus)**.

When the Philistines heard that David was now king over Israel, they came against him and encamped in the Valley of Rephaim. David first went to the stronghold, but after inquiring of the Lord, he attacked the Philistines and defeated them. He named the place Ba'al-Perazim because God broke through his enemies there. The Philistines tried a second time in the Valley of Rephaim. This time God told him to attack from the rear and wait until he heard the sound of marching in the tops of the balsam trees. David did so and struck down the Philistines from Geba to Gezer.

Chapter 6: The ark moved to Jerusalem

David gathered 30,000 men of Israel to bring the ark of God from the house of Abinadab on the hill at Kiriath-jearim (see 1 Samuel 7:1-2) to Jerusalem. They put the ark on a new cart and Abinadab's sons drove the cart with Ahio in front and Uzzah in the rear. David and the men of Israel went before the ark, celebrating with songs and lyres, harps, tambourines, castanets, and cymbals. When they came to the threshing floor of Nacon the oxen pulling the cart stumbled. Uzzah put out his hand to steady the ark and took hold of it. God was angry with him and struck him dead for touching the ark. **See Numbers 4:14-15. Why were the Philistines able to move it without dying? Did they handle it only by the carrying poles? The men of Beth-shemesh who looked into the ark had died.** David was **angry** and called the place Perez-uzzah (breaking out against Uzzah). David was also **afraid** of the Lord and was not willing to bring the ark to the city of David (i.e., Jerusalem). So he took the ark to the house of Obed-edom, a Gittite (person from Gath, perhaps Gath-rimmon/Gittaim; Gath-rimmon in the tribe of Dan was supposed to be a Levitical city for the Kohath clan. See Joshua 19:45; 21:24. There is an Obed-edom in 1 Chronicles 15:18, 21 who was a Levite of the second order, a gatekeeper who played the harp.). God blessed the household of Obed-edom.

When David heard that God was blessing Obed-edom's household, he decided to bring the ark on to Jerusalem. This time the Levites carried the ark by its poles (so 1 Chronicles 15:15). It was accompanied by singers and musical instruments (harps and cymbals) and the priests blowing trumpets (1 Chronicles 15:16, 24, 28). Every six steps, they sacrificed an ox and a fattened animal. David leaped and danced before the Lord, wearing a linen ephod (1 Chronicles 15:27 also says a linen robe which the singers also wore).

When they brought the ark of God into the city of David, his first wife Michal looked out the window and saw David leaping and dancing before the Lord and she despised him in her heart. They brought the ark into the tent that David had prepared for it and offered burnt offerings and peace/fellowship offerings. Then David blessed the people in the name of the Lord and gave everyone gathered there, both men and women, food: a cake of bread, a portion of meat, and a cake of raisins. Then the people went home.

David went to his house to bless his household, but Michal came out to meet him. She accused him of dishonoring (she used the word honored) himself by uncovering himself before his servants' female servants, just like vulgar men shamelessly uncover themselves. David replied that he was dancing before the LORD who chose him over her family and his family as a prince over Israel. He would make himself even more contemptible and abased in her eyes, but the female servants would hold him in honor. Then the text says

that she never had a child, even to the day of her death. That seems to mean that he never had sex with her. **Compare Deut. 24:1-4.**

Chapter 7: God's promise to David to build him a house

Afterwards when David had rest from warfare, he called Nathan the prophet and told him that it was not right to live in a house of cedar while God's ark was in a tent. Nathan told him to do all that was in his heart because God was with him. **Note that David was making up his own rules about how to honor God. Note that Nathan the prophet was not right about his understanding of God's will.**

However, that night the word of the Lord came to Nathan with a message for God's servant David. God wanted to know why David thought he need a house to dwell in? God had been worshiped in a tent since they time of the Exodus, moving from place to place. He had never told any of the judges to build him a house of cedar.

God said that he had called David from pasturing sheep and had been with him all this time. He was going to make a house (i.e., a dynasty) for David. He would establish a kingdom for David's offspring that would come from his body. That one would build a house for God's name and God would establish his throne. God would discipline him if he did wrong, but He would not take his steadfast love from him like He did with Saul.

Nathan told David these things, and David went in and sat before the Lord (before the ark?). He confessed that God had blessed him even though he was not worthy. He said that God had spoken about his house for many years to come. David did not know what to say about this. He said God had brought it about because of His promise to David. He said there was no God like God and no people like Israel which God had redeemed. He asked that God would confirm his word so that His name would be magnified forever. God had given him courage to pray this prayer.

Chapter 8: David's victories (a summery chapter)

David defeated the Philistines.

David defeated the Moabites and made the men lie down, killing 2/3 of them by measuring with a line. The Moabites paid tribute to him.

David defeated Hadadezer king of Zobah. **That seems to be described in detail in chapter 10.** He hamstrung chariot horses, leaving only enough for 100 chariots. When the Syrians/Arameans of Damascus tried to help, he killed 22,000 of them and put garrisons in Aram of Damascus. They paid tribute to David. David brought very much bronze and the gold shields of Hadadezer to Jerusalem.

Toi the king of Hamath, who had been fighting with Hadadezer, sent his son Joram to David with articles of gold, silver, and bronze, which David dedicated to the Lord. He also dedicated the spoils from Edom, Moab, Ammonites, Philistines, Amalek, and Hadadezer.

David made a name for himself when he struck down 18,000 Edomites in the Valley of Salt (Dead Sea Valley). He put garrisons throughout Edom.

The chapter ends by listing David's servants. Of note were Joab, the priests Zadok and Ahimelech, and Benaiah the son of Jehoiada. David's sons were priests. **I think that means they were go-betweens for David and his people, not priests of God.**

Chapter 9: David's kindness to Mephibosheth

David asked if there were anyone in Saul's family that he could show kindness to for the sake of his friend Jonathan. Ziba the servant of Saul was called to help him find out. He told of a son of Jonathan who was crippled in his feet. See **2 Samuel 4:4**. David sent and had him brought from Lo-debar. His name was Mephi-ba'al but he was called Mephi-bosheth in the book of 2 Samuel. He fell on his face before David and said that he was David's servant. David said that he would show Mephi-bosheth kindness for the sake of his father Jonathan. David would restore the land of Saul to him, but he would eat at David's table.

Then David called Ziba and told him that he had given Mephi-bosheth all of Saul's property and Ziba and his 15 sons and 20 servants should work it for him. Ziba agreed. Mephi-bosheth had a son named Mica and lived in Jerusalem where he ate at David's table.

Chapter 10: David defeats Syria and Ammon

When the king of the Ammonites died, his son Hanun became king in his place. David sent messengers with words of comfort to Hanun because his father always dealt loyally with David. However, Hanun's advisors, the princes of the Ammonites, told him that the messengers had really come to spy out the country so David could overthrow it. **In other words, this became a self-fulfilling prophesy.** Hanun took David's messengers and had their beards half shaved off and their garments cut off half way through the hips; then he sent them back to David. The messengers were greatly ashamed. When David heard of it, he sent men to meet them and tell them to remain in Jericho until their beards grew back; then they could return.

The Ammonites realized that they had become a stench to David. **Why had no one thought that this would happen before they did it?** So they sent and hired 20,000 men of the Syrians/Arameans of Beth-rehob and Zobah along with 1000 men of the king of Maacah and 12,000 men of Tob, 33,000 in all. When David heard about this, he sent Joab and the army of mighty men to the Ammonite city (Rabbath-Ammon). The Ammonites came out of the city gates and lined up in battle formation. The hired forces lined up in the open field. Joab took his best men and lined up with them against the hired forces. He put the rest of the men against the Ammonites under the command of his brother Abishai. He told his brother that if one force was too strong for them, the other should come to help. He said to be of good courage and be courageous for their people and the cities of their God; he also said, "May the LORD do what seems good to him." The Syrians fled from Joab's forces, and when the Ammonites saw the Syrians fled, they also fled back into the city.

When the Syrians/Arameans saw that they had been defeated, Hadadezer sent for the Syrians/Arameans on the other side of the Euphrates River. They all came together at Helam, and Hadadezer's army commander Shobach was the leader. When David was told, he gathered all Israel together and crossed the Jordan River and came to Helam. When the battle happened, the Syrians/Arameans fled before Israel, and David's men killed 700 chariot men, 40,000 horsemen, and the commander Shobach. The kings who were servants of Hadadezer saw that they were defeated, they made peace with Israel and became subject to them. They no longer were willing to try to help the Ammonites. **See chapter 8 verses 3 to 8.**

Chapter 11: David takes Bathsheba from Uriah

When spring came, it was customary for kings to go to battle. David sent Joab and the whole Israel army (all Israel) to ravage the Ammonite countryside and lay siege to the capital city of Rabbah. **In Jesus time the city was named Philadelphia (one of the ten cities of the Decapolis). The modern city of Ammon in Jordan is build on its ruins.** David stayed in Jerusalem, which may have been a problem.

One afternoon, David woke from his nap and got up and walked on the roof of his palace/house. Since it was on the **highest spot in Jerusalem**, he could see the roofs of all the lower houses in the city. He saw a woman bathing on the roof of her house. She was very beautiful and he sent and inquired who she was. He was told this was Bathsheba, the daughter of his mighty man Eliam and the wife of his mighty man Uriah the Hittite. **That would mean she was also the granddaughter of the wise man Ahithophel, David's advisor. See chapter 15 verses 31 and following into chapter 16. David should have stopped there, but he sent for her.** She came to him and he had sex with her. God blamed him in the next chapter. **One wonders what he would have done if she had said, "I am the wife of one of your mighty men. This would not be right."** Was this consensual? Did she feel obligated because he was a king, or was it that he was a great and famous warrior that all the women wanted? **Was she upset that her father had married her to a Hittite?** This is just speculation.

She had been purifying herself from the uncleanness of her period which would be seven days later. **See Leviticus 15:28 part of vv. 19ff..** She became pregnant and sent word to David.

David sent word to Joab to send him Uriah the Hittite. **The plan was to cover up his sin by having Uriah have sex with Bathsheba, hoping he could not count.** So Joab sent Uriah to David. When he came to David, David asked about Joab, the people, and how the war was going. Then he send Uriah home to wash his feet with a present to follow him. Uriah left David's house, but stayed outside it, refusing to go to his own house. **This says something about Uriah's relationship to his wife Bathsheba, which may give us understanding of her thinking. Also, Uriah's thinking: he prized being a warrior above being a husband.** He slept at the door of the king's house along with the king's servants. When David asked him the next day why he did so, he replied that 1) the ark and Israel dwell in tents, and 2) Joab and the king's servants (army) are camping in the open field. In view of that, he did not think it was right to go to his house and eat and drink and lie with his wife. His fellows at the war could not do that. But in a sense this condemned David who could and did do that. David told him to stay another night and he would send him back the next day. That evening Uriah ate and drank with David, and David got him drunk. But that night also he slept with David's servants rather than going down to his house.

The next morning David wrote a [sealed] letter to Joab and sent it with Uriah. It said to put Uriah in the place of the fiercest fighting and pull back from him so that he would be killed. So Joab placed Uriah in the place where he knew the valiant men were fighting. **Uriah was probably pleased with this.** The Ammonites made an attack against the Israelites and killed some men. They were driven back into the city, but the archers on the wall shot at the men and Uriah was among those killed. **So Joab got more than Uriah killed with this strategy.** He sent a messenger to David with news of how the fighting was going. He told the messenger that if David asked why the soldiers went so

close to the city wall (remembering that Abimelech the son of Gideon was killed when a woman threw a millstone on his head from the city wall), he should tell David that Uriah the Hittite was also dead. So when the messenger told David about the battle, he did not wait for David to complain, but immediately told David that Uriah was killed in the battle. David told the messenger to tell Joab not to be upset or displeased about the matter, but to realize that different people die by the sword (not by arrows) in a battle. The messenger should encourage Joab to strengthen his attack against the city and overthrow it.

When Uriah's wife Bathsheba heard that her husband was dead, she lamented over his loss.

When the period of mourning was over, David had her brought to his house and took her as his wife. **This could have been understood by those not in the know as the king taking care of the pregnant wife of one of his mighty men who perished in battle.** She bore David a son, but God was not pleased.

Chapter 12: Nathan rebukes David

The Lord sent the prophet Nathan to David with a story to judge. Nathan told him of two men in a city, one rich with many flocks and herds and one poor with only one ewe lamb. It was like a pet that had grown up with him and his children. It would eat his food and drink from his cup and was like a daughter to him. When a traveler visited the rich man, rather than taking one of his animals to kill for a meal for the man, he took the poor man's lamb to prepare for the meal.

David was very angry at the story and told Nathan that this man deserves to die (Hebrew: is made a son of death). He should restore the lamb fourfold for doing this thing without pity. See Exodus 22:1.

Nathan said, "You are the man!" God's message was, "I anointed you king. I delivered you from Saul. I gave you his house and his wives. I gave you the house of Israel and Judah. If that was not enough, I would have given you more." Then he asked, "Why have you despised the word of the Lord to do what is evil in his sight? You have 1) killed Uriah the Hittite with the sword of the Ammonites and 2) taken his wife to be your wife." **So much for the idea that it would be better to kill than to divorce. Note that he was not accused for the adultery but for marrying the dead man's wife.** The sword would not depart from David's house because he had despised God and done these two things. God was going to raise up evil against David from within his own household. He would take David's wives and give them to his neighbor and he would lie with them in the sight of the sun. David acted secretly, but God would act before all Israel.

Nathan said to Nathan, "I have sinned against the Lord." Nathan said, "The Lord also has put away your sin. You will not die, but the child born to you will die because you have utterly scorned the Lord." **Forgiveness but consequences.**

So **the Lord caused** the child that Bathsheba had borne to David to become sick. **This is a problem for some people.** David began praying for the child. He fasted and lay all night on the ground. The elders of his house tried to have him get up and eat but he refused. After seven days the child died. The servants were afraid to tell him because they were afraid he would harm himself, but he saw them whispering and realized the child was dead. He asked and they confirmed the child was dead. He got up, washed and anointed himself and changed his clothes. Then he went to the house of the Lord and worshiped. Then he went to his own house and ate. When they asked him about this, he

said that while the child was alive he fasted and wept thinking that the Lord might be gracious to him and let the child live. But now that the child was dead, why should he fast? He could not bring him back. He would go to the child but the child would not return to him. **This says something about the state of dead children.**

David comforted Bathsheba and again had sex with her and she bore another son. He named the child Solomon. The Lord loved the child and sent a message by Nathan. So "he" called the child's name Jedidiah (beloved of YaH). Who is "he": Nathan, God, David?

Joab fought against Rabbah of the Ammonites and took the royal city. He sent a message to David saying that he had taken the city of waters (the city water supply?) and David should gather the rest of the people together and take the city; otherwise, if Joab took it, it would be called by his name (ie., he would get the credit). So David gathered the people, fought against Rabbah and took it. Then he took the golden crown of the king (melech or Molech) that weighed a talent (75 pounds) and had a precious stone and put it on his head. He took the spoils of war and conquered all the Ammonite cities. He put the people under saws, iron picks, and iron axes and at the brick kilns. **Did he put them to work or to death?** Then he and the people returned to Jerusalem.

Chapter 13: Amnon rapes Tamar

Amnon, David's oldest son whose mother was Ahinoam of Jezreel, fell in love (Heb 'HB Gk.*agapeo*) with Tamar, the beautiful sister of Absalom, David's third son whose mother was Maacah the daughter of Talmai king of Geshur. (See chap. 3:2-3) Amnon tormented himself to the point of being sick over Tamar because she was a virgin and he felt he could do nothing to her (See Lev. 18:9). Now Amnon had a friend who was his cousin, Jonadab, the son of Shimeah, David's brother; this cousin was a very crafty man. Jonadab asked Amnon why he seemed so haggard every morning, and Amnon confessed that he was in love with Tamar. Jonadab laid out a plan that Amnon should go to bed and pretend to be sick. When David comes to visit him, he should ask for Tamar to come and prepare bread in his sight and eat it from her hand. So when King David came, he asked for his sister Tamar to come and make heart-shaped pastries in his sight that he could eat from her hand. **Was she known for making heart-shaped pastries?** Only in vv. 6, 8, 10.

So David **naively** sent word to Tamar to go to her brother's Amnon's house and prepare food for him. So Tamar went to her brother Amnon's house where he was in bed and she took dough and kneaded it and formed cakes and baked the heart-shaped pastries. She emptied the pan, but he wouldn't eat. He sent all the servants out and told her to bring the food into his bed chamber so that he could eat it from her hand. So she brought the heart-shaped pastries to Amnon her brother in his bed chamber. When she brought them near him, he grabbed her and said, "Come lie with me, my sister." She replied, "No, my brother, do not humble me, for such a thing is not done in Israel." She said this would be outrageous and she would be forced to carry her shame. and he would be thought of as an outrageous fool in Israel. Then she tried another **tactic**: she said he should ask David and he would not withhold her from him. But he would not listen and forcibly raped her.

Then Amnon hated her (**why? because she didn't consent or because of his own sin projected**). The text says he hated her more than he had loved her. **One sin leads to another.** He told her to leave, but she protested that to kick her out would be worse than having raped her. Amnon called for his servant and had him put the woman outside and

bolt the door. So the young man who was the servant put her out and bolted the door. Now she was wearing a special tunic/robe which the virgin daughters of the king used to wear. **The word special is in Hebrew PS (pass) which has the meaning of the palm of the hand or sole of the foot, but also piece. It is used in Genesis 37:3 of Joseph's robe. In Genesis the LXX and Latin Vulgate translate it multicolored (perhaps referring to embroidered). In 2 Samuel the LXX and Latin Vulgate translate it long sleeved. If it refers to the palm and the sole, HALOT says it would have been down to the wrists and the ankles.** So Tamar put ashes on her head and tore the special robe that she was wearing. She laid her hand on her head and went away crying aloud.

When her brother Absalom heard about it, he tried to calm her by saying to her, "Has Amnon your brother been with you? Now hold your peace, my sister. He is your brother. Do not take this to heart." Probably empty words that fell on deaf ears. Sometimes we don't know just what to say and we say the wrong thing. So she lived as a desolate woman in Absalom's house. She was no longer considered a virgin. Contrast Greek women raped in war. When King David heard about it, he was very angry, **but he doesn't seem to have done anything about it. The Dead Sea Scrolls and the LXX add that David did not grieve the spirit of his son Amnon because he loved him since he was his firstborn son.** Absalom did not say anything good or bad to his brother Amnon, but he hated him for humbling his sister Tamar. **Pent up anger leads to hatred. There was a sense of missing justice because there was no consequence for Amnon.**

Two years later Absalom had a sheepshearing at Ba'al-hatsor near Ephraim and he invited all the king's sons. He also invited his father King David and his servants to the sheepshearing. David refused saying he would be a burden there. Absalom pressed him to come, but David again refused and gave him his blessing. Then Absalom asked for Amnon (the first son) to go with him. The king asked why, but Absalom pressed him to let Amnon and all the king's son come. So King David agreed that they should go.

Absalom planned **revenge** on his brother. He told his servants that when Amnon's heart was merry with wine (drunk?) they should kill him when he gave the order. They should not be afraid to do so but be valiant and courageous because he was the one commanding them to do so. So when he gave the order, they struck down Amnon. Then all the rest of the king's sons rose up and mounted their mules and fled.

Somehow word came to David before the sons got back to him. The report grew and became that Absalom had killed **all** the king's sons. Not one was left alive. **That is how gossip changes the facts.** David got up and tore his clothes in grief and lay on the ground. His servants standing around him also tore their clothes. But Jonadab the "crafty" son of Shimeah, who had started this whole thing, said that the king should not think that all his sons were dead, but only Amnon because Absalom had determined this from the day that Amnon had raped his sister. He repeated it to emphasize that only Amnon was dead.

The young man who kept watch saw many people coming from the road behind him from the side of the mountain (LXX the Horonaim Road). Jonadab told the king that the king's sons have come just as he said they would. Then the king's sons came and cried with a loud voice. And the king and all his servants wept very bitterly.

Meanwhile Absalom fled to his grandfather, Talmai the son of Ammihud, king of Geshur, and stayed there three years. David mourned for his son (**Amnon?** Absalom?) day after day. After the three years David was comforted about Amnon's death and his spirit longed to go out to Absalom.

Chapter 14: Absalom's return to Jerusalem

Joab realized that David's heart went out to Absalom (that is, he wanted to see him again). So Joab sent to Tekoa for a wise woman to come and pretend to be in mourning. He told her to put on mourning garments and not anoint herself with oil. She should act like a woman who has been mourning for the dead for many days. Then he told her what he wanted her to say.

When the woman came to King David, she bowed herself to the ground and said, "Save me, O King." When the king asked what her trouble was, she said that she was a widow with two sons who quarreled and one killed the other. Now the clan wanted to put the killer to death, leaving her alone and her dead husband without name or descendants.

The king told the woman to go to her house and he would give orders concerning her. She told the king that the guilt should be on her and her father's house, not on the king or his throne. He said that if anyone should say anything to her about this, she should bring him to the king, and that person would never touch her again. She wanted the king to invoke the Lord his God (that is, take an oath/ask God for help?) that the avenger of blood would not destroy her son. **She wanted the king to be very clear about the outcome.** He said that as the Lord lives (**taking an oath**), not one hair of her son would fall to the ground.

Then the woman asked King David if she could say something to him as his servant. He said she could and she wanted to know why the king had planned such a thing against God's people. She said the decision that the king had given convicted himself since he did not bring home the banished child. She said we are all going to die and be like water that is spilled on the ground; it could never be gathered again. She said that God devises ways that one who is banished would not be an outcast. **Her point is that David was not an outcast from God when he had Uriah killed and Absalom should not be either.** Then she returned to her own case: she had been afraid of the people and thought she would go to the king for help. She thought perhaps the king would listen and deliver her from the hand of the man who would destroy her and her son from the heritage of God (i.e., the land that God had caused the people to inherit). She said the king's word would set her at rest because the king was like the angel of God to discern good from evil. She said, "The Lord your God be with you!"

Then David told her not to hide anything from him that he asked her. She said he should speak. He asked whether the hand of Joab was behind what she was saying. She answered that as truly as he lived, she could not turn to the right or the left from anything the king has said. She admitted that Joab had commanded her and put the words in her mouth. She said that Joab had done this in order to change the course of things. But David had wisdom like the wisdom of the angel of God to know all things that are on the earth.

Then David said to Joab that he could bring the young man Absalom back. Joab fell with his face to the ground and paid homage to David and blessed him. Joab told David that he knew he had found favor in the king's sight because he had granted his request. So Joab went to Geshur and brought Absalom back to Jerusalem. But David said that he should live in his own house and not come into the king's presence. So that happened.

Now the text says that no one in Israel was as handsome as Absalom. He had no blemish from the sole of his feet to the crown of his head. He used to cut his hair every year when it got heavy, and the cut hair weighed 200 shekels (i.e., about 5 pounds). Absalom had three sons and a beautiful daughter that he named Tamar after his sister.

For two years Absalom lived in Jerusalem without coming into the king's presence. Then he twice sent for Joab to come see him, but Joab refused to do so. So he told his servants to set Joab's barley field that was next to his field on fire. When they did so, Joab finally came to Absalom to ask why they had set his field on fire. Absalom said that he had sent word to Joab to come to him so he could ask the king why he had brought him from Geshur. It would be better to still be there (with his grandfather). He wanted Joab to bring him into the presence of the king and if there was guilt in him, the king could put him to death. So Joab went to the king and told him what Absalom had said. David summoned Absalom to come to him. Absalom bowed with his face to the ground before the king, but the king kissed Absalom.

Chapter 15: Absalom makes a conspiracy

After Absalom was back in the king's good graces, he obtained a chariot and horses and got fifty men to run before him. He made it a practice to rise early and stand beside the city gate. When anyone had a dispute and was coming to see the king for judgment, Absalom would call to him and ask what city he was from. When he told Absalom, he would tell the man that his claims were good and right, but there is no man designated by the king to hear you. Then he said, "Oh, that I were judge in the land! Then every man with a dispute or cause might come to me, and I would give him justice." **Obviously that is not true for every man because a dispute takes at least two parties.** Whenever someone wanted to pay homage to Absalom, he would reach out his hand and kiss the man. He treated all who came to the king for justice this way, and thus stole the hearts of the men of Israel. **Good old fashioned politics!**

After four years (so LXX, Syriac; the Hebrew text says forty) Absalom asked the king if he could go to Hebron to (his birthplace?) and pay the vow he had vowed to the Lord: he said that while he was in Geshur he had vowed to the Lord that if he could return to Jerusalem, he would offer worship to the Lord (in Hebron? this is not in the quote). King David told him to go in peace, so he went to Hebron. There he sent secret messengers throughout all the tribes of Israel with the message that when the trumpet was sounded, they should say that Absalom was king in Hebron. He had brought along with him 250 men who didn't know what was happening. He offered sacrifices and sent for Ahithophel the Gilonite, David's counselor and Bathsheba's grandfather, from the city Giloh. The people with him in the conspiracy kept increasing.

Word came to David about the conspiracy, saying that the hearts of the men of Israel had gone after Absalom. Then David told his servants that it was time to flee. They needed to leave quickly before Absalom had time to attack Jerusalem and put it to the sword. The servants said they would do whatever he decided. So the king and all his household left, except for 10 concubines that he left to keep the house. At the edge of the city (the last house) David's servant passed in front of him. These included the Cherethites and Pelethites (**apparently David's bodyguard under the command of Benaiah the son of Jehoiada [chap. 8:18; 20:23]; perhaps from Crete and the Philistines [New Bible Dictionary]**) and a hundred Gittites who had followed him from Gath. The king told the leader of the Gittites, Ittai, that the Gittites were foreigners and exiles from Gath who had only come yesterday. He said they should stay with the new king because it was not right to make them wander about with him when he did not know where he was going. But Ittai said that as the Lord lives and the king lives he would go with the king, whether for

life or for death. So David said for them to pass on, and the men and their families went with David. People were crying as they went, and they passed over the Brook Kidron east of Jerusalem into the wilderness (desert country).

Abiathar and Zadok the priests came with the Levites carrying the ark of the covenant. When all the people had passed by, David told Zadok to take the ark back to Jerusalem. If God was pleased with him, He would let him return to the city. If not, whatever God would do to him would be good. **(Still feeling guilty about Bathsheba and Uriah?)** He told Zadok to take his son Ahimaaz and Abiathar's son Jonathan with them. He would wait at the fords (of the Jordan?) of the wilderness for word from them. So they carried the ark back to Jerusalem.

David went up the Mount of Olive barefoot, weeping, and with his head covered. The people with him covered their heads and wept too. When David was told that Ahithophel was one of the conspirators, he prayed to God to turn the counsel of Ahithophel into foolishness.

When he was almost at the summit of the Mount of Olives, he was met by Hushai the Archite, who had his coat/cloak torn and dirt on his head. David told him that if he came with him, he would be a burden, but if he would go to the city and tell Absalom that he would serve him like he served David, he could defeat the counsel of Ahithophel. **(Hushai is the answer to David's prayer)** Whatever he heard, he could tell the priests and they would send their sons with information to him. So Hushai returned to Jerusalem just as Absalom was entering it.

Chapter 16: Ziba, Shimei, and Hushai

As David had passed over the summit of the Mount of Olives, he met Ziba the servant of Mephibosheth. He brought two donkeys for the king's household to ride on, 200 loaves of bread, 100 bunches of raisins, 100 summer fruits, and a skin of wine (for those who felt faint in the wilderness). When David asked where Mephibosheth was, he replied that he had stayed in Jerusalem, saying that the house of Israel was today going to give him back his father's kingdom. **This is obviously a lie, since it is Absalom, not Mephibosheth, who is trying to take the kingdom away from David. Why David did not see through this lie is a mystery. Perhaps he was so upset by what was happening that he could not think clearly. He believed the lie,** and told Ziba that all that belonged to Mephibosheth now belongs to him. Ziba then paid homage to the king and hoped that he would always find favor in the king's eyes. **This was a rash decision on David's part.**

As David passed the village of Bahurim (east of Jerusalem) a Benjaminite named Shimei who was related to Saul came out and began to curse David. He threw stones at David, his servants, all the people with him, and his mighty men who were on both his right and his left. As he cursed, he yelled, "Get out, get out, you man of blood, you worthless man!" He said that God was taking vengeance on David because of all the blood of the house of Saul that David had shed. **Is this a reference to the account in chapter 21? That chapter is part of an appendix to the book.** Shimei said David's evil had come back on him. **In some sense this is true because of Bathsheba and Uriah, but Shimei doesn't seem to know about this.** David's nephew Abishai asked David if he could go over and cut Shimei's (he called him a dead dog) head off for cursing the king. David said, "What do I have to do with you, you sons of Zeruah?" He said that the Lord may have told him

to curse David. **Is David feeling guilty here?** He said if the cursing was from the Lord, who could question it? He told his servants to leave the man alone because if his own son was seeking his life, how much more might this Benjaminite. He said to let him curse because God had told him to do so. Maybe the Lord would see this wrong being done to him today and repay him with good for this cursing. So as David and his men went down the road, Shemei stood on the opposite hill and cursed, threw stones at them, and threw dust in the air. Finally the king and his company arrived at the Jordan River where he refreshed himself.

When Absalom and Ahithophel arrived in Jerusalem with all his company of supporters, he met Hushai who said to him, "Long live the king! Long live the king!" Absalom asked him where his loyalty (*hesed*) to his friend David was. Hushai said, "No, for whom the LORD and this people and all the men of Israel have chosen, his I will be, and with him I will remain." Literally, "As I have served before your father, so I will be before you." **This is double talk. God had chosen David and had Samuel anoint him; God had not chosen Absalom; he chose himself. All the men of Israel had come to David at Hebron to chose him as king. Now the men of Israel were divided. Absalom was too vain to see what Hushai was saying. He thought it was about himself.** Hushai said that just as he had served the father, so he would serve the son.

Then Absalom asked Ahithophel what he should do. He told him to have sex with David's ten concubines that he had left to keep house. That way all the people would hear that he had made himself repugnant to his father and the hands of those with him would be strengthened. So Absalom's supporters pitched a tent on the roof of the palace and Absalom had sex with David's ten concubines in a very public way.

The author of 2 Samuel says that Ahithophel's advice was just like one had consulted the word of God, and both David and Absalom valued it.

Chapter 17: Hushai helps David Escape

Ahithophel asked Absalom to let him choose twelve thousand men and pursue David that night.

He would come on David while he was weary and discouraged, and he would throw him into a panic causing all the people with him to flee. In that way he would kill only David and bring all the people back to Absalom. Then there would be peace. This advice seemed good to Absalom and the elders of Israel.

Absalom must have had second thoughts about it, perhaps about killing his father, for he said to call Hushai and ask his advice about the plan. **It is always good to get a second opinion.** When Hushai heard the plan, he said that this time the advice of Ahithophel was not good. He said David and his men were mighty fighters who were enraged, like a bear robbed of her cubs. In addition, David was an experienced warrior and he would not be with the people, but would be in hiding. When some of Absalom's people were killed, the heart of the other soldiers would melt because of David and his mighty men's reputation. Hushai said that a better plan would be to gather all Israel as a great multitude from Dan to Beersheba and Absalom himself would lead this great army into battle. They would destroy David and all his supporters and not leave one of them alive. If David was in a walled city, all Israel would bring ropes to the city and drag it into a valley to completely destroy it. Absalom and all the men of Israel with him said that Hushai's plan was better than Ahithophel's. They said this because it was the Lord's

purpose to defeat the good counsel of Ahithophel and bring about the downfall of Absalom.

Hushai told the priests Zadok and Abiathar what both Ahithophel and he had given as counsel to Absalom. He wanted them to send word to David not to spend the night at the fords of the Jordan but to cross over the river. The sons Jonathan and Ahimaaz were waiting at En-rogel (a spring 200 yards south of where the Kidron and Himmon valleys meet). A servant girl brought the message to them. A young man saw them and reported to Absalom who sent his servants to stop them. They made it to Bahurim where they hid in a well in the courtyards of a man. The man's wife spread a covering over the well and put grain on it. When Absalom's servants came to the house, the woman told them that they went over the brook of water. They searched for the sons of the priests, but, when they could not find them, they returned to Jerusalem. Then the sons came out of the well and made their way to King David. They told him to cross the Jordan because of the advice of Ahithophel. So David and all the people with him crossed the Jordan that evening and they had all crossed by daybreak.

When Ahithophel saw that his advice was not taken, he saddled his donkey and went to his home in his city. He set his house in order and hanged himself and was buried in his father's tomb. **He was smart enough to realize what was going to happen politically, but not smart enough not to commit suicide.**

David came to Mahamaim (two camps), which had been Ish-bosheth's capital on the east side of the Jordan River. It was in Gilead, a Levitical city in the tribe of Gad (Joshua 21:8) on the border of Manassas (?). Three men of wealth brought David and the people furniture and food because they were hungry, weary, and thirsty. Those men were Shobi the son of Nahash from Rabbah of the Ammonites. **(was he a brother of Hanun, king of the Ammonites, in chapter 10? Had David placed him on the throne after the defeat of the Ammonites?)**, Machir the son of Ammiel from Lo-debar **(he had protected Mephibosheth 2 Sam. 9:4,5)**, and Barzillai the Gileadite from Rogelim.

Absalom appointed Amasa to be head of the army of Israel in place of Joab. Amasa was the son of Ithra (Heb. YTR', also translated Jether Heb. YTR in I Chron. 2:17) and Abigail, the sister of David and Zeruiah (Joab's mother) and daughter of Nahash (either, if male, previous husband of David's mother, or, if female, mother of Abigail). Absalom crossed the Jordan with the men of Israel and they set up camp in the land of Gilead.

Chapter 18: The Battle and Death of Absalom

David appointed commanders of thousands and commanders of hundreds of his men, so it must have been a fairly large army. He divided his army into three divisions: a third under Joab, a third under Abishai, and a third under Ittai the Gittite. He wanted to lead the army, but his men refused, saying that even if half of them were killed, it would not matter, but if he were killed, the battle would be lost since they were fighting to defend his kingship. He should stay in the city and send help as needed. So he stood by the city gate as the army marched out in divisions of hundreds and thousands. He had ordered Joab, Abishai, and Ittai in the hearing of all the army to deal gently with the young man Absalom.

The battle was fought in the forest of Ephraim **(two possibilities: either the forest was named after the intrusion of the Ephraimites in the time of Jephthah, or, the battle was pressed to the west side of the Jordan into the territory of Ephraim)**. David's

servants defeated the men of Israel; 20,000 men died that day. When the battle spread out over the countryside, the forest killed more people than the sword.

Absalom met the servants of David in the battle. He was riding his mule, and as the mule went under the branches of a great oak, his head (the hair of his head?) was caught in the branches, and he was left suspended in the air when his mule kept going. A man who saw it told Joab that he saw Absalom hanging in a tree. Joab wanted to know why he didn't kill him. He would have given him ten pieces of silver and a belt if he had done so. The man replied that he would not have killed the king's son for a thousand pieces of silver, for he had heard what the king told the three leaders to protect the young man Absalom. Then he added that if he had killed him, the king would have found out, and Joab would not have protected him (would have stood aloft). Joab said that he was not going to waste time with the man (probably indicating that the man was correct). He took three javelins in his hand and thrust them in Absalom's heart. His ten armor-bearers also surrounded Absalom and took part in the killing. **Why did Joab kill Absalom? Did he realize that as long as Absalom were alive, he would have supporters who would threaten David's kingdom?**

With Absalom dead, Joab blew the trumpet to call back David's soldiers from fighting Israel's troops. Every man of Israel's army returned to his own home. David's soldiers took Absalom's body and threw it in a large pit in the forest and covered it with a huge pile of stones.

In a reflection on Absalom, the text says that in his lifetime he had set up a pillar in the King's Valley to commemorate his life. At the time he had no son to keep his name in memory. He called the pillar after his own name and it was called Absalom's Monument down to the time of the writing of the book of Samuel. The current pillar called by that name was set up in the nineteenth century, probably for tourists' benefit.

Ahimaaz the son of Zadok wanted to run and take the news to the king that the Lord had delivered him from his enemies. Joab told him that he would have to wait until another day to care news because the news was that the king's son was dead. **Did Joab think that the man who carried such news would be killed like the men who told of the death of Saul, Jonathan, and Ish-bosheth?** Instead, Joab told a Cushite man to run and tell the king what he had seen. The Cushite man bowed before Joab and started running. Ahimaaz then asked Joab if he could run behind the Cushite. Joab wanted to know why he wanted to run since he would receive no reward for doing so. But he just wanted to run, so Joab said to run. He took the flatter longer route by the plain (by the Jordan River) and thus outran the Cushite who apparently took a more direct route. **Or maybe the Cushite didn't hurry, wondering what was waiting for him when he arrived.**

David was sitting between the two city gates with a watchman on the wall. The watchman saw a man running and told David. David said that if he was running alone, he was bringing good news. The watchman said he saw a second man running alone, and David said that he also was bringing news. When Ahimaaz was close enough to be recognized from the way he ran, the watchman told David, and he said that Ahimaaz was a good man and would bring good news. When Ahimaaz got to the city he cried out, "All is well." He told David that God was blessed who had delivered up the men who raised their hands against the king. When David asked whether Absalom was safe, he replied that he had seen a commotion when he left, but he did not know what it was. **Was this a lie to protect himself? Let the Cushite have that reward!** So David told him to stand to one side.

When the Cushite arrived, he told the king that it was good news that the Lord had delivered David from the hands of those who rose up against him. David asked him if the young man Absalom was safe. He replied that the enemies of the king and all who rise against him should be like that young man. David understood that Absalom was dead, and he was deeply moved. He went up to his room located over the city gate and wept as he went, saying, "O my son Absalom, my son, my son, Would that I had died instead of you, O Absalom, my son, my son!"

Chapter 19: Joab's Rebuke of David and David's Return to Jerusalem

Joab was told that the king was weeping and mourning for his son Absalom. That day the victory was turned into mourning for all the people because they heard that the king was grieving for his son. So his soldiers returned to the city like people who were ashamed that they had fled from battle. David had covered his face and was crying out, "O my son Absalom, O Absalom, my son, my son!" Joab came to him and said,

Today you have covered with shame the faces of those servants of your who saved your life and the lives of your sons and daughters and wives and concubines. You love those who hate you and you hate those who love you! Today you have made it clear that the commanders and servants mean nothing to you because you would be pleased if we were all dead and Absalom were alive. Now go out and speak kindly to your servants; otherwise, I swear by the Lord that not a man will stay with you tonight. The evil that will come on you will be worse than anything that has happened to you since your youth. **Sometime we need friends to will be straight with us and help us see what we are doing wrong. Joab was such a friend to David at this time.** So David got up and took his seat in the city gate. When his servants heard that he was sitting in the gate, they came before him. **People need to be reassured.**

Since the people of Israel who had supported Absalom had fled to their homes, they began arguing among themselves that the king had saved them from their enemies including the Philistines. He had now fled to the other side of the Jordan and Absalom whom they appointed (**not God**) to rule over them was dead in battle. Why do we not bring the king back?

So David sent a message to the priests Zadok and Abiathar telling them to ask the elders of Judah why they were slow about bringing the king back. He had heard what people across Israel were saying about bringing him back. They were his bone and flesh and his brothers. Why were they the last to bring him back? He also had a message for his nephew Amasa, the chief of Absalom's army. He said he was his bone and flesh, and he swore that Amasa would replace Joab as the commander of his army. **He held a grudge against Joab for killing Absalom; he didn't realize the favor that Joab had done for him.** The men of Judah at this had a change of heart about David and sent word for him to return with all his servants. So David and his men came back to the Jordan, and the men of Judah came to Gilgal to bring him over the Jordan.

Shimei the Benjaminite who had cursed him as he fled from Absalom hurried down with the men of Judah to meet David. A thousand men of Benjamin came with him. Also, Ziba, Saul's servant, came with his 15 sons and 20 servants to help him cross the Jordan.

Shimei crossed over the Jordan to David and fell down before him begging David not to remember his guilt on the day that David fled from Jerusalem. He knew that he had sinned and didn't want the king to take it to heart. He was the first of all the house of

Joseph to meet the king. **Sometimes all we can do is beg for forgiveness.** David's nephew Abishai, Joab's brother, wanted to kill Shimei. But David said, What do I have to do with you, you sons of Zeruah? You are an adversary to me. This is not the day to put anyone to death because I know that I am king over Israel. Then David told Shimei that he was not to die and gave him his oath to that effect. **However, based on what he later told Solomon to do to Shimei, it would seem that he didn't forgive him.**

Mephibosheth the grandson of Saul also came down to the Jordan River to meet David. While David was gone, he had not taken care of his feet, trimmed his beard, or washed his clothes. **The next conversation is apparently out of order chronologically.** When he finally got to meet David in Jerusalem, (so LXX; Hebrew has no preposition; KJV, NKJV, ASV, ESV to; RSV, NRSV, NASV, NIV from) the king asked him why he didn't go with him when he left. He replied that his servant had deceived him. He had told his servant that he was going to saddle his donkey since he was lame and go with the king. **However, apparently nothing happened. He does not really say what happened to keep him from going. Was it that the servant did not bring his donkey?** He said that his servant has slandered him to the king. However, the king was like the angel of God; he should do whatever seems good to him. All his father's house had been doomed to death until David had set him among those who eat at his table. He had no further right to cry out to the king asking for anything. The king said that there is no need to speak any more of this. He decided that Mephibosheth and Ziba would divide the land. Mephibosheth said that it was ok with him if Ziba took it all since David had come back safe. **This sounds like posturing; I doubt he really meant it.**

Barzillai, one of the men who had provided for the king's company while at Mahanaim, came down to the Jordan to escort him over the river. He was 80 years old, very aged, and very wealthy. David told him to come with him to Jerusalem and he would provide for him at the capital. He replied that there was no need for that. He was too old to determine what was pleasant and what was not. He couldn't taste his food or drink. He couldn't hear men and women singing. He would just be a burden to the king. He would just go a little way with the king. There was no reason to try to repay him. Let him go back home where he could die near the graves of his parents. However, he did tell David that he could take Chimham with him and do good for him. David replied that he would take Chimham with him, and he would do for Chimham whatever Barzillai thought he should do.

Then David and all the people crossed over the Jordan. The king kissed Barzillai, and he returned home. The king went up to Gilgal, taking Chimham with him. He was accompanied by all the people of Judah (all who came? what does all mean here) and half the people of Israel. Then a controversy arose. The men of Israel accused the men of Judah of stealing the king from them. The men of Judah said they had the right to the king because he was a near relative. They hadn't eaten at his expense or receive any present from him. The men of Israel replied that they had ten shares (that is, ten tribes) in the king and they were the first to talk about bringing him back. But the words of the men of Judah were fiercer than those of the men of Israel.

Chapter 20: The Rebellion of Sheba

Out of this argument, a worthless man of the tribe of Benjamin named Sheba the son of Bichri blew a trumpet and said that they had no portion or inheritance in David; every man should go back home to his tent. So the men of Israel left David and started following

Sheba. **This is like children not being able to share.** The men of Judah went on with David to Jerusalem.

When David arrive at his house in Jerusalem, he took the ten concubines that he had left to keep the house and which Absalom had defiled and put them in a house of their own under guard. He provided for them but did not have sex with them anymore. **This is perhaps a violation of Exodus 21:10-11. Politically it was probably a statement that Absalom was not really a king.** They lived shut up like widows until the day of their death.

Then the king told Amasa to gather an army of the men of Judah within three days and be back to lead them. But Amasa took longer than three days. Then David told Abishai that Sheba would end up doing more harm than Absalom if he were allowed to get into a fortified city. Abishai should take David's servants and pursue Sheba. So Abishai went out with Joab and his men, the Cherethites, the Pelethites, and David's mighty men. When they arrived at the great stone that is in Gibeon, Amasa met them. Joab went to meet him, and as he went, his sword fell out of his scabbard and he picked it up with his hand. He asked Amasa if everything were well with him. Then he took Amasa's beard in his right hand as if to kiss him, but with his left he struck Amasa's abdomen with his sword and cut out his intestines and killed him. Does this remind us of Judas betraying Jesus with a kiss? **But David never forgot what Joab did. See 1 Kings 2:5.**

Then Joab, now in the lead, and Abishai continued to pursue Sheba. One of Joab's young men stood by Amasa and said that those who favored Joab and David should follow Joab. But when soldiers came to Amasa's body wallowing in his blood, they stopped. So the young man carried Amasa's body out of the road into the field and threw a garment over him. After that, the soldiers kept on going following Joab after Sheba.

Sheba made his way north followed by his family members, the Bichrites. Finally, at the northern edge of the land, he entered the city of Abel Beth-Maacah, that is, **Abel the city of Maacah. It was to the west of Dan and was basically a pagan city in the region of Maacah. The people of Maacah were not driven out of the land in the time of Joshua. David had apparently expanded his kingdom to include Maacah.** So Joab and his men set up a siege against the city. They build a mound against the rampart (**BDB outer wall, or perhaps, space between the outer and inner fortifications, so HALOT**) of the city and set a battering ram against the wall to knock it down. While they were battering the wall, a wise woman of the city called for Joab and said that she wanted to talk to him. When he came to the wall to talk to her, she said that in former times people used to ask for counsel at Abel; that would settle a matter. She herself was peaceable and faithful in Israel. She wanted to know why he was seeking to destroy a city that was a mother in Israel. Why was he swallowing up the heritage of the Lord? Joab replied that he was not trying to swallow up or destroy. Rather, a man from the hill country of Ephraim named Sheba the son of Bichri had "lifted up his hand against King David." If the city would give him up, he would withdraw the siege from the city. She said, "his head shall be thrown to you over the wall." Then she went to talk to the people of the city using her wisdom. They cut off Sheba's head and threw it over the wall to Joab. He blew the trumpet, and all the soldiers went home. Joab returned to the king at Jerusalem.

The chapter ends with a list of men who were in charge of David's kingdom. David's sons were his priests, **that is, the intermediaries to the king.**

Appendix: Chapters 21 to 24

Six Elements in Chiastic Form

A Story: David Allows the Gibeonites to Take Vengeance on Saul's Descendants (21:1-14)

B: List: Four Mighty Men against the Philistines (21:15-22)

C: Sayings: David's Psalm of Deliverance (chap. 22 = Psalm 18 w/ minor diff.)

C': Sayings: David's Last Words (23:1-7)

B': List: David's Mighty Men--the Three and the Thirty (23:8-39)

A': Story: David Takes a Census of His Army (chap. 24; cf. 1 Chronicles chap. 21)

Chapter 21: The Gibeonites Vengeance

There was a three year famine during David's reign as king. David asked the Lord why this was happening. He was told that there was bloodguilt on Saul and his household because he try to kill off the Gibeonites whom Joshua and the Israelite leaders had sworn to keep alive. The Gibeonites were from the remnant of the Amorites in the land of Canaan. But Saul was so zealous for the Israelites that he tried to wipe them out.

So David called for the Gibeonites and asked them what he could do for them to make atonement for what Saul had done, so that they would bless "the heritage of the Lord." They replied that they didn't want money (silver and gold) from the house of Saul, and it wasn't for them to put anyone to death in Israel. **Or it can be translated that David should not put to death anyone for them (KJV, NKJV, BSB).** But it sounded like they did want to put Saul's descendants to death. As for the man who tried to destroy them so that they would have no place in Israel, they wanted seven of his sons to be given to them so that they could hang them before the Lord at Gibeah of Saul, "the chosen of the Lord." Then David said that he would give the sons to them.

King David spared Mephi-bosheth, Jonathan's son, because of his oath that was between David and Jonathan. Instead, he took the two sons of Rizpah the daughter of Aiah, Saul's concubine [2 Sam. 3:7] who had borne them to Saul (their names were Armoni and Mephibosheth) and five sons that Merab the daughter of Saul had borne to Adriel the son of Barzillai the Meholathite. **(The Masoretic Hebrew has Michal who had married Paltiel [2 Sam. 3:15]; Merab who had married Adriel [1 Sam. 18:19] is found in two Hebrew manuscripts and the LXX.)** David gave these seven to the Gibeonites who hung them on the hill of Gibeah before the Lord, and thus all seven died together. **Did David do this because they each had some claim to the throne of Israel, being Saul's secondary sons and also grandsons?** They were put to death in the first days of the barley harvest.

Rizpah took sackcloth and spread it on the rock (a known rock?) from the beginning of the barley harvest until rain came. She kept the birds of the air away by day and the beasts of the field away by night to protect their bodies. When David was told what she had done, he gathered the bones of Saul and Jonathan from the men of Jabesh-Gilead as well as the bones of the seven men and buried them all in the tomb of Kish, Saul's father, in Zela in the land of Benjamin.

Then God responded to the prayers to have rain on the land.

Verses 15-22: Four of David's Mighty Men against the Philistines

Abishai: In the war between the Philistines and Israel, David led his men in the fight. He grew weary, and Ishbi-benob, a descendant of the giants, whose bronze spearhead weighted

300 shekels (between 7-1/4 and 7-1/2 pounds), and who had a sword also, thought he would kill David. However, Abishai came to his aid and killed Ishbi-benob. Then David's men told him that he could no longer go with them to battle lest he be killed and "quench the lamp of Israel."

Sibbecai: In another battle with the Philistines, Sibbecai the Hushathite killed Saph, a descendant of the giants.

Elhanan: In another battle with the Philistines, Elhanan the son of Jaare-oregim, the Bethlehemite killed the brother of Goliath the Gittite. **The text of 2 Samuel 21:19 says he killed Goliath, but 1 Chronicles 20:5 says he killed the brother of Goliath. Each of the passage has a textual problem, but when put together, the original text can be found. First of all, the I Chronicles passage has omitted several letters: "e-oregim, the Beth." This turns the end of Bethlehemite (Hebrew BYTHLHMY) into the name Lahmi (Hebrew LHMY; remember that the Hebrew text does not write vowels). Second, the Hebrew word for "brother of" (אָח) and the Hebrew direct object marker (אֵת) look a lot alike. Apparently a copyist of II Samuel misread "brother of" for the direct object marker and thus changed "brother of Goliath" to simply "Goliath." Thus both the passage in II Samuel and I Chronicles originally read, "Elhanan the son of Jaare-oregim, the Bethlehemite, struck down the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam." This solves the apparent contradiction.**

Jonathan: In another battle with the Philistines at Gath, there was another man (unnamed) of great height who was descended from the giants and who had six fingers on each hand and six toes on each foot, 24 in all. He taunted Israel, and Jonathan the son of Shimei, David's brother, struck him down. **This seems to be the brother of Jonadab who caused Amnon problems.**

These four tall men were descended from the giants of Gath and they were killed by David and his servants.

Chapter 22: David's Psalm of Deliverance

Same as Psalm 22 with minor changes (missing the first verse among other differences) vv. 4, 47 are modern song

Chapter 23 verses 1-7: David's Last Words (see esp. vv. 2-4 on leadership)

Chapter 23 verses 8-39: David's Mighty Men

The Three:

Josheb-basshebeth: chief of the three; killed 800 at one time

Eleazar: defended against Philistines when others fled until hand stuck to sword hilt

Shammah: defended plot of ground in bean field against the Philistines when others fled

When David wished for a drink from the well at the gate of Bethlehem which in the Cave of Adullam, the three broke through the camp of the Philistines at Bethlehem and drew water from the well. However, David would not drink it because he said it was like drinking the blood of the men who risked their lives to get it. So he poured it out to the Lord as an offering.

The Thirty:

37 names listed (some died and were replaced); **five worth mentioning:**

Abishai, Joab's brother: commander of the 30; killed 300 at one time

Benaiah: killed two ariels of Moab, a lion in a pit, and an Egyptian with a spear while he only had a staff; leader of David's bodyguard

Asahel, Joab's brother

Eliam (my God is kinsman) the son of Ahithophel; called Ammiel (my kinsman is God) in 1 Chronicles 3:5. A reversible name. He was the father of Bathsheba.

Uriah the Hittite (the first husband of Bathsheba)

Chapter 24: David's Census (parallel in 1 Chronicles 21)

The Lord's anger was against Israel, and he incited David to number Israel (1 Chron. 21 says that Satan incited David) This would have been a census of fighting men. The problem is that David thought the army strength came from the size of the army.

David told Joab to go throughout Israel and Judah from Dan to Beer-sheba and number the people. Joab didn't think it was right and told David that he wished God would increase the number of men a hundred fold, but why did David want to do this?

David insisted so Joab and the army commanders went out to number the people. It took 9 months and 20 days. They went from the other side of the river north to Dan and then over to Tyre and Sidon and down south all the way to Beer-sheba in the Negeb. The count of valiant men was 800,000 in Israel and 500,000 in Judah (1 Chronicles 21:5 gives the total count of men as 1,100,000 in Israel and 470,000 in Judah). **Here we see the split between Israel and Judah even before the Divided Kingdom in the days after Solomon.**

David's heart struck him after numbering the people and he confessed to God that he had sinned greatly and asked God to take away his iniquity for acting foolishly. The next day God sent the prophet Gad, David's seer, with three choices of punishment. Did he want 1) three* years of famine, 2) three months of fleeing his enemies pursuing him, or 3) three days of epidemic in the land (1 Chronicles 21:12 calls it the angel of the Lord destroying throughout the land of Israel; *LXX and 1 Chronicles 21:12 has three, Moffit, RSV, NRSV, ESV, NIV, NEB, REB, TEV, JB, NJB, RNJB, NCV, HCSB, CSB, NAB, NABRE, CEB, NLB, BSB; see 21:1; Masoretic Hebrew has seven, KJV, NKJV, ASV, NASV, LSB, AMP, NET, EtRV, CEV, GW, LB; see Genesis 41:27-54 [4x] and 2 Kings 8:1). David said that the choices gave him great distress, but he would choose to fall into the hands of the Lord because he has mercy, that is he would choose God's epidemic over his enemies and famine. So God sent an epidemic on the land and 70,000 men from Dan to Beer-Sheba died. The angel of the Lord stretched out his hand against Jerusalem, but God relented and told the angel to stay his hand. David saw the angel of the Lord by the threshing floor of Araunah ('aRaUNaH) the Jebusite (1 Chronicles 21 calls him Ornan ('oRNaN), but the words are almost the same in Hebrew. **This would be on the east side of Mount Moriah, north of old Jerusalem. The temple was later built here.** David said, I have sinned and done wickedly. What have these sheep done wrong? (**But compare the beginning of the chapter.**) Let your hand be on me and my father's household.

Gad told David to go up and build an altar on the threshing floor of Araunah. So David and his servants went there. When Araunah saw them coming, he bowed down with his face to

the ground. He asked why David had come, and David said that he had come to buy the threshing floor so he could be an altar and avert the plague that was killing people. Araunah said that he gives to the king not only the threshing floor but the oxen for burnt offerings and the threshing sledges for wood for the altar. **This is a Canaanite way of negotiation: if you want to buy this, you have to buy this too. Compare Abraham buying a cave to bury Sarah in.** David replied that he would buy it for a price. **Did he misunderstand what Araunah was saying?** He said, "I will not offer burnt offerings to the LORD my God that cost me nothing." So he bought the threshing floor and oxen for 50 shekels of silver (1 Chronicles 21:25 says that he paid Ornan 600 shekels of gold for the site, but **this refers to the whole temple site; Chronicles has an emphasis on the temple**). So David built an altar there and offered both burnt offerings and peace offerings. So God responded to his plea for the land and stopped the plague.

1 Kings

Chapter 1: Solomon Anointed King instead of Adonijah

When King David was old, he could not get warm even with a lot of clothes on. His servants suggested that they should find a young woman to wait on him and lie in his arms to keep him warm. So they searched throughout the land for a beautiful young woman and found Abishag the Shunammite and brought her to the king. She was very beautiful and she served the king, but he did not have sex with her. **It would seem however that she was considered a wife rather than just a servant.**

Adonijah, David's fourth son, the one born after Absalom and a handsome man, decided that he wanted to be king. Like Absalom he prepared chariots and horsemen and 50 men to run in front of him. The text says that David had never displeased him by asking why he was doing something. So he conferred with Joab and with the priest Abiathar. They agreed to help him become king. **It is not certain why they did so. Was it because Solomon was the son of Bathsheba and her affair with David and Uriah death was still distasteful to them? Was it because David was upset with Joab for killing Absalom?** However, several of David's men did not support Adonijah, including Zadok the priest, Benaiah in charge of the bodyguard, Nathan the prophet, Shimei (David's third brother or the governor in 4:18?), Rei (who we know nothing about), and David's mighty men.

Adonijah invited the royal officials and his brothers except for Solomon to a feast by the Serpent's Stone next to the spring En-Rogel south of Jerusalem on the border of Judah and Benjamin. He sacrificed sheep, oxen, and fattened cattle. He did not invite Nathan the prophet, Benaiah, or David's mighty men because they did not support him.

Nathan said to Bathsheba that Adonijah had become king and David didn't know about it. He advised her to save her life and the life of her son Solomon by going to King David and reminding him that he had sworn to her that Solomon would be king after him. Then she should ask why Adonijah is now king. He said he would then come see David and confirm what she was saying.

So Bathsheba went to see David and Abishag was tending to him. She bowed before the king and when he asked why she was there, she reminded him of his oath to make Solomon king after him. She told him that Adonijah was now king and had sacrificed many livestock. He had invited all the king's sons and Abiathar and Joab, but not Solomon. She said that the people of Israel were looking to him to say who would be king after

him. If Adonijah was king, when David died, she and Solomon would be in danger of being killed.

Then Nathan the prophet came in and asked if David had made Adonijah king. He told about the sacrificed livestock and the men who were invited and how they were saying, "Long live King Adonijah." He said that he, Zadok, Benaiah, and Solomon had not been invited. He wanted to know if David had brought this about.

So David called for Bathsheba to come back into the room. He told her that just as he had sworn by God who had redeemed him for every adversity that Solomon would be king after him, he would make it happen that very day. She bowed to the ground and said, "May my lord King David live forever."

Then David called for Nathan, Zadok, and Benaiah to come before him. He told them to take his servants and put Solomon on his mule and take him down to Gihon spring. There Zadok and Nathan should anoint him King over Israel. Then they should blow the trumpet and shout "Long live King Solomon." They should then bring him to sit on David's throne. When David said this, Benaiah said that the Lord God of the king should say so. He said that the Lord should be with Solomon like he had been with David and make his throne even greater than David's.

So Nathan, Zadok, Benaiah, and David's bodyguard of the Cherethites and Pelethites took Solomon down to Gihon spring riding on King David's mule. There Zadok anointed Solomon with the horn of olive oil that was kept in the tent with the ark of the covenant. They blew the trumpet and all the people shouted "Long live King Solomon." The people followed Solomon with pipe/flute music and rejoicing. The noise was so loud as to be earth shaking.

To the south, Adonijah and those with him heard the noise. Joab asked what it meant. Then Jonathan the son of Abiathar came in. Adonijah said he was bringing good news, but he said no, that David had made Solomon king. He told how Nathan and Zadok had anointed Solomon at Gihon with Benaiah and David's bodyguard, and how Solomon had ridden the king's mule with the people rejoicing and sat on David's throne. He said that David's servants had congratulated David and wished that God would make Solomon's name more famous than David's and his throne greater. In addition, the king had bowed his head on his bed and blessed the Lord for allowing him to see his son on the throne.

When Adonijah's guests heard this, they trembled and everyone made their way home. Adonijah himself was afraid of King Solomon and went to grab hold of the horns of the altar. He wanted Solomon to swear that he would not kill Adonijah. When Solomon was told about this, he said that if Adonijah was worthy, not a hair of his head would fall to the ground, but if there was wickedness in him, he would die. So Solomon sent for Adonijah and had him brought from the altar. He came and paid homage to Solomon, and Solomon told him to go to his house.

Chapter 2: David's Instructions to Solomon and the Death of his Opponents

David told Solomon that he was about to go the way of all the earth, that is, die. He said for Solomon to be strong and show that he was a man and walk in the Lord's ways by keeping his commandments found in the Law of Moses. Then he would prosper in all that he did. That would be the way that David would never lack a man to sit on his throne.

David then talked about the men that Solomon should punish. Joab had killed two commanders in peacetime to take revenge on wartime killings: Abner and Amasa. David said for Solomon to use his wisdom, but he should not let Joab's gray head go down to Sheol in peace. **Joab was ultimately killed by Solomon, but not because he had killed the two commanders; rather, it was because of his own treachery in siding with Adonijah against Solomon.**

David also said that he should deal loyally with the sons of Barzillai because that man dealt loyally with David when he fled from Absalom. They should eat at Solomon's table.

David also said that Solomon should deal with Shimei the Benjaminite who cursed him when he fled from Absalom. David had sworn not to put him to death, but Solomon should not hold him as being guiltless. He should use his wisdom.

Then David died. 1 Chronicles 22-29 tells of David's preparations for the kingdom and the temple before he died. He reigned 40 years as king (7 in Hebron and 33 in Jerusalem). Solomon sat on the throne of David as king.

The second attempted rebellion by Adonijah: he went to Bathsheba and told her he came peacefully. He said that the kingdom had been his, and all Israel had been expecting him to reign. However, the kingdom became his brother's because it was from the Lord. He had only one request. He went here to ask Solomon to give him the beautiful Abishag the Shunammite (David's last wife) as his wife. She **naively** said that she would ask.

Bathsheba went to her son King Solomon to make this request. He stood up and bowed to her and had a seat placed to the right of his throne for her. She said she had a request and asked that he not refuse her. He said he would not refuse her. **However, when she asked that Abishag be given to Adonijah, he realized that this was an attempt to take the kingdom away from him since only the king has the king's wives.** He said she should ask for the kingdom for Adonijah as well, since he was the older brother, and Joab and Abiathar the priest were on Adonijah's side. Then he took an oath (as the Lord lives) that Adonijah would die that day. So he sent Benaiah to kill Adonijah.

Then he told Abiathar that he should go to his place at Anathoth, a Levitical city in Benjamin. He said Abiathar deserved to die, but because he had carried the ark of the Lord and shared in David's affliction, he would not kill him at this time. By expelling Abiathar from the priesthood, he fulfilled the prophecy about the household of Eli not being priests in the future.

When Joab heard what was happening, he fled to the tent of the Lord and took hold of the horns of the altar for sanctuary. When Solomon heard about it, he told Benaiah to kill him. Benaiah told Joab to come out, but Joab said to kill him there. When Benaiah told Solomon what Joab said, Solomon said to do as he said, Kill him and bury him. In doing so he would take away the guilt that Joab brought on him and David's household by shedding blood without cause. He had killed two men better than himself, Abner and Amasa. The blood he shed would thus come back on him. But David and his household would have peace. So Benaiah killed Joab holding on the altar. Joab was buried in his own house in the wilderness.

Benaiah replaced Joab as the commander of the army and Zadok replaced Abiathar as high priest.

King Solomon called for Shimei who had cursed David and told him to build himself a house in Jerusalem and live there. He was not to leave Jerusalem on penalty of death. Shimei agreed to this, so he moved to Jerusalem. However, after three years two of his servants

(slaves) ran away to the king of Gath for freedom. When he was told that they were in Gath, he saddled his donkey and went to Achish the king of Gath to get his servants back. When he returned, Solomon was told that Shimei had been to Gath and back. He summoned Shimei and reminded him that he had sworn by Yahweh not to leave Jerusalem. He had been told that if he violated his oath he would die. Solomon reminded Shimei of all the harm he had done to David. Now it was coming back on his own head. So Solomon had Benaiah kill Shimei. With the opponents of Solomon now dead, Solomon's kingdom was firmly established.

Chapter 3: Solomon's Prayer for Wisdom and an Example of his wisdom

Solomon made a marriage alliance with Pharaoh, king of Egypt, by taking Pharaoh's daughter in marriage. She lived in the city of David until he built a house for her (9:24) after he built the temple, his own house, and the wall around Jerusalem. At that time people still sacrificed at the high places rather than the tabernacle which had been moved to Gibeon (see 2 Chronicles 1:3). That was considered the Great High Place.

At his point in Solomon's life he loved the Lord. He would go to Gibeon and sacrifice a thousand burnt offerings on the altar at the tabernacle. On one trip there God appeared to him in a dream and asked him what he would like for God to give him. Solomon said that God had shown hesed (steadfast love, loyal mercy) to David by giving him a son to sit on his throne because of David's faithful righteous life and heart. He then told God that he himself was like a little child who didn't know how to go out or come in, and yet he was king in the midst of a great number of people. Thus, he wanted an understanding mind to govern these people in such a way as to discern what was good and what was evil. God was pleased with this request and said that because he had asked for this and not for riches or long life or the death of his enemies, he would give him a wise and discerning mind that was greater than those before him or after him. He would also give him riches and honor more than all the other kings. And if he would obey his commands, God would also give him long life. When Solomon woke up, he returned to Jerusalem and offered burnt offerings and peace offerings on the altar before the ark of the covenant.

Solomon's wisdom was shown when two prostitutes came before him with a disagreement. A woman told him that they lived in the same house and had both given birth within three days of one another. One night the other woman laid on her child and it died. When she realized her son was dead, she replaced it with the first woman's live child. When that woman woke up to feed her child, she found that it was dead, but in the morning light she realized that this was not the child that she had given birth to. The second woman disputed the story of the first woman and said that the living child was hers. They argued before the king.

The king summarized the situation and called for a sword. Then he told his servant to divide the living child in half and give each woman half a child. The real mother then said to give the child to the other woman, but the other woman said it was all right to divide the child. Solomon then said to give the child to the woman who wanted it kept alive; that she was the real mother. When people heard of this judgment, they were in awe of the king and realized that God had given him wisdom.

Chapter 4: Solomon's officials, wealth and wisdom

Solomon ruled over all the land from the Euphrates River to the border of Egypt

He had 40,000 stalls for chariot horses and 12,000 horsemen.

He wrote 3,000 proverbs and 1,005 songs.

Chapter 5: Preparations for Building the Temple

Hiram king of Tyre helped by providing timber.

Solomon also drafted 30,000 to help cut timber, 10,000 a month (one on, two off)

He also had 70,000 burden-bearers and 80,000 stonecutters with 3300 administrators.

Chapter 6: Solomon builds the Temple

Solomon began to build the temple in his fourth year, the second month (Ziv) which was the 480th year after the people of Israel came out of Egypt.

The temple was 60 cubits long (about 90 feet), 20 cubits wide (about 30 feet), and 30 cubits tall (about 45 feet). The inner sanctuary was 20 cubits cubed. The outer holy place was 20 by 40 cubits. These figures are double those of the tabernacle, making it four times as large. The outer porch was 20 by 10 cubits with two bronze pillars. It was paneled with cedar and overlaid with gold. It was carved with cherubim, palm trees, and open flowers. The temple was surrounded by three stories of rooms on three sides. It took seven years to build and was finished in Solomon's eleventh year in the eighth month (Bul).

Chapter 7: Other buildings

Solomon's house (13 years in construction)

House for his wife the daughter of Pharaoh

House of the Forest of Lebanon (100 x 50 x 30 cubits)

House of Pillars (50 x 30 cubits)

Hall of the Throne/Hall of Judgment

Temple furnishings:

Two bronze pillars on porch 18 cubits high, 12 cubits around (about 5-3/4 feet across) topped with capitals 5 cubits high (total 34.5 feet tall). Lattice work of 200 pomegranates per capital. Named Jachin on the south and Boaz on the north.

Bronze sea 10 cubits across, 5 cubits high, 30 cubits around, handbreadth (3 inches) thick. It is possible that the dimensions were recorded in round numbers. Thus, anything from 9.5 to 9.70 cubits in diameter yields 29.85 to 30.49 cubits around. A good median is 9.66 (which is rounded to 10) cubits in diameter which results in a circumference of 30.35 (which is rounded to 30) cubits. See [<https://bterry.com/articles/biblepi.htm>]. It held 2000 baths and sat on the hind end of 12 bronze bulls, 4 facing each direction. There were also ten bronze basins on ten bronze stands with wheels.

The golden altar of incense, the golden table for the Bread of the Presence, and 10 golden lampstands, 5 on each side of the holy place.

Chapter 8: Temple Dedicated by Solomon

When the ark was brought into the temple containing the two stone tablets of Moses, a cloud filled the temple so that the priests could not stay in.

Solomon made a prayer of dedication, blessed the people, and offered sacrifices.

Chapter 9: God appears to Solomon

God appeared to Solomon a second time like at Gibeon (that is, in a dream) and told him he had consecrated this temple, but that it would be a house of ruins if they abandoned Him.

Chapter 10: The Queen of Sheba visits Solomon

The queen came from Sheba bearing gifts to hear Solomon's wisdom. She said she had not heard half of what the reality was.

Chapter 11: Solomon marries foreign women

Solomon married foreign women and built worship place for their false gods on Mount of Olives east of Jerusalem. They turned his heart away from God. He had 700 wives and 300 concubines.

So God raised up adversaries against him: Hadad the Edomite (married to the sister of Queen Tahpenes of Egypt), Rezon who became king in Damascus, and Jeroboam who was promised 10 tribes by the prophet Ahijah.

Solomon died and was buried in the city of David after a 40 year reign.