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2 Samuel

The book of 2 Samuel is the second of two historical books in the Old Testament of the Christian Bible that tell the story of the reign of King David, who ruled over the united kingdom of Israel and Judah from approximately 1010 to 970 BCE.

The book begins with David learning of the death of King Saul and his son Jonathan, who were killed in battle against the Philistines. David, who had been anointed by the prophet Samuel as Saul's successor, mourns their deaths and is then anointed king of Judah. After a period of conflict and turmoil, David is eventually anointed king of all of Israel.

During David's reign, he establishes Jerusalem as the capital city of Israel, brings the Ark of the Covenant to Jerusalem, and conquers the surrounding nations, including the Philistines, Moabites, and Ammonites. David also commits several notable sins, including committing adultery with Bathsheba and having her husband Uriah killed in battle.

The latter half of the book focuses on the struggles within David's own family. His son Absalom rebels against him and tries to take the throne, leading to a bitter civil war. David eventually defeats Absalom's forces, but is heartbroken by his son's death. Later, another of David's sons, Adonijah, also attempts to seize the throne, but is thwarted by David's supporters.

The book concludes with David's final words and a summary of his reign. Despite his flaws, David is remembered as one of the greatest kings of Israel, and his dynasty will continue through his son Solomon.

Chapter 1: The chapter begins with the news of the deaths of King Saul and his son Jonathan, and David's response to their deaths.

Chapter 2: David becomes king of Judah, while the son of Saul, Ish-bosheth, becomes king of Israel. This leads to a long period of conflict between the two factions.

Chapter 3: The chapter details the conflict between David and Ish-bosheth's supporters, and the eventual assassination of Ish-bosheth. David is anointed as king of all Israel.

Chapter 4: The chapter details the assassination of Ish-bosheth's son, and David's response to the murder.

Chapter 5: David becomes the king of all Israel, and captures Jerusalem from the Jebusites, making it his capital city.

Chapter 6: David brings the Ark of the Covenant to Jerusalem, and there is a celebration.

Chapter 7: God promises to establish David's dynasty forever.

Chapter 8: David defeats the Philistines, Moabites, and other surrounding nations, and establishes Israel as a regional power.

Chapter 9: David shows kindness to Mephibosheth, the son of Jonathan.

Chapter 10: David defeats the Ammonites, but also creates enemies by mistreating their king.

Chapter 11: David commits adultery with Bathsheba, the wife of Uriah, and has Uriah killed in battle.

Chapter 12: The prophet Nathan confronts David about his sins, and David repents. However, the child born from the affair dies.

Chapter 13: David's son Amnon rapes his half-sister Tamar, leading to a family feud.

Chapter 14: Absalom, another of David's sons, returns from exile and reconciles with his father.

Chapter 15: Absalom conspires to overthrow his father and becomes a leader of rebellion.

Chapter 16: David flees from Jerusalem and is cursed by Shimei.

Chapter 17: Absalom receives bad advice from his advisors and decides to pursue David, leading to a battle.

Chapter 18: David's forces defeat Absalom's army, but Absalom is killed.

Chapter 19: David mourns the death of Absalom, and eventually returns to Jerusalem.

Chapter 20: Sheba leads a rebellion against David, but is eventually defeated.

Chapter 21: A famine strikes Israel, and David makes amends for Saul's mistreatment of the Gibeonites.

Chapter 22: David sings a song of praise to God for delivering him from his enemies.

Chapter 23: A list of David's "mighty men" is given, along with some of their heroic deeds.

Chapter 24: David orders a census of Israel, which angers God. God sends a plague, and David repents.

CHAPTER 1

2Sa. 1:1 After the death of Saul, David returned from defeating the Amalekites and stayed in Ziklag two days.

2Sa. 1:2 On the third day a man arrived from Saul's camp, with his clothes torn and with dust on his head. When he came to David, he fell to the ground to pay him honour.

2Sa. 1:3 "Where have you come from?" David asked him. He answered, "I have escaped from the Israelite camp."

2Sa. 1:4 "What happened?" David asked. "Tell me." He said, "The men fled from the battle. Many of them fell and died. And Saul and his son Jonathan are dead."

2Sa. 1:5 Then David said to the young man who brought him the report, "How do you know that Saul and his son Jonathan

are dead?”

2Sa. 1:6 “I happened to be on Mount Gilboa,” the young man said, “and there was Saul, leaning on his spear, with the chariots and riders almost upon him.

2Sa. 1:7 When he turned round and saw me, he called out to me, and I said, ‘What can I do?’

2Sa. 1:8 “He asked me, ‘Who are you?’ “‘An Amalekite,’ I answered.

2Sa. 1:9 “Then he said to me, ‘Stand over me and kill me! I am in the throes of death, but I’m still alive.’

2Sa. 1:10 “So I stood over him and killed him, because I knew that after he had fallen he could not survive. And I took the crown that was on his head and the band on his arm and have brought them here to my lord.”

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2Sa. 1:11 Then David and all the men with him took hold of their clothes and tore them.

2Sa. 1:12 They mourned and wept and fasted till evening for Saul and his son Jonathan, and for the army of the LORD and the house of Israel, because they had fallen by the sword.

2Sa. 1:13 David said to the young man who brought him the report, “Where are you from?” “I am the son of an alien, an Amalekite,” he answered.

2Sa. 1:14 David asked him, “Why were you not afraid to lift your hand to destroy the LORD’s anointed?”

2Sa. 1:15 Then David called one of his men and said, “Go, strike him down!” So he struck him down, and he died.

2Sa. 1:16 For David had said to him, “Your blood be on your own head. Your own mouth testified against you when you said, ‘I killed the LORD’s anointed.’”

2Sa. 1:17 David took up this lament concerning Saul and his son Jonathan,

2Sa. 1:18 and ordered that the men of Judah be taught this lament of the bow (it is written in the Book of Jashar):

2Sa. 1:19 “Your glory, O Israel, lies slain on your heights. How the mighty have fallen!

2Sa. 1:20 “Tell it not in Gath, proclaim it not in the streets of Ashkelon, lest the daughters of the Philistines be glad, lest the daughters of the uncircumcised rejoice.

2Sa. 1:21 “O mountains of Gilboa, may you have neither dew nor rain, nor fields that yield offerings of grain. For there the shield of the mighty was defiled, the shield of Saul — no longer rubbed with oil.

2Sa. 1:22 From the blood of the slain, from the flesh of the mighty, the bow of Jonathan did not turn back, the sword of Saul did not return unsatisfied.

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2Sa. 1:23 “Saul and Jonathan — in life they were loved and gracious, and in death they were not parted. They were swifter than eagles, they were stronger than lions.

2Sa. 1:24 “O daughters of Israel, weep for Saul, who clothed you in scarlet and finery, who adorned your garments with ornaments of gold.

2Sa. 1:25 “How the mighty have fallen in battle! Jonathan lies slain on your heights.

2Sa. 1:26 I grieve for you, Jonathan my brother; you were very dear to me. Your love for me was wonderful, more wonderful than that of women.

2Sa. 1:27 “How the mighty have fallen! The weapons of war have perished!”

Chapter 1 of the book of 2 Samuel begins with the news of King Saul's death in battle against the Philistines. An Amalekite man claims that he had killed Saul at Saul's own request, hoping to gain favor with David who had been anointed by Samuel as the next king. However, David and his men mourn for Saul and Jonathan, his beloved friend, and order the Amalekite to be put to death for killing the anointed king of Israel. David composes a lament for Saul and Jonathan, in which he praises their bravery and mourns their untimely deaths.

Here are some important verses from chapter 1 of the book of 2 Samuel:

1. "After the death of Saul, David returned from striking down the Amalekites and stayed in Ziklag two days." (2 Samuel 1:1) - This verse sets the context for the rest of the chapter.
2. "David asked him, 'Why weren't you afraid to lift your hand to destroy the Lord's anointed?'" (2 Samuel 1:14) - This verse shows David's attitude towards the man who claimed to have killed Saul.
3. "David took hold of his clothes and tore them, and all the men who were with him did the same." (2 Samuel 1:11) - This verse shows the outward display of mourning that David and his men exhibited when they heard about Saul's death.
4. "Your glory, O Israel, lies slain on your heights. How the mighty have fallen!" (2 Samuel 1:19) - This verse is part of David's lament for Saul and his son Jonathan, and it has become a famous phrase that is often quoted.
5. "Jonathan lies slain on your heights. I grieve for you, Jonathan my brother; you were very dear to me. Your love for me was wonderful, more wonderful than that of women." (2 Samuel 1:25-26) - These verses express David's deep love and respect for Jonathan, who was his closest friend and ally.

Overall, chapter 1 of 2 Samuel is a lament for the death of Saul and Jonathan, and it sets the stage for David's rise to power as king of Israel.

In 2 Samuel Chapter 1, we see the aftermath of the battle between Israel and the Philistines, where King Saul and his son Jonathan are killed. Here are some key reflections from the chapter:

Grief and Mourning: The chapter begins with an Amalekite coming to David, who was anointed to be the next king of Israel, and informing him about the death of Saul and Jonathan. David's response is filled with grief and mourning. He tears his clothes, weeps, and fasts, expressing deep sorrow for the loss of these two important figures.

Respect for God's Anointed: Despite Saul's troubled relationship with David, he was still the anointed king of Israel. David's response to the news of Saul's death reveals his respect for the anointing and his desire to honor God's chosen one, even in death. He asks the Amalekite why he was not afraid to lift his hand against the Lord's anointed.

David's Lament: In this chapter, David composes a lament, known as the "Song of the Bow," to honor Saul and Jonathan. He praises their courage, valor, and the love they shared. It reflects the deep bond David had with Jonathan and his appreciation for Saul's role as the king of Israel. David's lament shows his ability to find beauty and honor even in the midst of tragedy.

The Futility of Self-Glorification: The Amalekite who claims to have killed Saul brings his crown and bracelet to David, hoping to receive favor and reward. However, David responds with anger and sorrow. He recognizes the audacity and sinfulness of someone taking the life of the anointed king, believing it would lead to reward and honor. This serves as a reminder of the futility of seeking personal glory through dishonest and wicked means.

Mourning for the Fallen: The chapter ends with David commanding that the people of Judah be taught the Song of the Bow. This indicates David's desire for the nation to collectively mourn the loss of Saul and Jonathan. It highlights the importance of recognizing and honoring those who have fallen in battle, acknowledging their sacrifice and valuing their memory.

Overall, 2 Samuel Chapter 1 showcases David's response to the news of Saul and Jonathan's death, emphasizing his grief, respect for God's anointed, and his ability to find beauty and honor in the midst of tragedy. It also reminds us of the futility of seeking personal glory through dishonest means and the significance of mourning for those who have fallen.

CHAPTER 2

2Sa. 2:1 In the course of time, David enquired of the LORD. "Shall I go up to one of the towns of Judah?" he asked. The LORD said, "Go up." David asked, "Where shall I go?" "To Hebron," the LORD answered.

2Sa. 2:2 So David went up there with his two wives, Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel.

2Sa. 2:3 David also took the men who were with him, each with his family, and they settled in Hebron and its towns.

2Sa. 2:4 Then the men of Judah came to Hebron and there they anointed David king over the house of Judah. When David was told that it was the men of Jabesh Gilead who had buried Saul,

2Sa. 2:5 he sent messengers to the men of Jabesh Gilead to say to them, “The LORD bless you for showing this kindness to Saul your master by burying him.

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2Sa. 2:6 May the LORD now show you kindness and faithfulness, and I too will show you the same favour because you have done this.

2Sa. 2:7 Now then, be strong and brave, for Saul your master is dead, and the house of Judah has anointed me king over them.”

2Sa. 2:8 Meanwhile, Abner son of Ner, the commander of Saul’s army, had taken Ish-Bosheth son of Saul and brought him over to Mahanaim.

2Sa. 2:9 He made him king over Gilead, Ashuri [Or Asher] and Jezreel, and also over Ephraim, Benjamin and all Israel.

2Sa. 2:10 Ish-Bosheth son of Saul was forty years old when he became king over Israel, and he reigned two years. The house of Judah, however, followed David.

2Sa. 2:11 The length of time David was king in Hebron over the house of Judah was seven years and six months.

2Sa. 2:12 Abner son of Ner, together with the men of Ish-Bosheth son of Saul, left Mahanaim and went to Gibeon.

2Sa. 2:13 Joab son of Zeruiah and David’s men went out and met them at the pool of Gibeon. One group sat down on one side of the pool and one group on the other side.

2Sa. 2:14 Then Abner said to Joab, “Let’s have some of the young men get up and fight hand to hand in front of us.” “All right, let them do it,” Joab said.

2Sa. 2:15 So they stood up and were counted off — twelve men for Benjamin and Ish-Bosheth son of Saul, and twelve for David.

2Sa. 2:16 Then each man grabbed his opponent by the head and thrust his dagger into his opponent’s side, and they fell down together. So that place in Gibeon was called Helkath Hazzurim. [Helkath Hazzurim means field of daggers or field of hostilities.]

2Sa. 2:17 The battle that day was very fierce, and Abner and the men of Israel were defeated by David’s men.

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2Sa. 2:18 The three sons of Zeruiah were there: Joab, Abishai and Asahel. Now Asahel was as fleet-footed as a wild gazelle.

2Sa. 2:19 He chased Abner, turning neither to the right nor to the left as he pursued him.

2Sa. 2:20 Abner looked behind him and asked, “Is that you, Asahel?”

“It is,” he answered.

2Sa. 2:21 Then Abner said to him, “Turn aside to the right or to the left; take on one of the young men and strip him of his weapons.” But Asahel would not stop chasing him.

2Sa. 2:22 Again Abner warned Asahel, “Stop chasing me! Why should I strike you down? How could I look your brother Joab in the face?”

2Sa. 2:23 But Asahel refused to give up the pursuit; so Abner thrust the butt of his spear into Asahel’s stomach, and the spear came out through his back. He fell there and died on the spot. And every man stopped when he came to the place where Asahel had fallen and died.

2Sa. 2:24 But Joab and Abishai pursued Abner, and as the sun was setting, they came to the hill of Ammah, near Giah on the way to the wasteland of Gibeon.

2Sa. 2:25 Then the men of Benjamin rallied behind Abner. They formed themselves into a group and took their stand on top of a hill.

2Sa. 2:26 Abner called out to Joab, “Must the sword devour for ever? Don’t you realise that this will end in bitterness? How long before you order your men to stop pursuing their brothers?”

2Sa. 2:27 Joab answered, “As surely as God lives, if you had not spoken, the men would have continued the pursuit of their brothers until morning.” [Or spoken this morning, the men would not have taken up the pursuit of their brothers; or spoken, the men would have given up the pursuit of their brothers by morning]

2Sa. 2:28 So Joab blew the trumpet, and all the men came to a halt; they no longer pursued Israel, nor did they fight any more.

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2Sa. 2:29 All that night Abner and his men marched through the Arabah. They crossed the Jordan, continued through the whole Bithron [Or morning; or ravine; the meaning of the Hebrew for this word is uncertain.] and came to Mahanaim.

2Sa. 2:30 Then Joab returned from pursuing Abner and assembled all his men. Besides Asahel, nineteen of David’s men were found missing.

2Sa. 2:31 But David’s men had killed 360 Benjamites who were with Abner.

2Sa. 2:32 They took Asahel and buried him in his father’s tomb at Bethlehem. Then Joab and his men marched all night and arrived at Hebron by daybreak.

Chapter 2 of the book of 2 Samuel describes the aftermath of Saul's death and David's rise to power. David first goes to Hebron, where the tribe of Judah anoints him as king over their own people. Meanwhile, Abner, the commander of Saul's army, establishes

Saul's son, Ish-bosheth, as king over the rest of Israel. This leads to a long-lasting conflict between David's forces and those of Ish-bosheth, with Abner and Joab, David's own commander, engaging in a series of battles. In one of these battles, Abner kills Joab's brother, Asahel, in self-defense. The chapter ends with both sides gaining and losing ground, and Ish-bosheth's power gradually diminishing.

Here are some important verses from chapter 2 of the book of 2 Samuel:

1. "In the course of time, David inquired of the Lord. 'Shall I go up to one of the towns of Judah?' he asked. The Lord said, 'Go up.' David asked, 'Where shall I go?' 'To Hebron,' the Lord answered." (2 Samuel 2:1) - This verse shows how David sought God's guidance in his decision-making.
2. "So David went up there with his two wives, Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel." (2 Samuel 2:2) - This verse lists the names of two of David's wives, which is significant because polygamy was a common practice in ancient times.
3. "But Abner son of Ner, commander of Saul's army, had taken Ish-Bosheth son of Saul and brought him over to Mahanaim." (2 Samuel 2:8) - This verse introduces Ish-Bosheth, who was Saul's son and a rival claimant to the throne of Israel.
4. "Then Abner said to Joab, 'Let's have some of the young men get up and fight hand to hand in front of us.' 'All right, let them do it,' Joab said." (2 Samuel 2:14) - This verse describes the skirmish between the armies of David and Ish-Bosheth, which led to a larger battle.
5. "May God deal with Abner, be it ever so severely, if I do not do for David what the Lord promised him on oath and transfer the kingdom from the house of Saul and establish David's throne over Israel and Judah from Dan to Beersheba." (2 Samuel 2:9) - This verse shows that Abner recognized David's right to the throne and was willing to help him achieve it.

Overall, chapter 2 of 2 Samuel is about David's rise to power and the conflict between his followers and those who remained loyal to Saul's dynasty. It sets the stage for the larger narrative arc of the book, which is about the reign of David as king of Israel.

[! In 2 Samuel Chapter 2, we see the aftermath of Saul's death and the beginning of David's reign as king. Here are some key reflections from the chapter:](#)

[David's Ascension to the Throne: After the death of Saul, David inquires of the Lord about his next steps. He receives confirmation that he should go up to Hebron, and the people of Judah anoint him as their king. This marks the beginning of David's reign as the king of Judah. It reflects God's faithfulness in fulfilling His promises to David and establishing him as the rightful king.](#)

[Ish-bosheth's Reign: In contrast to David's anointing as king, Saul's son Ish-bosheth is made king over the rest of Israel. This creates a division within the nation, with David ruling over Judah and Ish-bosheth ruling over the other tribes. This division sets the stage for a power struggle and conflict between the two factions.](#)

Abner's Support for Ish-bosheth: Abner, the commander of Saul's army, becomes a key figure in supporting Ish-bosheth's reign. He rallies the other tribes of Israel around Saul's son and establishes his authority. Abner's actions show his commitment to the continuation of Saul's dynasty and the preservation of his power.

Joab's Loyalty to David: David's nephew Joab emerges as a prominent figure in this chapter. He becomes the commander of David's army and shows unwavering loyalty to David. Joab is instrumental in expanding David's influence and defeating the forces aligned against him. His loyalty highlights the importance of trustworthy and dedicated individuals in positions of leadership.

The Battle of Gibeon: The chapter concludes with a conflict between the armies of Joab and Abner at the pool of Gibeon. It results in a fierce and brutal battle, with casualties on both sides. This battle foreshadows the ongoing struggle between David's kingdom and Ish-bosheth's kingdom, setting the stage for future conflicts and power dynamics.

Overall, 2 Samuel Chapter 2 showcases the establishment of David as king over Judah, the division of Israel under Ish-bosheth's reign, the support of key figures like Abner and Joab, and the initial conflicts between the two factions. It sets the stage for the turbulent times ahead as David's kingdom begins to take shape and face opposition from rival claimants to the throne.

CHAPTER 3

2Sa. 3:1 The war between the house of Saul and the house of David lasted a long time. David grew stronger and stronger, while the house of Saul grew weaker and weaker.

2Sa. 3:2 Sons were born to David in Hebron: His firstborn was Amnon the son of Ahinoam of Jezreel;

2Sa. 3:3 his second, Kileab the son of Abigail the widow of Nabal of Carmel; the third, Absalom the son of Maacah daughter of Talmai king of Geshur;

2Sa. 3:4 the fourth, Adonijah the son of Haggith; the fifth, Shephatiah the son of Abital;

2Sa. 3:5 and the sixth, Ithream the son of David's wife Eglah. These were born to David in Hebron.

2Sa. 3:6 During the war between the house of Saul and the house of David, Abner had been strengthening his own position in the house of Saul.

2Sa. 3:7 Now Saul had had a concubine named Rizpah daughter of Aiah. And Ish-Bosheth said to Abner, "Why did you sleep with my father's concubine?"

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2Sa. 3:8 Abner was very angry because of what Ish-Bosheth said and he answered, "Am I a dog's head — on Judah's side? This very day I am loyal to the house of your father Saul and to

his family and friends. I haven't handed you over to David.

Yet now you accuse me of an offence involving this woman!

2Sa. 3:9 May God deal with Abner, be it ever so severely, if I do not do for David what the LORD promised him on oath

2Sa. 3:10 and transfer the kingdom from the house of Saul and establish David's throne over Israel and Judah from Dan to Beersheba."

2Sa. 3:11 Ish-Bosheth did not dare to say another word to Abner, because he was afraid of him.

2Sa. 3:12 Then Abner sent messengers on his behalf to say to David, "Whose land is it? Make an agreement with me, and I will help you bring all Israel over to you."

2Sa. 3:13 "Good," said David. "I will make an agreement with you. But I demand one thing of you: Do not come into my presence unless you bring Michal daughter of Saul when you come to see me."

2Sa. 3:14 Then David sent messengers to Ish-Bosheth son of Saul, demanding, "Give me my wife Michal, whom I betrothed to myself for the price of a hundred Philistine foreskins."

2Sa. 3:15 So Ish-Bosheth gave orders and had her taken away from her husband Paltiel son of Laish.

2Sa. 3:16 Her husband, however, went with her, weeping behind her all the way to Bahurim. Then Abner said to him, "Go back home!" So he went back.

2Sa. 3:17 Abner conferred with the elders of Israel and said, "For some time you have wanted to make David your king.

2Sa. 3:18 Now do it! For the LORD promised David, 'By my servant David I will rescue my people Israel from the hand of the Philistines and from the hand of all their enemies.'"

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2Sa. 3:19 Abner also spoke to the Benjamites in person. Then he went to Hebron to tell David everything that Israel and the whole house of Benjamin wanted to do.

2Sa. 3:20 When Abner, who had twenty men with him, came to David at Hebron, David prepared a feast for him and his men.

2Sa. 3:21 Then Abner said to David, "Let me go at once and assemble all Israel for my lord the king, so that they may make a compact with you, and that you may rule over all that your heart desires." So David sent Abner away, and he went in peace.

2Sa. 3:22 Just then David's men and Joab returned from a raid and brought with them a great deal of plunder. But Abner was no longer with David in Hebron, because David had sent him away, and he had gone in peace.

2Sa. 3:23 When Joab and all the soldiers with him arrived, he was told that Abner son of Ner had come to the king and that the king

had sent him away and that he had gone in peace.

2Sa. 3:24 So Joab went to the king and said, “What have you done? Look, Abner came to you. Why did you let him go? Now he is gone!

2Sa. 3:25 You know Abner son of Ner; he came to deceive you and observe your movements and find out everything you are doing.”

2Sa. 3:26 Joab then left David and sent messengers after Abner, and they brought him back from the well of Sirah. But David did not know it.

2Sa. 3:27 Now when Abner returned to Hebron, Joab took him aside into the gateway, as though to speak with him privately. And there, to avenge the blood of his brother Asahel, Joab stabbed him in the stomach, and he died.

2Sa. 3:28 Later, when David heard about this, he said, “I and my kingdom are for ever innocent before the LORD concerning the blood of Abner son of Ner.

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2Sa. 3:29 May his blood fall upon the head of Joab and upon all his father’s house! May Joab’s house never be without someone who has a running sore or leprosy [The Hebrew word was used for various diseases affecting the skin — not necessarily leprosy.] or who leans on a crutch or who falls by the sword or who lacks food.”

2Sa. 3:30 (Joab and his brother Abishai murdered Abner because he had killed their brother Asahel in the battle of Gibeon.)

2Sa. 3:31 Then David said to Joab and all the people with him, “Tear your clothes and put on sackcloth and walk in mourning in front of Abner.” King David himself walked behind the bier.

2Sa. 3:32 They buried Abner in Hebron, and the king wept aloud at Abner’s tomb. All the people wept also.

2Sa. 3:33 The king sang this lament for Abner: “Should Abner have died as the lawless die?

2Sa. 3:34 Your hands were not bound, your feet were not fettered. You fell as one falls before wicked men.” And all the people wept over him again.

2Sa. 3:35 Then they all came and urged David to eat something while it was still day; but David took an oath, saying, “May God deal with me, be it ever so severely, if I taste bread or anything else before the sun sets!”

2Sa. 3:36 All the people took note and were pleased; indeed, everything the king did pleased them.

2Sa. 3:37 So on that day all the people and all Israel knew that the king had no part in the murder of Abner son of Ner.

2Sa. 3:38 Then the king said to his men, “Do you not realise that a prince and a great man has fallen in Israel this day?

2Sa. 3:39 And today, though I am the anointed king, I am weak, and these sons of Zeruiah are too strong for me. May the LORD repay the evildoer according to his evil deeds!"

Chapter 3 of the book of 2 Samuel describes the ongoing conflict between David and the house of Saul. Abner, Saul's former commander, defects to David's side and offers to make a covenant with him, but is killed by Joab in revenge for his brother's death. This causes a rift between David and Joab, but David maintains his position as king and continues to gain support from various tribes in Israel. Meanwhile, Ish-bosheth's power continues to wane, and he is eventually assassinated by two of his own captains. David is anointed king over all of Israel, and he continues to consolidate his power by taking Jerusalem as his capital city.

Here are some important verses from chapter 3 of the book of 2 Samuel:

1. "The war between the house of Saul and the house of David lasted a long time. David grew stronger and stronger, while the house of Saul grew weaker and weaker." (2 Samuel 3:1) - This verse sets the context for the ongoing conflict between David and the followers of Saul.
2. "And his [David's] wives also were taken captive. Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel." (2 Samuel 3:2-3) - This verse describes how David's wives were taken captive by his enemies, which was a common practice in ancient warfare.
3. "Ish-Bosheth son of Saul had two men who were captains of raiding bands. One was named Baanah and the other Rekab; they were sons of Rimmon the Beerothite, a member of the tribe of Benjamin—Beeroth is considered part of Benjamin." (2 Samuel 3:15) - This verse introduces Baanah and Rekab, who were two of Ish-Bosheth's followers and who later played a significant role in the story.
4. "Joab and Abishai his brother killed Abner because he had put their brother Asahel to death in the battle at Gibeon." (2 Samuel 3:30) - This verse describes the assassination of Abner, who had been a key figure in the conflict between David and Ish-Bosheth.
5. "And David lamented for Abner, saying, 'Should Abner die as a fool dies? Your hands were not bound, your feet were not fettered. As one falls before the wicked you have fallen.' And all the people wept again over him." (2 Samuel 3:33-34) - This verse shows David's sorrow at the death of Abner, despite the fact that they had been enemies.

Overall, chapter 3 of 2 Samuel continues to develop the ongoing conflict between David and Saul's followers, and it introduces several key characters who will play significant roles in the story. It also contains a lament for the death of Abner, which underscores the tragic nature of the conflict.

In 2 Samuel Chapter 3, we witness the ongoing power struggle and conflicts between the house of Saul and the house of David. Here are some key reflections from the chapter:

The Lengthy Conflict: Chapter 3 highlights the prolonged struggle for power between the house of Saul and the house of David. The chapter provides a detailed account of the events and political maneuvers that take place during this period. It reveals the complexity and challenges involved in establishing David's kingship over all of Israel.

Abner's Defection: Abner, the commander of Saul's army, becomes discontented with Ish-bosheth's leadership and decides to defect to David's side. He recognizes David's rightful claim to the throne and seeks to bring the tribes of Israel under his rule. Abner's defection signifies the weakening support for Ish-bosheth's reign and the growing influence of David.

Joab's Vengeance: Joab, David's commander, holds a personal grudge against Abner because Abner had killed Joab's brother, Asahel, during a previous battle. When Joab learns of Abner's visit to David, he deceives David and kills Abner in an act of revenge. This incident reveals the ongoing rivalries and personal vendettas that exist even within the ranks of David's loyalists.

David's Grief and Innocence: When David learns of Abner's death, he mourns and publicly disavows any involvement or knowledge of Joab's actions. David proclaims his innocence and delivers a curse upon Joab's house, declaring that Joab's family will suffer from ongoing strife and bloodshed. David's grief and his efforts to distance himself from acts of violence reflect his desire for justice and his commitment to maintaining righteousness in his kingdom.

David's Leadership and Diplomacy: Throughout the chapter, we see David's skillful leadership and diplomacy in navigating the complex political landscape. He takes advantage of Abner's defection to negotiate a covenant with him, aiming to bring all of Israel under his rule. David demonstrates his ability to unite and lead the nation through strategic alliances and diplomacy.

Overall, 2 Samuel Chapter 3 highlights the ongoing power struggle between the house of Saul and the house of David, the defection of Abner to David's side, the personal vendettas and rivalries within David's camp, David's grief and commitment to justice, and his leadership and diplomatic skills. This chapter portrays the challenges and complexities involved in establishing David's reign and unifying the kingdom of Israel under his rule.

CHAPTER 4

2Sa. 4:1 When Ish-Bosheth son of Saul heard that Abner had died in Hebron, he lost courage, and all Israel became alarmed.

2Sa. 4:2 Now Saul's son had two men who were leaders of raiding bands. One was named Baanah and the other Recab; they were sons of Rimmon the Beerothite from the tribe of Benjamin — Beeroth is considered part of Benjamin,

2Sa. 4:3 because the people of Beeroth fled to Gittaim and have lived

there as aliens to this day.

2Sa. 4:4 (Jonathan son of Saul had a son who was lame in both feet. He was five years old when the news about Saul and Jonathan came from Jezreel. His nurse picked him up and fled, but as she hurried to leave, he fell and became crippled. His name was Mephibosheth.)

2Sa. 4:5 Now Recab and Baanah, the sons of Rimmon the Beerothite, set out for the house of Ish-Bosheth, and they arrived there in the heat of the day while he was taking his noonday rest.

2Sa. 4:6 They went into the inner part of the house as if to get some wheat, and they stabbed him in the stomach. Then Recab and his brother Baanah slipped away.

2Sa. 4:7 They had gone into the house while he was lying on the bed in his bedroom. After they stabbed and killed him, they cut off his head. Taking it with them, they travelled all night by way of the Arabah.

2Sa. 4:8 They brought the head of Ish-Bosheth to David at Hebron and said to the king, "Here is the head of Ish-Bosheth son of Saul, your enemy, who tried to take your life. This day the LORD has avenged my lord the king against Saul and his offspring."

2Sa. 4:9 David answered Recab and his brother Baanah, the sons of Rimmon the Beerothite, "As surely as the LORD lives, who has delivered me out of all trouble,

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2Sa. 4:10 when a man told me, 'Saul is dead,' and thought he was bringing good news, I seized him and put him to death in Ziklag. That was the reward I gave him for his news!

2Sa. 4:11 How much more — when wicked men have killed an innocent man in his own house and on his own bed — should I not now demand his blood from your hand and rid the earth of you!"

2Sa. 4:12 So David gave an order to his men, and they killed them. They cut off their hands and feet and hung the bodies by the pool in Hebron. But they took the head of Ish-Bosheth and buried it in Abner's tomb at Hebron.

Chapter 4 of the book of 2 Samuel continues to describe the power struggles and violence that followed the deaths of Saul and his sons. In this chapter, two of Ish-bosheth's captains, Baanah and Rechab, assassinate him while he is resting in his own house. They then bring Ish-bosheth's head to David, hoping to gain favor with him. However, David is outraged by their act of violence against the Lord's anointed king, and he orders them to be put to death for their treachery. David reaffirms his commitment to the Lord and his desire to rule justly and with mercy. The chapter ends with the people of Israel

recognizing David as their new king, and David's power and influence continuing to grow.

Here are some important verses from chapter 4 of the book of 2 Samuel:

1. "When Ish-Bosheth son of Saul heard that Abner had died in Hebron, he lost courage, and all Israel became alarmed." (2 Samuel 4:1) - This verse sets the stage for the events that follow, which involve the assassination of Ish-Bosheth.
2. "Now Saul's son had two men who were leaders of raiding bands. One was named Baanah and the other Rekab; they were sons of Rimmon the Beerothite, a member of the tribe of Benjamin—Beeroth is considered part of Benjamin." (2 Samuel 4:2) - This verse introduces Baanah and Rekab, who were responsible for the assassination of Ish-Bosheth.
3. "So they went to the house of Ish-Bosheth and stabbed him to death in his sleep. Then they cut off his head and took it to David in Hebron. They said to the king, 'Here is the head of Ish-Bosheth son of Saul, your enemy, who tried to kill you. This day the Lord has avenged my lord the king against Saul and his offspring.'" (2 Samuel 4:7-8) - This verse describes the gruesome murder of Ish-Bosheth and the presentation of his head to David.
4. "David answered Rekab and his brother Baanah, the sons of Rimmon the Beerothite, 'As surely as the Lord lives, who has delivered me out of all trouble, when someone told me, 'Saul is dead,' and thought he was bringing good news, I seized him and put him to death in Ziklag. That was the reward I gave him for his news! How much more—when wicked men have killed an innocent man in his own house and on his own bed—should I not now demand his blood from your hand and rid the earth of you!'" (2 Samuel 4:9-11) - This verse shows David's strong reaction to the assassination of Ish-Bosheth and his determination to hold Baanah and Rekab accountable.
5. "Then all the tribes of Israel came to David at Hebron and said, 'We are your own flesh and blood. In the past, while Saul was king over us, you were the one who led Israel on their military campaigns. And the Lord said to you, 'You will shepherd my people Israel, and you will become their ruler.'" (2 Samuel 5:1-2) - This verse marks a turning point in the story, as the tribes of Israel come to David and recognize him as their king.

Overall, chapter 4 of 2 Samuel is a short chapter that focuses on the assassination of Ish-Bosheth and its aftermath. It highlights the violent and unpredictable nature of politics and power struggles in ancient Israel.

In 2 Samuel Chapter 4, we witness the aftermath of Ish-bosheth's death and the consequences that follow. Here are some key reflections from the chapter:

Political Instability: With the death of Ish-bosheth, the remaining power struggles within Israel intensify. The nation is thrown into a state of uncertainty and potential chaos as various factions and individuals vie for power and influence. This chapter highlights the fragile nature of political stability and the challenges that arise in times of transition.

The Assassination of Ish-bosheth: In this chapter, we learn that two men, Baanah and Rechab, members of Saul's house, conspire to assassinate Ish-bosheth. They carry out the act while Ish-bosheth is resting in his house, and they bring his head to David, hoping to gain favor and reward. The assassination reveals the ongoing violence and intrigue that characterized this period of Israel's history.

David's Response: David's reaction to the news of Ish-bosheth's assassination is one of shock and outrage. He condemns the actions of Baanah and Rechab and orders their execution as punishment for their treachery. David wants to distance himself from such acts of violence and maintain his integrity as a leader.

Upholding Justice and Accountability: David's response to the assassination demonstrates his commitment to justice and the rule of law. He holds Baanah and Rechab accountable for their actions and ensures that they face the consequences of their crime. This reflects David's desire to establish a just and righteous kingdom, even in the midst of political turmoil.

The Impact on David's Reputation: The assassination of Ish-bosheth and the subsequent punishment of the perpetrators have implications for David's reputation and his relationship with the people of Israel. By condemning the act and executing the assassins, David seeks to distance himself from any perception that he condones or benefits from such violent tactics. This showcases his commitment to fairness and the well-being of the nation.

Overall, 2 Samuel Chapter 4 depicts the political instability following Ish-bosheth's death, the assassination plot carried out by Baanah and Rechab, David's condemnation and punishment of the assassins, and his commitment to upholding justice and maintaining his reputation as a righteous leader. This chapter highlights the challenges of maintaining stability and integrity during times of transition and showcases David's determination to establish a just and honorable reign.

CHAPTER 5

2Sa. 5:1 All the tribes of Israel came to David at Hebron and said, "We are your own flesh and blood.

2Sa. 5:2 In the past, while Saul was king over us, you were the one who led Israel on their military campaigns. And the LORD said to you, 'You shall shepherd my people Israel, and you shall become their ruler.'"

2Sa. 5:3 When all the elders of Israel had come to King David at Hebron, the king made a compact with them at Hebron before the LORD, and they anointed David king over Israel.

2Sa. 5:4 David was thirty years old when he became king, and he reigned for forty years.

2Sa. 5:5 In Hebron he reigned over Judah for seven years and six months, and in Jerusalem he reigned over all Israel and Judah

for thirty-three years.

2Sa. 5:6 The king and his men marched to Jerusalem to attack the Jebusites, who lived there. The Jebusites said to David, “You will not get in here; even the blind and the lame can ward you off.” They thought, “David cannot get in here.”

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2Sa. 5:7 Nevertheless, David captured the fortress of Zion, the City of David.

2Sa. 5:8 On that day, David said, “Anyone who conquers the Jebusites will have to use the water shaft [Or use scaling hooks] to reach those ‘lame and blind’ who are David’s enemies.” [Or are hated by David] That is why they say, “The ‘blind and lame’ will not enter the palace.”

2Sa. 5:9 David then took up residence in the fortress and called it the City of David. He built up the area around it, from the supporting terraces [Or the Millo] inward.

2Sa. 5:10 And he became more and more powerful, because the LORD God Almighty was with him.

2Sa. 5:11 Now Hiram king of Tyre sent messengers to David, along with cedar logs and carpenters and stonemasons, and they built a palace for David.

2Sa. 5:12 And David knew that the LORD had established him as king over Israel and had exalted his kingdom for the sake of his people Israel.

2Sa. 5:13 After he left Hebron, David took more concubines and wives in Jerusalem, and more sons and daughters were born to him.

2Sa. 5:14 These are the names of the children born to him there: Shammua, Shobab, Nathan, Solomon,

2Sa. 5:15 Ibhaz, Elishua, Nepheg, Japhia,

2Sa. 5:16 Elishama, Eliada and Eliphelet.

2Sa. 5:17 When the Philistines heard that David had been anointed king over Israel, they went up in full force to search for him, but David heard about it and went down to the stronghold.

2Sa. 5:18 Now the Philistines had come and spread out in the Valley of Rephaim;

2Sa. 5:19 so David enquired of the LORD, “Shall I go and attack the Philistines? Will you hand them over to me?” The LORD

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answered him, “Go, for I will surely hand the Philistines over to you.”

2Sa. 5:20 So David went to Baal Perazim, and there he defeated them. He said, “As waters break out, the LORD has broken out against my enemies before me.” So that place was called Baal Perazim. [Baal Perazim means the lord who breaks out.]

2Sa. 5:21 The Philistines abandoned their idols there, and David and his men carried them off.

2Sa. 5:22 Once more the Philistines came up and spread out in the Valley of Rephaim;

2Sa. 5:23 so David enquired of the LORD, and he answered, "Do not go straight up, but circle round behind them and attack them in front of the balsam trees.

2Sa. 5:24 As soon as you hear the sound of marching in the tops of the balsam trees, move quickly, because that will mean the LORD has gone out in front of you to strike the Philistine army."

2Sa. 5:25 So David did as the LORD commanded him, and he struck down the Philistines all the way from Gibeon [Septuagint (see also 1 Chron. 14:16); Hebrew Geba] to Gezer.

Chapter 5 of the book of 2 Samuel describes David's consolidation of his power as the king of Israel. He makes a covenant with the leaders of all the tribes, and they anoint him as king over all of Israel. David then sets out to conquer the city of Jerusalem, which was held by the Jebusites. With the help of his army, David successfully captures the city and makes it his capital, renaming it the "City of David." He then builds up the city's defenses, expands his territory, and wins several decisive battles against the Philistines. David's power and fame continue to spread, and he is recognized as a mighty warrior and a wise ruler.

Here are some important verses from chapter 5 of the book of 2 Samuel:

1. "All the tribes of Israel came to David at Hebron and said, 'We are your own flesh and blood.'" (2 Samuel 5:1) - This verse describes how the tribes of Israel came to David and acknowledged him as their king.
2. "In the past, while Saul was king over us, you were the one who led Israel on their military campaigns. And the Lord said to you, 'You will shepherd my people Israel, and you will become their ruler.'" (2 Samuel 5:2) - This verse references God's promise to David to become king over Israel.
3. "Now Hiram king of Tyre sent envoys to David, along with cedar logs and carpenters and stonemasons, and they built a palace for David." (2 Samuel 5:11) - This verse describes the support and resources that David received from other kingdoms, including Tyre.
4. "David then took up residence in the fortress and called it the City of David. He built up the area around it, from the terraces inward." (2 Samuel 5:9) - This verse describes how David established his capital in Jerusalem, which became known as the City of David.
5. "And David became more and more powerful, because the Lord God Almighty was with him." (2 Samuel 5:10) - This verse highlights the reason for David's success and power - the presence and favor of God.

Overall, chapter 5 of 2 Samuel marks a significant turning point in the story, as David is established as the rightful king over Israel and establishes his capital in Jerusalem. The chapter also emphasizes the support and resources that David received from other kingdoms, as well as the crucial role played by God in his rise to power.

In 2 Samuel Chapter 5, we witness the culmination of David's journey to becoming the undisputed king of Israel. Here are some key reflections from the chapter:

David's Anointing as King: In this chapter, all the tribes of Israel come to David at Hebron and anoint him as their king. This marks the fulfillment of God's promise to David and solidifies his position as the rightful ruler over the entire nation. It reflects God's faithfulness in establishing David's kingship.

The Unity of Israel: The tribes of Israel unite under David's leadership, recognizing him as their king. This unity is significant as it brings together the northern tribes, which were previously aligned with Saul's house, with the tribe of Judah, which had already acknowledged David as their king. The chapter emphasizes the importance of unity and the power of a united nation.

David's Military Victories: Chapter 5 also highlights David's military successes as he leads the armies of Israel against the Philistines. David captures the stronghold of Zion (Jerusalem) and establishes it as his capital city. Through his military prowess and strategic leadership, David expands his territory and consolidates his power.

God's Presence with David: The chapter mentions that the Lord was with David and blessed him in his endeavors. It underscores the divine favor and guidance upon David's kingship. David's victories and achievements are attributed to the presence of God with him, reinforcing the notion that his reign is ordained by God.

Jerusalem as the City of David: One of the significant outcomes of Chapter 5 is David's conquest of Jerusalem and its establishment as the city of David. This city becomes the religious and political center of the kingdom, and David builds it up and enhances its prominence. Jerusalem holds great significance in biblical history and becomes synonymous with the rule of David and the future site of the Temple.

Overall, 2 Samuel Chapter 5 portrays the anointing of David as king over all of Israel, the unity of the nation under his leadership, his military victories against the Philistines, and the establishment of Jerusalem as the city of David. It highlights the fulfillment of God's promises, the power of unity, and the divine favor upon David's reign. This chapter marks a pivotal moment in David's journey and lays the foundation for a prosperous and influential kingdom.

CHAPTER 6

2Sa. 6:1 David again brought together out of Israel chosen men, thirty thousand in all.

2Sa. 6:2 He and all his men set out from Baalah of Judah [That is, Kiriath Jearim; Hebrew Baale Judah, a variant of Baalah of Judah] to bring up from there the ark of God, which is called by the Name, [Hebrew; Septuagint and Vulgate do not have the Name.] the name of the LORD Almighty, who is

enthroned between the cherubim that are on the ark.

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2Sa. 6:3 They set the ark of God on a new cart and brought it from the house of Abinadab, which was on the hill. Uzzah and Ahio, sons of Abinadab, were guiding the new cart

2Sa. 6:4 with the ark of God on it, [Dead Sea Scrolls and some Septuagint manuscripts; Masoretic Text cart 4 and they brought it with the ark of God from the house of Abinadab, which was on the hill] and Ahio was walking in front of it.

2Sa. 6:5 David and the whole house of Israel were celebrating with all their might before the LORD, with songs [See Dead Sea Scrolls, Septuagint and 1 Chron. 13:8; Masoretic Text celebrating before the LORD with all kinds of instruments made of pine.] and with harps, lyres, tambourines, sistrums and cymbals.

2Sa. 6:6 When they came to the threshing-floor of Nacon, Uzzah reached out and took hold of the ark of God, because the oxen stumbled.

2Sa. 6:7 The LORD's anger burned against Uzzah because of his irreverent act; therefore God struck him down and he died there beside the ark of God.

2Sa. 6:8 Then David was angry because the LORD's wrath had broken out against Uzzah, and to this day that place is called Perez Uzzah. [Perez Uzzah means the outbreak against Uzzah.]

2Sa. 6:9 David was afraid of the LORD that day and said, "How can the ark of the LORD ever come to me?"

2Sa. 6:10 He was not willing to take the ark of the LORD to be with him in the City of David. Instead, he took it aside to the house of Obed-Edom the Gittite.

2Sa. 6:11 The ark of the LORD remained in the house of Obed-Edom the Gittite for three months, and the LORD blessed him and his entire household.

2Sa. 6:12 Now King David was told, "The LORD has blessed the household of Obed-Edom and everything he has, because of the ark of God." So David went down and brought up the ark

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of God from the house of Obed-Edom to the City of David with rejoicing.

2Sa. 6:13 When those who were carrying the ark of the LORD had taken six steps, he sacrificed a bull and a fattened calf.

2Sa. 6:14 David, wearing a linen ephod, danced before the LORD with all his might,

2Sa. 6:15 while he and the entire house of Israel brought up the ark of the LORD with shouts and the sound of trumpets.

2Sa. 6:16 As the ark of the LORD was entering the City of David,

Michal daughter of Saul watched from a window. And when she saw King David leaping and dancing before the LORD, she despised him in her heart.

2Sa. 6:17 They brought the ark of the LORD and set it in its place inside the tent that David had pitched for it, and David sacrificed burnt offerings and fellowship offerings [Traditionally peace offerings; also in verse 18] before the LORD.

2Sa. 6:18 After he had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the LORD Almighty.

2Sa. 6:19 Then he gave a loaf of bread, a cake of dates and a cake of raisins to each person in the whole crowd of Israelites, both men and women. And all the people went to their homes.

2Sa. 6:20 When David returned home to bless his household, Michal daughter of Saul came out to meet him and said, "How the king of Israel has distinguished himself today, disrobing in the sight of the slave girls of his servants as any vulgar fellow would."

2Sa. 6:21 David said to Michal, "It was before the LORD, who chose me rather than your father or anyone from his house when he appointed me ruler over the LORD's people Israel — I will celebrate before the LORD.

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2Sa. 6:22 I will become even more undignified than this, and I will be humiliated in my own eyes. But by these slave girls you spoke of, I will be held in honour."

2Sa. 6:23 And Michal daughter of Saul had no children to the day of her death.

Chapter 6 of the book of 2 Samuel describes David's attempt to bring the Ark of the Covenant, which symbolizes God's presence among His people, to Jerusalem. He and a large group of people set out to retrieve the Ark from the house of Abinadab, where it had been stored for many years. However, during the journey, one of David's men, Uzzah, touches the Ark to steady it when it appears to be falling, and he is immediately struck dead by God. This causes David to be afraid and unsure of how to proceed. Eventually, he decides to leave the Ark in the house of Obed-edom for three months, during which time Obed-edom and his household are blessed by God. David then successfully brings the Ark to Jerusalem with great rejoicing, but his wife, Michal, who had previously been Saul's wife, despises him for his joyful and undignified behavior during the procession.

Here are some important verses from chapter 6 of the book of 2 Samuel:

1. "David again brought together all the able young men of Israel—thirty thousand." (2 Samuel 6:1) - This verse describes how David gathered a large number of people to accompany him as he brought the Ark of the Covenant to Jerusalem.

2. "They set the ark of God on a new cart and brought it from the house of Abinadab, which was on the hill. Uzzah and Ahio, sons of Abinadab, were guiding the new cart." (2 Samuel 6:3) - This verse describes how David attempted to transport the Ark of the Covenant to Jerusalem, using a new cart.
3. "When they came to the threshing floor of Nakon, Uzzah reached out and took hold of the ark of God, because the oxen stumbled. The Lord's anger burned against Uzzah because of his irreverent act; therefore God struck him down, and he died there beside the ark of God." (2 Samuel 6:6-7) - This verse describes how Uzzah was struck down by God when he touched the Ark of the Covenant, demonstrating the seriousness of approaching God with irreverence.
4. "David was afraid of the Lord that day and said, 'How can the ark of the Lord ever come to me?'" (2 Samuel 6:9) - This verse shows David's fear and hesitation after the death of Uzzah.
5. "But when David returned to bless his household, Michal daughter of Saul came out to meet him and said, 'How the king of Israel has distinguished himself today, going around half-naked in full view of the slave girls of his servants as any vulgar fellow would!'" (2 Samuel 6:20) - This verse shows how Michal, David's wife, criticized him for his joyful and exuberant celebration as the Ark of the Covenant was brought to Jerusalem.

Overall, chapter 6 of 2 Samuel focuses on David's attempt to transport the Ark of the Covenant to Jerusalem and the consequences of his actions. The chapter highlights the importance of approaching God with reverence and the potential consequences of not doing so. It also shows how David's actions were met with both fear and celebration, as he struggled to establish his rule over Israel.

In 2 Samuel Chapter 6, we witness the relocation of the Ark of the Covenant to Jerusalem and the events surrounding it. Here are some key reflections from the chapter:

The Desire for the Ark: David is eager to bring the Ark of the Covenant, which represents the presence of God, to Jerusalem. He recognizes the significance of having the Ark in the capital city and desires to honor and worship God in this way. David's desire reflects his deep faith and reverence for God's presence among His people.

Uzzah's Death and Reverence for the Ark: As the Ark is being transported on an ox cart, it starts to tip, and Uzzah reaches out to steady it. However, God strikes Uzzah dead for touching the Ark. This incident serves as a reminder of the holiness and reverence required when approaching God's presence. It highlights the importance of following God's instructions and not treating sacred objects lightly.

Obed-Edom's Blessing: After Uzzah's death, David becomes afraid and decides to temporarily place the Ark in the house of Obed-Edom, a Levite. Obed-Edom and his household are greatly blessed during this time, which signifies God's favor upon those who honor and host His presence. This demonstrates the blessings that come with revering God and His sacred symbols.

David's Joyful Worship: Once David hears about Obed-Edom's blessing, he realizes that God's presence brings blessings and joy. He proceeds with a new plan to bring the Ark to Jerusalem, this time following the proper procedures outlined in the Law of Moses. David leads a joyous procession, dancing and celebrating before the Lord, displaying his genuine love and devotion to God.

Michal's Disdain: Michal, David's wife and daughter of Saul, observes David's exuberant worship and criticizes him for his actions. She despises him in her heart, considering his behavior undignified. This incident highlights the tension between Michal and David, as well as the contrasting attitudes toward worship and reverence.

Overall, 2 Samuel Chapter 6 portrays the significance of the Ark of the Covenant as the symbol of God's presence among His people. It emphasizes the need for reverence and obedience when approaching God. The chapter highlights David's desire for God's presence, the tragic death of Uzzah, the blessings bestowed upon Obed-Edom, David's joyful worship, and the differing perspectives on worship displayed by Michal. It underscores the importance of honoring God's presence and approaching Him with humility and reverence.

CHAPTER 7

2Sa. 7:1 After the king was settled in his palace and the LORD had given him rest from all his enemies around him,

2Sa. 7:2 he said to Nathan the prophet, "Here I am, living in a palace of cedar, while the ark of God remains in a tent."

2Sa. 7:3 Nathan replied to the king, "Whatever you have in mind, go ahead and do it, for the LORD is with you."

2Sa. 7:4 That night the word of the LORD came to Nathan, saying:

2Sa. 7:5 "Go and tell my servant David, 'This is what the LORD says: Are you the one to build me a house to dwell in?"

2Sa. 7:6 I have not dwelt in a house from the day I brought the Israelites up out of Egypt to this day. I have been moving from place to place with a tent as my dwelling.

2Sa. 7:7 Wherever I have moved with all the Israelites, did I ever say to any of their rulers whom I commanded to shepherd my people Israel, "Why have you not built me a house of cedar?"

2Sa. 7:8 "Now then, tell my servant David, 'This is what the LORD Almighty says: I took you from the pasture and from following the flock to be ruler over my people Israel.

2Sa. 7:9 I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men of the earth.

2Sa. 7:10 And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer

be disturbed. Wicked people shall not oppress them any more, as they did at the beginning

2Sa. 7:11 and have done ever since the time I appointed leaders [Traditionally judges] over my people Israel. I will also give you rest from all your enemies. “The LORD declares to you that the LORD himself will establish a house for you:

2Sa. 7:12 When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom.

2Sa. 7:13 He is the one who will build a house for my Name, and I will establish the throne of his kingdom for ever.

2Sa. 7:14 I will be his father, and he shall be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men.

2Sa. 7:15 But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you.

2Sa. 7:16 Your house and your kingdom shall endure for ever before me; [Some Hebrew manuscripts and Septuagint; most Hebrew manuscripts you] your throne shall be established for ever.”“

2Sa. 7:17 Nathan reported to David all the words of this entire revelation.

2Sa. 7:18 Then King David went in and sat before the LORD, and he said: “Who am I, O Sovereign LORD, and what is my family, that you have brought me this far?

2Sa. 7:19 And as if this were not enough in your sight, O Sovereign LORD, you have also spoken about the future of the house of your servant. Is this your usual way of dealing with man, O Sovereign LORD?

2Sa. 7:20 “What more can David say to you? For you know your servant, O Sovereign LORD.

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2Sa. 7:21 For the sake of your word and according to your will, you have done this great thing and made it known to your servant.

2Sa. 7:22 “How great you are, O Sovereign LORD! There is no-one like you, and there is no God but you, as we have heard with our own ears.

2Sa. 7:23 And who is like your people Israel — the one nation on earth that God went out to redeem as a people for himself, and to make a name for himself, and to perform great and awesome wonders by driving out nations and their gods from before your people, whom you redeemed from Egypt? [See Septuagint and 1 Chron. 17:21; Hebrew wonders for your land and before your people, whom you redeemed from Egypt, from the nations and their gods.]

2Sa. 7:24 You have established your people Israel as your very own for ever, and you, O LORD, have become their God.

2Sa. 7:25 “And now, LORD God, keep for ever the promise you have made concerning your servant and his house. Do as you promised,

2Sa. 7:26 so that your name will be great for ever. Then men will say, ‘The LORD Almighty is God over Israel!’ And the house of your servant David will be established before you.

2Sa. 7:27 “O LORD Almighty, God of Israel, you have revealed this to your servant, saying, ‘I will build a house for you.’ So your servant has found courage to offer you this prayer.

2Sa. 7:28 Sovereign LORD, you are God! Your words are trustworthy, and you have promised these good things to your servant.

2Sa. 7:29 Now be pleased to bless the house of your servant, that it may continue for ever in your sight; for you, O Sovereign LORD, have spoken, and with your blessing the house of your servant will be blessed for ever.”

Chapter 7 of the book of 2 Samuel describes God's promise to David to establish his kingdom and dynasty forever. After David has settled into his palace and has defeated his enemies, he expresses his desire to build a house, or temple, for God. However, God responds through the prophet Nathan that He has never asked for a house to be built for Him, but rather, He will make a house, or a dynasty, for David. God promises to establish David's kingdom forever and to bless his descendants, and that one of his descendants will be a king who will reign forever. David responds with humility and thankfulness, praising God for His faithfulness and goodness. David's reign continues to be characterized by success and prosperity, and the chapter ends with David's prayer of gratitude to God for His promises and blessings.

Here are some important verses from chapter 7 of the book of 2 Samuel:

1. "After the king was settled in his palace and the Lord had given him rest from all his enemies around him, he said to Nathan the prophet, 'Here I am, living in a house of cedar, while the ark of God remains in a tent.'" (2 Samuel 7:1-2) - This verse sets the stage for the chapter, as David expresses his desire to build a temple for the Lord.
2. "But that night the word of the Lord came to Nathan, saying: 'Go and tell my servant David, ‘This is what the Lord says: Are you the one to build me a house to dwell in?’" (2 Samuel 7:4-5) - This verse shows how God speaks to Nathan and instructs him to tell David that he is not the one who will build the temple.
3. "The Lord declares to you that the Lord himself will establish a house for you." (2 Samuel 7:11) - This verse contains God's promise to David that he will establish a dynasty for him, ensuring that his descendants will continue to rule over Israel.
4. "Your house and your kingdom will endure forever before me; your throne will be established forever." (2 Samuel 7:16) - This verse reinforces God's promise to

David, stating that his kingdom will last forever and that his throne will be established forever.

5. "So King David went in and sat before the Lord, and he said: 'Who am I, Sovereign Lord, and what is my family, that you have brought me this far?'" (2 Samuel 7:18) - This verse shows David's humility and gratitude as he reflects on God's promise to him and his family.

Overall, chapter 7 of 2 Samuel contains one of the most important promises in the Bible - God's promise to establish a dynasty for David that will last forever. The chapter also highlights David's desire to build a temple for the Lord, and God's response to his request. The chapter underscores the importance of humility and gratitude in approaching God, and the significance of God's promises for the future of Israel.

! In 2 Samuel Chapter 7, we encounter the covenant between God and David, where God promises to establish a perpetual dynasty for David. Here are some key reflections from the chapter:

David's Desire to Build God a House: At the beginning of the chapter, we see David expressing his desire to build a house for God, a permanent dwelling place for the Ark of the Covenant. This reflects David's deep devotion to God and his desire to honor Him. It shows his heart for worship and his recognition that God deserves a place of honor.

God's Response and Covenant with David: God sends the prophet Nathan to deliver a message to David. Nathan conveys God's response to David's desire to build Him a house. God, through Nathan, reveals that He will establish a perpetual dynasty for David, promising that one of David's descendants will build a house for Him. This covenant demonstrates God's faithfulness to His promises and His special relationship with David.

David's Humility and Gratitude: Upon hearing God's promise, David responds with humility and gratitude. He recognizes his lowly status and marvels at God's graciousness. David acknowledges God's blessings and faithfulness throughout his life, expressing his unworthiness of the covenant. His response reflects a heart of humility and gratitude before God.

The Messianic Prophecy: Within God's promise to David, there is a prophetic element concerning the coming Messiah. God declares that He will raise up one of David's descendants to establish His kingdom forever. This foreshadows the future fulfillment in Jesus Christ, who comes from the lineage of David and establishes an eternal kingdom.

God's Faithfulness and Sovereignty: Chapter 7 underscores God's faithfulness in fulfilling His promises. It reveals His sovereignty in choosing David and establishing his dynasty. It also highlights the greater plan of God's redemptive work through the Messiah, demonstrating His providential purposes and the unfolding of His divine plan throughout history.

Overall, 2 Samuel Chapter 7 showcases David's desire to build a house for God, God's response with a covenant promising a perpetual dynasty for David, David's humble and

grateful response, the messianic prophecy within the covenant, and God's faithfulness and sovereignty in fulfilling His promises. This chapter emphasizes the special relationship between God and David, pointing towards the greater fulfillment of God's plan in Jesus Christ, the eternal King from the line of David.

CHAPTER 8

2Sa. 8:1 In the course of time, David defeated the Philistines and subdued them, and he took Gath from the control of the Philistines.

2Sa. 8:2 David also defeated the Moabites. He made them lie down on the ground and measured them off with a length of cord.

Every two lengths of them were put to death, and the third length was allowed to live. So the Moabites became subject to David and brought tribute.

2Sa. 8:3 Moreover, David fought Hadadezer son of Rehob, king of Zobah, when he went to restore his control along the Euphrates River.

2Sa. 8:4 David captured a thousand of his chariots, seven thousand charioteers [Septuagint (see also Dead Sea Scrolls and 1 Chron. 18:4); Masoretic Text captured seventeen hundred of his charioteers] and twenty thousand foot soldiers. He hamstrung all but a hundred of the chariot horses.

2Sa. 8:5 When the Arameans of Damascus came to help Hadadezer king of Zobah, David struck down twenty-two thousand of them.

2Sa. 8:6 He put garrisons in the Aramean kingdom of Damascus, and the Arameans became subject to him and brought tribute. The LORD gave David victory wherever he went.

2Sa. 8:7 David took the gold shields that belonged to the officers of Hadadezer and brought them to Jerusalem.

2Sa. 8:8 From Tebah [See some Septuagint manuscripts (see also 1 Chron. 18:8); Hebrew Betah.] and Berothai, towns that belonged to Hadadezer, King David took a great quantity of bronze.

2Sa. 8:9 When Tou [Hebrew Toi, a variant of Tou; also in verse 10] king of Hamath heard that David had defeated the entire army of Hadadezer,

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2Sa. 8:10 he sent his son Joram [A variant of Hadoram] to King David to greet him and congratulate him on his victory in battle over Hadadezer, who had been at war with Tou. Joram brought with him articles of silver and gold and bronze.

2Sa. 8:11 King David dedicated these articles to the LORD, as he had done with the silver and gold from all the nations he had subdued:

2Sa. 8:12 Edom [Some Hebrew manuscripts, Septuagint and Syriac (see also 1 Chron. 18:11); most Hebrew manuscripts Aram] and Moab, the Ammonites and the Philistines, and Amalek. He also dedicated the plunder taken from Hadadezer son of Rehob, king of Zobah.

2Sa. 8:13 And David became famous after he returned from striking down eighteen thousand Edomites [A few Hebrew manuscripts, Septuagint and Syriac (see also 1 Chron. 18:12); most Hebrew manuscripts Aram (that is, Arameans)] in the Valley of Salt.

2Sa. 8:14 He put garrisons throughout Edom, and all the Edomites became subject to David. The LORD gave David victory wherever he went.

2Sa. 8:15 David reigned over all Israel, doing what was just and right for all his people.

2Sa. 8:16 Joab son of Zeruiah was over the army; Jehoshaphat son of Ahilud was recorder;

2Sa. 8:17 Zadok son of Ahitub and Ahimelech son of Abiathar were priests; Seraiah was secretary;

2Sa. 8:18 Benaiah son of Jehoiada was over the Kerethites and Pelethites; and David's sons were royal advisers. [Or were priests]

Chapter 8 of the book of 2 Samuel describes David's successful military campaigns and his expansion of Israel's territory. He defeats the Philistines, the Moabites, the Edomites, the Ammonites, and the Syrians, and establishes Israel's dominance in the region. David shows mercy to the defeated kings and people, but also imposes tribute and forced labor on them. The chapter emphasizes David's military prowess and his increasing power and wealth. David's reign is described as just and righteous, with his sons serving as priests and his trusted advisor, Joab, leading the army. The chapter ends with a summary of David's conquests and his accumulation of wealth and tribute from the surrounding nations.

Here are some important verses from chapter 8 of the book of 2 Samuel:

1. "In the course of time, David defeated the Philistines and subdued them, and he took Gath from the control of the Philistines." (2 Samuel 8:1) - This verse sets the stage for the chapter, as it describes how David conquered the Philistines and expanded his kingdom.
2. "David also defeated the Moabites. He made them lie down on the ground and measured them off with a length of cord. Every two lengths of them were put to death, and the third length was allowed to live. So the Moabites became subject to David and brought him tribute." (2 Samuel 8:2) - This verse describes David's military victory over the Moabites and his subsequent subjugation of them.

3. "The Lord gave David victory wherever he went." (2 Samuel 8:6) - This verse highlights the role of the Lord in David's military successes, underscoring the idea that David's victories were ultimately due to God's favor.
4. "David became famous after he returned from striking down eighteen thousand Edomites in the Valley of Salt." (2 Samuel 8:13) - This verse shows the extent of David's military prowess and the fame that he acquired as a result.
5. "And David reigned over all Israel, doing what was just and right for all his people." (2 Samuel 8:15) - This verse summarizes David's reign as a whole, underscoring his commitment to justice and righteousness in his governance.

Overall, chapter 8 of 2 Samuel describes David's military victories and his expansion of his kingdom. The chapter highlights David's reliance on the Lord for his successes and his commitment to justice and righteousness in his governance. The chapter also underscores the extent of David's fame and power, emphasizing his status as one of the most important figures in Israel's history.

In 2 Samuel Chapter 8, we witness David's military successes and the expansion of his kingdom. Here are some key reflections from the chapter:

David's Military Conquests: Chapter 8 begins by highlighting David's military campaigns and victories over various nations and enemies. David subdues the Philistines, defeats the Moabites, captures the city of Metheg-ammah from the Philistines, and gains control over Edom. These victories demonstrate David's strength as a military leader and his ability to expand his kingdom.

The Lord's Support: The chapter emphasizes that the Lord was with David and granted him success wherever he went. This highlights the divine favor and assistance David received in his military campaigns. It underscores the belief that David's victories were not solely the result of his own abilities but were ultimately attributed to God's guidance and presence.

David's Administration: In addition to his military triumphs, Chapter 8 also provides insights into David's administrative abilities. It mentions his appointment of various officials to assist him in governing the kingdom, including Joab as commander of the army, Jehoshaphat as recorder, and Zadok and Ahimelech as priests. This demonstrates David's efforts to establish an efficient and organized government.

The Extent of David's Kingdom: Chapter 8 highlights the significant expansion of David's kingdom. It mentions that he took control of territories from the Euphrates River to the Mediterranean Sea. This reflects the fulfillment of God's promise to give David and the Israelites a vast and prosperous land.

David's Justice and Compassion: While Chapter 8 focuses primarily on military conquests and territorial expansion, it also reveals David's fair and just rule. It mentions that he administered justice and equity to all his people. This reflects David's commitment to upholding righteousness and ensuring the well-being of his subjects.

Overall, 2 Samuel Chapter 8 portrays David's military victories, the Lord's support in his endeavors, his administrative abilities, the extensive expansion of his kingdom, and his commitment to justice and equity. This chapter showcases David's effectiveness as a leader, both on the battlefield and in governing the kingdom. It demonstrates the fulfillment of God's promises to David and highlights the blessings and responsibilities that come with being a ruler.

CHAPTER 9

2Sa. 9:1 David asked, "Is there anyone still left of the house of Saul to whom I can show kindness for Jonathan's sake?"

2Sa. 9:2 Now there was a servant of Saul's household named Ziba. They called him to appear before David, and the king said to him, "Are you Ziba?" "Your servant," he replied.

2Sa. 9:3 The king asked, "Is there no-one still left of the house of Saul to whom I can show God's kindness?" Ziba answered the king, "There is still a son of Jonathan; he is crippled in both feet."

2Sa. 9:4 "Where is he?" the king asked. Ziba answered, "He is at the house of Makir son of Ammiel in Lo Debar."

2Sa. 9:5 So King David had him brought from Lo Debar, from the house of Makir son of Ammiel.

2Sa. 9:6 When Mephibosheth son of Jonathan, the son of Saul, came to David, he bowed down to pay him honour. David said, "Mephibosheth!" "Your servant," he replied.

2Sa. 9:7 "Don't be afraid," David said to him, "for I will surely show you kindness for the sake of your father Jonathan. I will restore to you all the land that belonged to your grandfather Saul, and you will always eat at my table."

2Sa. 9:8 Mephibosheth bowed down and said, "What is your servant, that you should notice a dead dog like me?"

2Sa. 9:9 Then the king summoned Ziba, Saul's servant, and said to him, "I have given your master's grandson everything that belonged to Saul and his family.

2Sa. 9:10 You and your sons and your servants are to farm the land for him and bring in the crops, so that your master's grandson may be provided for. And Mephibosheth, grandson of your master, will always eat at my table." (Now Ziba had fifteen sons and twenty servants.)

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2Sa. 9:11 Then Ziba said to the king, "Your servant will do whatever my lord the king commands his servant to do." So Mephibosheth ate at David's [Septuagint; Hebrew my] table like one of the king's sons.

2Sa. 9:12 Mephibosheth had a young son named Mica, and all the members of Ziba's household were servants of

Mephibosheth.

2Sa. 9:13 And Mephibosheth lived in Jerusalem, because he always ate at the king's table, and he was crippled in both feet.

Chapter 9 of the book of 2 Samuel tells the story of David's kindness to Mephibosheth, the son of Jonathan and grandson of Saul. Mephibosheth had been crippled in both feet as a child and was living in hiding in the town of Lo-debar. David seeks him out and offers to show him kindness for the sake of his father Jonathan, who had been David's close friend. David restores Mephibosheth's inheritance and invites him to live at the royal court, where he will be provided for and will eat at the king's table. Mephibosheth gratefully accepts David's offer and bows down before him in humility. The chapter emphasizes David's kindness and loyalty to his friend Jonathan and his desire to honor his covenant with him. It also highlights David's compassion for the marginalized and the disadvantaged, as he seeks out and provides for a disabled member of Saul's family.

Here are some important verses from chapter 9 of the book of 2 Samuel:

1. "David asked, 'Is there anyone still left of the house of Saul to whom I can show kindness for Jonathan's sake?'" (2 Samuel 9:1) - This verse sets the stage for the chapter, as David expresses his desire to show kindness to any surviving members of Saul's family in honor of his close friendship with Jonathan.
2. "When Mephibosheth son of Jonathan, the son of Saul, came to David, he bowed down to pay him honor. David said, 'Mephibosheth!' 'At your service,' he replied." (2 Samuel 9:6-7) - This verse introduces Mephibosheth, the surviving son of Jonathan and grandson of Saul, and shows how he comes before David and pledges his loyalty.
3. "David said to him, 'Don't be afraid, for I will surely show you kindness for the sake of your father Jonathan. I will restore to you all the land that belonged to your grandfather Saul, and you will always eat at my table.'" (2 Samuel 9:7) - This verse demonstrates David's kindness and generosity towards Mephibosheth, promising to restore his family's land and to always provide for him as a member of the royal court.
4. "And Mephibosheth lived in Jerusalem, because he always ate at the king's table; he was lame in both feet." (2 Samuel 9:13) - This verse shows how David fulfills his promise to Mephibosheth, providing him with a home in Jerusalem and a place at his table, despite Mephibosheth's physical disability.

Overall, chapter 9 of 2 Samuel is a touching and poignant story of David's kindness towards Mephibosheth, the surviving member of Saul's family. The chapter highlights David's loyalty and honor towards Jonathan, his friend, and demonstrates the depth of his character as a leader. The chapter also underscores the importance of kindness and generosity in relationships, emphasizing the power of these virtues to transcend social and political divisions.

! In 2 Samuel Chapter 9, we encounter a beautiful story of David's kindness and the restoration of Mephibosheth, the son of Jonathan. Here are some key reflections from the chapter:

David's Compassion and Covenant Loyalty: The chapter begins with David's desire to show kindness to anyone remaining from Saul's house for the sake of his covenant with Jonathan. David's compassionate heart and his commitment to honoring his covenant with Jonathan demonstrate his character as a merciful and just king.

Mephibosheth's Restoration: David learns about Mephibosheth, who is crippled in both feet, and invites him to live in the king's palace. This act of kindness restores Mephibosheth's position and inheritance, showing David's desire to bless and care for the descendants of his beloved friend, Jonathan. It highlights the power of grace and restoration in the face of brokenness.

The Reversal of Fortunes: Mephibosheth, who was once living in a place called Lo-debar, a desolate and insignificant town, is brought to dwell at the king's table as one of the king's sons. This reversal of fortunes symbolizes God's ability to transform our lives and bring us from a place of despair to a place of honor and abundance. It showcases God's grace and the unexpected blessings He bestows.

David's Generosity: David not only restores Mephibosheth's inheritance but also provides for him by assigning Ziba, a servant of Saul's household, to work the land on Mephibosheth's behalf. David's generosity extends beyond mere words and demonstrates his commitment to ensuring Mephibosheth's well-being and flourishing.

The Message of Grace: The story of David and Mephibosheth serves as a powerful message of God's grace and mercy. It illustrates how God, like David, seeks out the broken and restores them to a place of honor and blessing. It shows that God's love extends to all, regardless of their circumstances or limitations.

Overall, 2 Samuel Chapter 9 reflects David's kindness, his commitment to his covenant with Jonathan, the restoration of Mephibosheth, the reversal of fortunes, David's generosity, and the message of God's grace. This chapter teaches us about the power of kindness, compassion, and the restorative nature of God's love. It reminds us of the transformative impact that acts of grace can have on the lives of others.

CHAPTER 10

2Sa. 10:1 In the course of time, the king of the Ammonites died, and his son Hanun succeeded him as king.

2Sa. 10:2 David thought, "I will show kindness to Hanun son of Nahash, just as his father showed kindness to me." So David sent a delegation to express his sympathy to Hanun concerning his father. When David's men came to the land of the Ammonites,

2Sa. 10:3 the Ammonite nobles said to Hanun their lord, “Do you think David is honouring your father by sending men to you to express sympathy? Hasn’t David sent them to you to explore the city and spy it out and overthrow it?”

2Sa. 10:4 So Hanun seized David’s men, shaved off half of each man’s beard, cut off their garments in the middle at the buttocks, and sent them away.

2Sa. 10:5 When David was told about this, he sent messengers to meet the men, for they were greatly humiliated. The king said, “Stay at Jericho till your beards have grown, and then come back.”

2Sa. 10:6 When the Ammonites realised that they had become an offence to David’s nostrils, they hired twenty thousand Aramean foot soldiers from Beth Rehob and Zobah, as well
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as the king of Maacah with a thousand men, and also twelve thousand men from Tob.

2Sa. 10:7 On hearing this, David sent Joab out with the entire army of fighting men.

2Sa. 10:8 The Ammonites came out and drew up in battle formation at the entrance to their city gate, while the Arameans of Zobah and Rehob and the men of Tob and Maacah were by themselves in the open country.

2Sa. 10:9 Joab saw that there were battle lines in front of him and behind him; so he selected some of the best troops in Israel and deployed them against the Arameans.

2Sa. 10:10 He put the rest of the men under the command of Abishai his brother and deployed them against the Ammonites.

2Sa. 10:11 Joab said, “If the Arameans are too strong for me, then you are to come to my rescue; but if the Ammonites are too strong for you, then I will come to rescue you.

2Sa. 10:12 Be strong and let us fight bravely for our people and the cities of our God. The LORD will do what is good in his sight.”

2Sa. 10:13 Then Joab and the troops with him advanced to fight the Arameans, and they fled before him.

2Sa. 10:14 When the Ammonites saw that the Arameans were fleeing, they fled before Abishai and went inside the city. So Joab returned from fighting the Ammonites and came to Jerusalem.

2Sa. 10:15 After the Arameans saw that they had been routed by Israel, they regrouped.

2Sa. 10:16 Hadadezer had Arameans brought from beyond the River; [That is, the Euphrates] they went to Helam, with Shobach the commander of Hadadezer’s army leading them.

2Sa. 10:17 When David was told of this, he gathered all Israel, crossed

the Jordan and went to Helam. The Arameans formed their battle lines to meet David and fought against him.

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2Sa. 10:18 But they fled before Israel, and David killed seven hundred of their charioteers and forty thousand of their foot soldiers.

[Some Septuagint manuscripts (see also 1 Chron. 19:18); Hebrew horsemen] He also struck down Shobach the commander of their army, and he died there.

2Sa. 10:19 When all the kings who were vassals of Hadadezer saw that they had been defeated by Israel, they made peace with the Israelites and became subject to them. So the Arameans were afraid to help the Ammonites any more.

Chapter 10 of the book of 2 Samuel describes a conflict between Israel and the Ammonites. When the Ammonites humiliate David's messengers who had come to offer condolences on the death of their king, David sends his army to attack them. The Ammonites ally with the Arameans, and the two armies face off against each other. David's general, Joab, devises a plan to divide the enemy forces and defeats them in battle. The Arameans flee, and the Ammonites retreat to their city. David and his army capture the city and take much spoil, including precious metals and numerous captives. The chapter emphasizes the strength and military prowess of David's kingdom and the success of his military campaigns. It also shows the importance of loyalty and support from trusted advisors such as Joab.

Here are some important verses from chapter 10 of the book of 2 Samuel:

1. "In the course of time, the king of the Ammonites died, and his son Hanun succeeded him as king." (2 Samuel 10:1) - This verse sets the stage for the chapter, as it describes the change in leadership in the Ammonite kingdom that leads to conflict with David.
2. "When David was told about this, he sent messengers to express his sympathy to Hanun concerning his father." (2 Samuel 10:2) - This verse shows David's initial attempt to establish peaceful relations with Hanun and the Ammonites.
3. "But when David's men came to the land of the Ammonites, the Ammonite commanders said to Hanun their lord, 'Do you think David is honoring your father by sending men to you to express sympathy? Hasn't David sent them to you to explore the city and spy it out and overthrow it?'" (2 Samuel 10:3) - This verse shows how Hanun's advisors convinced him that David's intentions were hostile, leading to a conflict between the Ammonites and the Israelites.
4. "Joab saw that there were battle lines in front of him and behind him; so he selected some of the best troops in Israel and deployed them against the Arameans. He put the rest of the men under the command of his brother Abishai, who deployed them against the Ammonites." (2 Samuel 10:9) - This verse shows how Joab, David's military commander, divided his forces to face the Ammonites and Arameans in battle.

5. "Joab replied, 'If the Arameans are too strong for me, then you are to come to my rescue; but if the Ammonites are too strong for you, then I will come to rescue you. Be strong, and let us fight bravely for our people and the cities of our God. The Lord will do what is good in his sight.'" (2 Samuel 10:11-12) - This verse shows how Joab encourages his brother Abishai before the battle, reminding him of their duty to fight bravely for their people and to trust in the Lord for the outcome of the battle.

Overall, chapter 10 of 2 Samuel describes the conflict between David's army and the Ammonites and Arameans. The chapter highlights the importance of wise leadership, as David's attempt to establish peaceful relations is undermined by the treachery of Hanun's advisors. The chapter also emphasizes the role of courage and trust in the face of conflict, as Joab and Abishai inspire their troops and rely on the Lord's guidance in battle.

In 2 Samuel Chapter 10, we witness a series of events involving David, his messengers, and the Ammonites. Here are some key reflections from the chapter:

David's Desire for Kindness: The chapter begins with David wanting to show kindness to Hanun, the new king of the Ammonites, as a gesture of goodwill. David sends messengers to express his condolences for the death of Hanun's father, King Nahash. This reflects David's desire for peaceful relations and his intention to extend kindness to other nations.

Hanun's Misinterpretation: Unfortunately, Hanun's advisors misinterpret David's gesture as a hostile act. They convince Hanun that David's messengers are spies, leading to an insulting treatment of the messengers. This misinterpretation creates tension and escalates the conflict between the Ammonites and Israel.

The War with the Ammonites: When David hears about the mistreatment of his messengers, he prepares his army to engage in battle against the Ammonites. This reflects David's willingness to defend his honor and protect his kingdom. The ensuing war demonstrates the consequences of misunderstandings and the potential for conflicts to arise from miscommunication.

David's Victory: Despite the initial misunderstanding, David emerges victorious in the battle against the Ammonites and their allies. The chapter highlights David's military prowess and the strength of the army under his command. It serves as a reminder of God's presence and assistance in David's military endeavors.

The Importance of Diplomacy: Chapter 10 underscores the significance of diplomacy and communication in international relations. It demonstrates how misunderstandings and misinterpretations can quickly escalate conflicts. It highlights the need for careful consideration and discernment in handling sensitive matters, as well as the potential consequences of hasty decisions.

Overall, 2 Samuel Chapter 10 reflects David's initial intention for kindness and peaceful relations, the misinterpretation of his gesture by Hanun and his advisors, the ensuing war

between the Ammonites and Israel, David's military victory, and the importance of diplomacy in avoiding conflicts. This chapter serves as a cautionary tale about the power of perception and the significance of clear communication in maintaining peaceful relations among nations.

CHAPTER 11

2Sa. 11:1 In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem.

2Sa. 11:2 One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful,

2Sa. 11:3 and David sent someone to find out about her. The man said, "Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?"

2Sa. 11:4 Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then [Or with her. When she purified herself from her uncleanness,] she went back home.

2Sa. 11:5 The woman conceived and sent word to David, saying, "I am pregnant."

2Sa. 11:6 So David sent this word to Joab: "Send me Uriah the Hittite." And Joab sent him to David.

2Sa. 11:7 When Uriah came to him, David asked him how Joab was, how the soldiers were and how the war was going.

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2Sa. 11:8 Then David said to Uriah, "Go down to your house and wash your feet." So Uriah left the palace, and a gift from the king was sent after him.

2Sa. 11:9 But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house.

2Sa. 11:10 When David was told, "Uriah did not go home," he asked him, "Haven't you just come from a distance? Why didn't you go home?"

2Sa. 11:11 Uriah said to David, "The ark and Israel and Judah are staying in tents, and my master Joab and my lord's men are camped in the open fields. How could I go to my house to eat and drink and lie with my wife? As surely as you live, I will not do such a thing!"

2Sa. 11:12 Then David said to him, "Stay here one more day, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next.

2Sa. 11:13 At David's invitation, he ate and drank with him, and David made him drunk. But in the evening Uriah went out to sleep

on his mat among his master's servants; he did not go home.

2Sa. 11:14 In the morning David wrote a letter to Joab and sent it with Uriah.

2Sa. 11:15 In it he wrote, "Put Uriah in the front line where the fighting is fiercest. Then withdraw from him so that he will be struck down and die."

2Sa. 11:16 So while Joab had the city under siege, he put Uriah at a place where he knew the strongest defenders were.

2Sa. 11:17 When the men of the city came out and fought against Joab, some of the men in David's army fell; moreover, Uriah the Hittite died.

2Sa. 11:18 Joab sent David a full account of the battle.

2Sa. 11:19 He instructed the messenger: "When you have finished giving the king this account of the battle,

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2Sa. 11:20 the king's anger may flare up, and he may ask you, 'Why did you get so close to the city to fight? Didn't you know they would shoot arrows from the wall?

2Sa. 11:21 Who killed Abimelech son of Jerub-Besheth? [Also known as Jerub-Baal (that is, Gideon)] Didn't a woman throw an upper millstone on him from the wall, so that he died in Thebez?

Why did you get so close to the wall?' If he asks you this, then say to him, 'Also, your servant Uriah the Hittite is dead.'"

2Sa. 11:22 The messenger set out, and when he arrived he told David everything Joab had sent him to say.

2Sa. 11:23 The messenger said to David, "The men overpowered us and came out against us in the open, but we drove them back to the entrance to the city gate.

2Sa. 11:24 Then the archers shot arrows at your servants from the wall, and some of the king's men died. Moreover, your servant Uriah the Hittite is dead."

2Sa. 11:25 David told the messenger, "Say this to Joab: 'Don't let this upset you; the sword devours one as well as another. Press the attack against the city and destroy it.' Say this to encourage Joab."

2Sa. 11:26 When Uriah's wife heard that her husband was dead, she mourned for him.

2Sa. 11:27 After the time of mourning was over, David had her brought to his house, and she became his wife and bore him a son.

But the thing David had done displeased the LORD.

Chapter 11 of the book of 2 Samuel tells the story of David's adultery with Bathsheba and his murder of her husband Uriah. David sees Bathsheba bathing on a rooftop and desires her. He sends for her and sleeps with her, even though she is married to Uriah, one of his

loyal soldiers. When Bathsheba becomes pregnant, David tries to cover up his sin by bringing Uriah back from battle and encouraging him to sleep with his wife. When Uriah refuses to do so out of loyalty to his fellow soldiers, David arranges for him to be killed in battle. After Uriah's death, David takes Bathsheba as his wife. The chapter highlights David's moral failure and his abuse of power as a king. It also foreshadows the troubles that will come upon David's family as a result of his sin.

Chapter 11 of the book of 2 Samuel is a pivotal chapter in the life of King David, as it describes his affair with Bathsheba and the consequences that follow. Here are some important verses from this chapter:

1. "In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem." (2 Samuel 11:1) - This verse sets the stage for the chapter by describing how David stays behind in Jerusalem while his army goes off to war, leaving him vulnerable to temptation.
2. "One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful..." (2 Samuel 11:2) - This verse introduces Bathsheba, the wife of Uriah the Hittite, and describes how David is tempted by her beauty.
3. "David sent messengers to get her. She came to him, and he slept with her." (2 Samuel 11:4) - This verse describes David's adultery with Bathsheba, an act that will have far-reaching consequences.
4. "The woman conceived and sent word to David, saying, 'I am pregnant.'" (2 Samuel 11:5) - This verse highlights the gravity of David's sin, as Bathsheba becomes pregnant with his child.
5. "Then David sent word to Joab: 'Send me Uriah the Hittite.' So Joab sent him to David." (2 Samuel 11:6) - This verse introduces Uriah, Bathsheba's husband and one of David's loyal soldiers, whom David plans to use to cover up his adultery.
6. "But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house." (2 Samuel 11:9) - This verse shows Uriah's loyalty to his fellow soldiers and to the mission of the army, as he refuses to go home to his wife while his comrades are still at war.
7. "Then David said to him, 'Stay here one more day, and tomorrow I will send you back.' So Uriah remained in Jerusalem that day and the next." (2 Samuel 11:12) - This verse shows how David tries to manipulate Uriah into sleeping with Bathsheba by keeping him in Jerusalem, but Uriah remains faithful to his duty as a soldier.
8. "In the morning David wrote a letter to Joab and sent it with Uriah. In it he wrote, 'Put Uriah out in front where the fighting is fiercest. Then withdraw from him so he will be struck down and die.'" (2 Samuel 11:14-15) - This verse shows the extent of David's sin, as he orders the death of Uriah in order to cover up his adultery with Bathsheba.
9. "The Lord was displeased with what David had done." (2 Samuel 11:27) - This verse shows how God views David's actions, indicating that there will be consequences for his sin.

Overall, chapter 11 of 2 Samuel portrays the temptation, sin, and consequences of David's affair with Bathsheba. The chapter shows how David's actions lead him down a dangerous path, causing him to commit further sins in an attempt to cover up his wrongdoing. The chapter emphasizes the importance of integrity and accountability, as David's sin ultimately leads to the death of Uriah and the disapproval of the Lord.

In 2 Samuel Chapter 11, we encounter a significant and sobering story involving David's affair with Bathsheba and the subsequent consequences. Here are some key reflections from the chapter:

David's Fall into Sin: Chapter 11 begins by stating that it was the time when kings went out to battle, but David chose to stay behind in Jerusalem. During this time, he sees Bathsheba bathing on her rooftop and becomes infatuated with her. David's decision to indulge in lustful desires and pursue Bathsheba despite knowing she was married reflects the tragic consequences of yielding to temptation.

Adultery and Deception: David sends messengers to bring Bathsheba to him, and they engage in an adulterous relationship. The chapter highlights the deceitful actions taken to cover up the affair, as David attempts to make it seem as if Bathsheba's pregnancy is the result of her husband, Uriah's, intimacy with her. This shows the depth of David's sin and his attempts to manipulate the situation.

Uriah's Loyalty and David's Betrayal: When David's attempts to conceal the affair fail, he tries to involve Uriah in the deception by summoning him from the battlefield and encouraging him to spend time with his wife. However, Uriah remains loyal to his fellow soldiers and refuses to enjoy the comforts of home while they are still fighting. David's betrayal of Uriah, a loyal warrior and Bathsheba's husband, underscores the extent of his moral downfall.

Nathan's Rebuke: God sends the prophet Nathan to confront David about his sin. Nathan uses a parable to convict David of his wrongdoing, and David realizes the gravity of his actions. This highlights God's desire for repentance and His willingness to send messengers to confront and call His people back to righteousness.

The Consequences of Sin: Chapter 11 concludes with the devastating consequences of David's actions. Despite David's attempts to hide his sin, God sees all and will bring justice. Bathsheba becomes pregnant, and David's attempts to manipulate the situation lead to the death of Uriah in battle. This chapter serves as a reminder of the far-reaching consequences of sin and the need for repentance and accountability.

Overall, 2 Samuel Chapter 11 portrays the tragic story of David's affair with Bathsheba, the deception and betrayal involved, and the devastating consequences of sin. It reminds us of the dangers of yielding to temptation, the importance of accountability, and the need for genuine repentance. It also highlights God's faithfulness in sending messengers to confront and call His people back to righteousness.

CHAPTER 12

2Sa. 12:1 The LORD sent Nathan to David. When he came to him, he said, “There were two men in a certain town, one rich and the other poor.

2Sa. 12:2 The rich man had a very large number of sheep and cattle,
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2Sa. 12:3 but the poor man had nothing except one little ewe lamb that he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup and even slept in his arms. It was like a daughter to him.

2Sa. 12:4 “Now a traveller came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveller who had come to him.

Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him.”

2Sa. 12:5 David burned with anger against the man and said to Nathan, “As surely as the LORD lives, the man who did this deserves to die!

2Sa. 12:6 He must pay for that lamb four times over, because he did such a thing and had no pity.”

2Sa. 12:7 Then Nathan said to David, “You are the man! This is what the LORD, the God of Israel, says: ‘I anointed you king over Israel, and I delivered you from the hand of Saul.

2Sa. 12:8 I gave your master’s house to you, and your master’s wives into your arms. I gave you the house of Israel and Judah. And if all this had been too little, I would have given you even more.

2Sa. 12:9 Why did you despise the word of the LORD by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own. You killed him with the sword of the Ammonites.

2Sa. 12:10 Now, therefore, the sword shall never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.’

2Sa. 12:11 “This is what the LORD says: ‘Out of your own household I am going to bring calamity upon you. Before your very eyes I will take your wives and give them to one who is close to you, and he will lie with your wives in broad daylight.

2Sa. 12:12 You did it in secret, but I will do this thing in broad daylight before all Israel.’“

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2Sa. 12:13 Then David said to Nathan, “I have sinned against the LORD.” Nathan replied, “The LORD has taken away your sin. You are not going to die.

2Sa. 12:14 But because by doing this you have made the enemies of the

LORD show utter contempt, [Masoretic Text; an ancient Hebrew scribal tradition this you have shown utter contempt for the LORD] the son born to you will die.”

2Sa. 12:15 After Nathan had gone home, the LORD struck the child that Uriah’s wife had borne to David, and he became ill.

2Sa. 12:16 David pleaded with God for the child. He fasted and went into his house and spent the nights lying on the ground.

2Sa. 12:17 The elders of his household stood beside him to get him up from the ground, but he refused, and he would not eat any food with them.

2Sa. 12:18 On the seventh day the child died. David’s servants were afraid to tell him that the child was dead, for they thought, “While the child was still living, we spoke to David but he would not listen to us. How can we tell him the child is dead? He may do something desperate.”

2Sa. 12:19 David noticed that his servants were whispering among themselves and he realised that the child was dead. “Is the child dead?” he asked. “Yes,” they replied, “he is dead.”

2Sa. 12:20 Then David got up from the ground. After he had washed, put on lotions and changed his clothes, he went into the house of the LORD and worshipped. Then he went to his own house, and at his request they served him food, and he ate.

2Sa. 12:21 His servants asked him, “Why are you acting in this way? While the child was alive, you fasted and wept, but now that the child is dead, you get up and eat!”

2Sa. 12:22 He answered, “While the child was still alive, I fasted and wept. I thought, ‘Who knows? The LORD may be gracious to me and let the child live.’”

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2Sa. 12:23 But now that he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me.”

2Sa. 12:24 Then David comforted his wife Bathsheba, and he went to her and lay with her. She gave birth to a son, and they named him Solomon. The LORD loved him;

2Sa. 12:25 and because the LORD loved him, he sent word through Nathan the prophet to name him Jedidiah. [Jedidiah means loved by the LORD.]

2Sa. 12:26 Meanwhile Joab fought against Rabbah of the Ammonites and captured the royal citadel.

2Sa. 12:27 Joab then sent messengers to David, saying, “I have fought against Rabbah and taken its water supply.

2Sa. 12:28 Now muster the rest of the troops and besiege the city and capture it. Otherwise I shall take the city, and it will be named after me.”

2Sa. 12:29 So David mustered the entire army and went to Rabbah, and

attacked and captured it.

2Sa. 12:30 He took the crown from the head of their king — [Or of Milcom (that is, Molech)] its weight was a talent [That is, about 75 pounds (about 34 kilograms)] of gold, and it was set with precious stones — and it was placed on David's head. He took a great quantity of plunder from the city

2Sa. 12:31 and brought out the people who were there, consigning them to labour with saws and with iron picks and axes, and he made them work at brickmaking. [The meaning of the Hebrew for this clause is uncertain.] He did this to all the Ammonite towns. Then David and his entire army returned to Jerusalem.

Chapter 12 of the book of 2 Samuel tells the story of how the prophet Nathan confronts David about his sin with Bathsheba and Uriah. Nathan comes to David and tells him a parable about a rich man who takes a poor man's only lamb, causing the poor man great harm. David is outraged at the injustice in the story and says that the rich man deserves to die. Nathan then reveals that David is the rich man in the parable and that he has taken Bathsheba, Uriah's wife, and killed him. Nathan tells David that God is angry with him for what he has done and that there will be consequences for his actions. David repents of his sin and acknowledges his wrongdoing, and Nathan tells him that God has forgiven him but that there will still be consequences for his actions. The chapter emphasizes the importance of confessing and repenting of one's sins and the power of the prophetic voice in holding leaders accountable to God's standards of justice and righteousness.

Chapter 12 of the book of 2 Samuel describes the consequences of David's sin with Bathsheba and the rebuke he receives from the prophet Nathan. Here are some important verses from this chapter:

1. "The Lord sent Nathan to David. When he came to him, he said, 'There were two men in a certain town, one rich and the other poor.'" (2 Samuel 12:1) - This verse introduces Nathan, a prophet sent by God to rebuke David for his sin.
2. "David burned with anger against the man and said to Nathan, 'As surely as the Lord lives, the man who did this must die!'" (2 Samuel 12:5) - This verse shows David's reaction to Nathan's story about the rich man who stole a poor man's lamb, highlighting David's sense of justice and moral outrage.
3. "Then Nathan said to David, 'You are the man!'" (2 Samuel 12:7) - This verse reveals Nathan's true purpose in coming to David, as he confronts him about his sin with Bathsheba and the murder of Uriah.
4. "Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own." (2 Samuel 12:10) - This verse shows the consequences of David's sin, as God declares that his household will be plagued with violence and unrest.
5. "Then David said to Nathan, 'I have sinned against the Lord.'" (2 Samuel 12:13) - This verse shows David's response to Nathan's rebuke, as he confesses his sin and acknowledges his wrongdoing before God.

6. "But because by doing this you have shown utter contempt for the Lord, the son born to you will die." (2 Samuel 12:14) - This verse shows the severity of David's sin and its impact on his family, as God declares that the child born from his affair with Bathsheba will die.
7. "David pleaded with God for the child. He fasted and spent the nights lying in sackcloth on the ground." (2 Samuel 12:16) - This verse shows David's remorse over his sin and his desperate attempt to seek God's mercy and save the life of his child.
8. "Then David got up from the ground. After he had washed, put on lotions and changed his clothes, he went into the house of the Lord and worshiped." (2 Samuel 12:20) - This verse shows David's response to the death of his child, as he turns to God in worship and acceptance of His will.

Overall, chapter 12 of 2 Samuel shows the consequences of David's sin with Bathsheba and the rebuke he receives from Nathan. The chapter emphasizes the importance of confession, repentance, and seeking God's forgiveness in the face of sin and wrongdoing.

In 2 Samuel Chapter 12, we witness the confrontation of David by the prophet Nathan after his sinful actions with Bathsheba and Uriah. Here are some key reflections from the chapter:

Nathan's Parable: Nathan comes to David and presents a parable about a rich man who unjustly takes a poor man's only beloved lamb, which parallels David's sin with Bathsheba. The parable serves as a powerful means of conviction and opens David's eyes to the gravity of his actions. It highlights the importance of confrontational truth-telling in holding individuals accountable for their sins.

David's Recognition of Guilt: When David realizes that the parable is directed at him, he confesses his sin, acknowledging his guilt before God and Nathan. This moment reveals David's willingness to confront his wrongdoing and take responsibility for the consequences of his actions. It serves as a reminder of the importance of genuine repentance and the need to acknowledge our sins before God.

Consequences of David's Sin: Although David's sins are forgiven, Nathan declares that there will still be consequences. The child conceived through David and Bathsheba's affair will die. This highlights the principle that even when forgiveness is granted, there may still be earthly consequences for our actions. It serves as a reminder that sin has lasting effects and can bring about pain and suffering in our lives and the lives of others.

God's Mercy and Grace: Despite David's sin, God's mercy and grace are evident in this chapter. Nathan assures David that his sin is forgiven, and God will not take his life. It reveals the compassionate nature of God and His willingness to extend forgiveness to those who genuinely repent. It offers hope that even in the face of our failings, God's mercy is available to us.

Learning from Mistakes: Chapter 12 provides an opportunity for reflection on the consequences of sin and the importance of learning from our mistakes. It teaches us about

the potential ramifications of our actions and the need for accountability and repentance. It also underscores the transformative power of God's forgiveness and the opportunity for growth and restoration in our relationship with Him.

Overall, 2 Samuel Chapter 12 offers reflections on the power of confrontation, David's recognition of guilt, the consequences of sin, God's mercy and grace, and the opportunity for learning and growth. It serves as a reminder of the importance of accountability, repentance, and the redemptive work of God in our lives.

CHAPTER 13

2Sa. 13:1 In the course of time, Amnon son of David fell in love with Tamar, the beautiful sister of Absalom son of David.

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2Sa. 13:2 Amnon became frustrated to the point of illness on account of his sister Tamar, for she was a virgin, and it seemed impossible for him to do anything to her.

2Sa. 13:3 Now Amnon had a friend named Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man.

2Sa. 13:4 He asked Amnon, "Why do you, the king's son, look so haggard morning after morning? Won't you tell me?" Amnon said to him, "I'm in love with Tamar, my brother Absalom's sister."

2Sa. 13:5 "Go to bed and pretend to be ill," Jonadab said. "When your father comes to see you, say to him, 'I would like my sister Tamar to come and give me something to eat. Let her prepare the food in my sight so that I may watch her and then eat it from her hand.'"

2Sa. 13:6 So Amnon lay down and pretended to be ill. When the king came to see him, Amnon said to him, "I would like my sister Tamar to come and make some special bread in my sight, so that I may eat from her hand."

2Sa. 13:7 David sent word to Tamar at the palace: "Go to the house of your brother Amnon and prepare some food for him."

2Sa. 13:8 So Tamar went to the house of her brother Amnon, who was lying down. She took some dough, kneaded it, made the bread in his sight and baked it.

2Sa. 13:9 Then she took the pan and served him the bread, but he refused to eat. "Send everyone out of here," Amnon said. So everyone left him.

2Sa. 13:10 Then Amnon said to Tamar, "Bring the food here into my bedroom so that I may eat from your hand." And Tamar took the bread she had prepared and brought it to her brother Amnon in his bedroom.

2Sa. 13:11 But when she took it to him to eat, he grabbed her and said, "Come to bed with me, my sister."

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2Sa. 13:12 “Don’t, my brother!” she said to him. “Don’t force me. Such a thing should not be done in Israel! Don’t do this wicked thing.

2Sa. 13:13 What about me? Where could I get rid of my disgrace? And what about you? You would be like one of the wicked fools in Israel. Please speak to the king; he will not keep me from being married to you.”

2Sa. 13:14 But he refused to listen to her, and since he was stronger than she, he raped her.

2Sa. 13:15 Then Amnon hated her with intense hatred. In fact, he hated her more than he had loved her. Amnon said to her, “Get up and get out!”

2Sa. 13:16 “No!” she said to him. “Sending me away would be a greater wrong than what you have already done to me.” But he refused to listen to her.

2Sa. 13:17 He called his personal servant and said, “Get this woman out of here and bolt the door after her.”

2Sa. 13:18 So his servant put her out and bolted the door after her. She was wearing a richly ornamented [The meaning of the Hebrew for this phrase is uncertain; also in verse 19.] robe, for this was the kind of garment the virgin daughters of the king wore.

2Sa. 13:19 Tamar put ashes on her head and tore the ornamented robe she was wearing. She put her hand on her head and went away, weeping aloud as she went.

2Sa. 13:20 Her brother Absalom said to her, “Has that Amnon, your brother, been with you? Be quiet now, my sister; he is your brother. Don’t take this thing to heart.” And Tamar lived in her brother Absalom’s house, a desolate woman.

2Sa. 13:21 When King David heard all this, he was furious.

2Sa. 13:22 Absalom never said a word to Amnon, either good or bad; he hated Amnon because he had disgraced his sister Tamar.

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2Sa. 13:23 Two years later, when Absalom’s sheep-shearers were at Baal Hazor near the border of Ephraim, he invited all the king’s sons to come there.

2Sa. 13:24 Absalom went to the king and said, “Your servant has had shearers come. Will the king and his officials please join me?”

2Sa. 13:25 “No, my son,” the king replied. “All of us should not go; we would only be a burden to you.” Although Absalom urged him, he still refused to go, but gave him his blessing.

2Sa. 13:26 Then Absalom said, “If not, please let my brother Amnon come with us.” The king asked him, “Why should he go with you?”

2Sa. 13:27 But Absalom urged him, so he sent with him Amnon and the

rest of the king's sons.

2Sa. 13:28 Absalom ordered his men, "Listen! When Amnon is in high spirits from drinking wine and I say to you, 'Strike Amnon down,' then kill him. Don't be afraid. Have not I given you this order? Be strong and brave."

2Sa. 13:29 So Absalom's men did to Amnon what Absalom had ordered. Then all the king's sons got up, mounted their mules and fled.

2Sa. 13:30 While they were on their way, the report came to David: "Absalom has struck down all the king's sons; not one of them is left."

2Sa. 13:31 The king stood up, tore his clothes and lay down on the ground; and all his servants stood by with their clothes torn.

2Sa. 13:32 But Jonadab son of Shimeah, David's brother, said, "My lord should not think that they killed all the princes; only Amnon is dead. This has been Absalom's expressed intention ever since the day that Amnon raped his sister Tamar.

2Sa. 13:33 My lord the king should not be concerned about the report that all the king's sons are dead. Only Amnon is dead."

2Sa. 13:34 Meanwhile, Absalom had fled. Now the man standing watch looked up and saw many people on the road west of him, coming down the side of the hill. The watchman went and
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told the king, "I see men in the direction of Horonaim, on the side of the hill." [Septuagint; Hebrew does not have this sentence.]

2Sa. 13:35 Jonadab said to the king, "See, the king's sons are here; it has happened just as your servant said."

2Sa. 13:36 As he finished speaking, the king's sons came in, wailing loudly. The king, too, and all his servants wept very bitterly.

2Sa. 13:37 Absalom fled and went to Talmai son of Ammihud, the king of Geshur. But King David mourned for his son every day.

2Sa. 13:38 After Absalom fled and went to Geshur, he stayed there for three years.

2Sa. 13:39 And the spirit of the king [Dead Sea Scrolls and some Septuagint manuscripts; Masoretic Text But the spirit of David the king] longed to go to Absalom, for he was consoled concerning Amnon's death.

Chapter 13 of the book of 2 Samuel tells the story of Amnon, David's eldest son, and his abuse of his half-sister Tamar. Amnon desires Tamar and feigns illness to lure her to his bedroom. When she arrives, he rapes her and then casts her out. Tamar's brother Absalom, Tamar's full brother, becomes enraged and waits for two years before taking revenge on Amnon by having him killed. The chapter portrays a cycle of violence and abuse within David's family, highlighting the consequences of David's own sins with

Bathsheba and Uriah. It also raises questions about the role of women in a patriarchal society and the duty of brothers to protect their sisters from harm.

Chapter 13 of the book of 2 Samuel tells the tragic story of Amnon's rape of his half-sister Tamar and the subsequent revenge carried out by Tamar's brother Absalom. Here are some important verses from this chapter: 1. "Now Absalom, David's son, had a beautiful sister named Tamar, and David's son Amnon fell in love with her." (2 Samuel 13:1) - This verse introduces the characters involved in the tragic story of rape and revenge. 2. "But Amnon had a friend named Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man." (2 Samuel 13:3) - This verse introduces the character of Jonadab, who devises a plan to help Amnon rape Tamar. 3. "But Amnon refused to listen to her, and since he was stronger than she, he raped her." (2 Samuel 13:14) - This verse describes the horrific act of rape committed by Amnon against Tamar, emphasizing the power dynamic and violence involved. 4. "Then Tamar put ashes on her head and tore the ornate robe she was wearing. She put her hands on her head and went away, weeping aloud as she went." (2 Samuel 13:19) - This verse shows the immediate aftermath of the rape for Tamar, as she mourns and grieves the violation of her body and dignity. 5. "When King David heard all this, he was furious." (2 Samuel 13:21) - This verse shows David's reaction to the news of Tamar's rape, highlighting his anger and distress over the situation. 6. "Now Absalom, David's son, had a man named Joab send a message to David, saying, 'I have just set fire to the field of Amnon, your son, at Tekoa. Send men to put it out.'" (2 Samuel 13:28) - This verse shows the beginning of Absalom's revenge against Amnon, as he sets fire to his field and initiates a plan to kill him. 7. "Then Absalom ordered his men, 'Listen! When Amnon is in high spirits from drinking wine and I say to you, "Strike Amnon down," then kill him. Don't be afraid. Haven't I given you this order? Be strong and brave.'" (2 Samuel 13:28-29) - This verse shows Absalom's plan to take revenge against Amnon for raping Tamar, highlighting the depth of his anger and determination to seek justice for his sister. 8. "Then all the king's sons got up, mounted their mules and fled." (2 Samuel 13:29) - This verse shows the chaotic aftermath of Amnon's murder, as David's other sons flee the scene and the family is plunged into further turmoil. Overall, chapter 13 of 2 Samuel is a tragic account of sexual violence and revenge within David's family. The chapter emphasizes the devastating impact of rape and the importance of seeking justice and accountability for those who commit such heinous acts.

. In 2 Samuel Chapter 13, we encounter a distressing account of the tragic events that unfolded within David's family, particularly the story of Amnon's rape of his half-sister Tamar. Here are some key reflections from the chapter:

The Consequences of David's Sin: Chapter 13 opens with the description of Amnon's desire for Tamar, who is his half-sister. This chapter serves as a sobering reminder of the far-reaching consequences of David's sin with Bathsheba. It highlights the impact of parental actions on the lives of their children and the potential for a cycle of sin to perpetuate within a family.

Abuse of Power and Betrayal: Amnon, driven by his lust, deceives Tamar and rapes her. This act reveals the abuse of power and the betrayal of trust within David's family. It reflects the devastating effects of unchecked desires and the consequences of using power and position for selfish purposes.

Tamar's Suffering and Cry for Justice: Tamar experiences profound pain and humiliation as a result of Amnon's actions. Her cry for justice and plea to Amnon to marry her reflects the profound injustice and violation she endured. It highlights the importance of standing up against injustice and the need to protect and support victims of abuse.

Absalom's Vengeance: Tamar's brother, Absalom, is filled with anger and bitterness over what happened to his sister. He waits for the opportune moment to avenge Tamar's honor and eventually kills Amnon. This act of vengeance further compounds the tragedy within David's family and demonstrates the destructive consequences of unaddressed pain and anger.

Broken Relationships and Grief: Chapter 13 paints a picture of broken relationships within David's family. It showcases the deep grief experienced by Tamar and Absalom and the devastating impact of sin on personal and familial bonds. It serves as a reminder of the importance of fostering healthy relationships, open communication, and addressing grievances in order to prevent further harm.

Overall, 2 Samuel Chapter 13 offers reflections on the consequences of David's sin, the abuse of power and betrayal within the family, the suffering and cry for justice by Tamar, Absalom's vengeance, and the profound brokenness and grief within David's household. It serves as a reminder of the destructive power of sin and the need for justice, healing, and restoration within families and communities.

CHAPTER 14

2Sa. 14:1 Joab son of Zeruiah knew that the king's heart longed for Absalom.

2Sa. 14:2 So Joab sent someone to Tekoa and had a wise woman brought from there. He said to her, "Pretend you are in mourning. Dress in mourning clothes, and don't use any cosmetic lotions. Act like a woman who has spent many days grieving for the dead.

2Sa. 14:3 Then go to the king and speak these words to him." And Joab put the words in her mouth.

2Sa. 14:4 When the woman from Tekoa went [Many Hebrew manuscripts, Septuagint, Vulgate and Syriac; most Hebrew manuscripts spoke] to the king, she fell with her face to the ground to pay him honour, and she said, "Help me, O king!"

2Sa. 14:5 The king asked her, "What is troubling you?" She said, "I am indeed a widow; my husband is dead.

2Sa. 14:6 I your servant had two sons. They got into a fight with each other in the field, and no-one was there to separate them. One struck the other and killed him.

2Sa. 14:7 Now the whole clan has risen up against your servant; they say, 'Hand over the one who struck his brother down, so that we may put him to death for the life of his brother whom he killed; then we will get rid of the heir as well.' They would put out the only burning coal I have left, leaving my husband neither name nor descendant on the face of the earth."

2Sa. 14:8 The king said to the woman, "Go home, and I will issue an order on your behalf."

2Sa. 14:9 But the woman from Tekoa said to him, "My lord the king, let the blame rest on me and on my father's family, and let the king and his throne be without guilt."

2Sa. 14:10 The king replied, "If anyone says anything to you, bring him to me, and he will not bother you again."

2Sa. 14:11 She said, "Then let the king invoke the LORD his God to prevent the avenger of blood from adding to the destruction, so that my son shall not be destroyed." "As surely as the LORD lives," he said, "not one hair of your son's head will fall to the ground."

2Sa. 14:12 Then the woman said, "Let your servant speak a word to my lord the king." "Speak," he replied.

2Sa. 14:13 The woman said, "Why then have you devised a thing like this against the people of God? When the king says this, does he not convict himself, for the king has not brought back his banished son?"

2Sa. 14:14 Like water spilled on the ground, which cannot be recovered, so we must die. But God does not take away life; instead, he devises ways so that a banished person may not remain estranged from him.

2Sa. 14:15 "And now I have come to say this to my lord the king because the people have made me afraid. Your servant

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thought, 'I will speak to the king; perhaps he will do what his servant asks.

2Sa. 14:16 Perhaps the king will agree to deliver his servant from the hand of the man who is trying to cut off both me and my son from the inheritance God gave us.'

2Sa. 14:17 "And now your servant says, 'May the word of my lord the king bring me rest, for my lord the king is like an angel of God in discerning good and evil. May the LORD your God be with you.'"

2Sa. 14:18 Then the king said to the woman, "Do not keep from me the answer to what I am going to ask you." "Let my lord the king speak," the woman said.

2Sa. 14:19 The king asked, “Isn’t the hand of Joab with you in all this?” The woman answered, “As surely as you live, my lord the king, no-one can turn to the right or to the left from anything my lord the king says. Yes, it was your servant Joab who instructed me to do this and who put all these words into the mouth of your servant.

2Sa. 14:20 Your servant Joab did this to change the present situation. My lord has wisdom like that of an angel of God — he knows everything that happens in the land.”

2Sa. 14:21 The king said to Joab, “Very well, I will do it. Go, bring back the young man Absalom.”

2Sa. 14:22 Joab fell with his face to the ground to pay him honour, and he blessed the king. Joab said, “Today your servant knows that he has found favour in your eyes, my lord the king, because the king has granted his servant’s request.”

2Sa. 14:23 Then Joab went to Geshur and brought Absalom back to Jerusalem.

2Sa. 14:24 But the king said, “He must go to his own house; he must not see my face.” So Absalom went to his own house and did not see the face of the king.

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2Sa. 14:25 In all Israel there was not a man so highly praised for his handsome appearance as Absalom. From the top of his head to the sole of his foot there was no blemish in him.

2Sa. 14:26 Whenever he cut the hair of his head — he used to cut his hair from time to time when it became too heavy for him — he would weigh it, and its weight was two hundred shekels [That is, about 5 pounds (about 2.3 kilograms)] by the royal standard.

2Sa. 14:27 Three sons and a daughter were born to Absalom. The daughter’s name was Tamar, and she became a beautiful woman.

2Sa. 14:28 Absalom lived for two years in Jerusalem without seeing the king’s face.

2Sa. 14:29 Then Absalom sent for Joab in order to send him to the king, but Joab refused to come to him. So he sent a second time, but he refused to come.

2Sa. 14:30 Then he said to his servants, “Look, Joab’s field is next to mine, and he has barley there. Go and set it on fire.” So Absalom’s servants set the field on fire.

2Sa. 14:31 Then Joab did go to Absalom’s house and he said to him, “Why have your servants set my field on fire?”

2Sa. 14:32 Absalom said to Joab, “Look, I sent word to you and said, ‘Come here so that I can send you to the king to ask, ‘Why have I come from Geshur? It would be better for me if I were still there!’” Now then, I want to see the king’s face, and if I

am guilty of anything, let him put me to death.”
2Sa. 14:33 So Joab went to the king and told him this. Then the king summoned Absalom, and he came in and bowed down with his face to the ground before the king. And the king kissed Absalom.

Chapter 14 of the book of 2 Samuel tells the story of a woman from Tekoa who comes to David pretending to be in mourning for her son, who has been killed by her other son. David is moved by her story and promises to help her, but she uses her story as a parable to appeal to David to reconcile with his estranged son Absalom. Joab, David's commander, is revealed to have orchestrated the woman's story as a way to bring Absalom back into David's favor. David eventually agrees to allow Absalom to return to Jerusalem, but he refuses to see him face-to-face. The chapter highlights the complexity of familial relationships and the power of storytelling to persuade and manipulate others. It also sets the stage for the conflict that will arise between Absalom and David in the subsequent chapters.

Chapter 14 of the book of 2 Samuel tells the story of how Joab persuades a wise woman from Tekoa to speak to David about reconciling with Absalom. Here are some important verses from this chapter: 1. "Joab son of Zeruiah knew that the king's heart longed for Absalom." (2 Samuel 14:1) - This verse sets the stage for the chapter by revealing Joab's understanding of David's desire to reconcile with his estranged son Absalom. 2. "Then the woman from Tekoa said to the king, 'My lord the king, let the blame rest on me and on my father's family, and let the king and his throne be without guilt.'" (2 Samuel 14:9) - This verse shows the wise woman from Tekoa's appeal to David to show mercy to Absalom and reconcile with him, while also taking responsibility for her own role in the situation. 3. "Like water spilled on the ground, which cannot be recovered, so we must die. But that is not what God desires; rather, he devises ways so that a banished person does not remain banished from him." (2 Samuel 14:14) - This verse contains the wise woman from Tekoa's persuasive argument to David that God desires reconciliation and forgiveness, even for those who have been banished or exiled. 4. "The king said, 'If anyone says anything to you, bring them to me, and they will not bother you again.'" (2 Samuel 14:16) - This verse shows David's agreement to the wise woman's proposal, promising to protect her from anyone who might seek retribution for her words. 5. "So Joab went to Geshur and brought Absalom back to Jerusalem." (2 Samuel 14:23) - This verse shows the successful outcome of the wise woman from Tekoa's mission, as Joab brings Absalom back to Jerusalem and begins the process of reconciliation with David. Overall, chapter 14 of 2 Samuel highlights the theme of forgiveness and reconciliation, as the wise woman from Tekoa persuades David to show mercy to Absalom and allow him to return to Jerusalem. The chapter also emphasizes the importance of taking responsibility for one's actions and seeking forgiveness for past wrongs.

[In 2 Samuel Chapter 14, we encounter a story involving Joab's scheme to bring about reconciliation between David and his son Absalom. Here are some key reflections from the chapter:](#)

Joab's Plan for Reconciliation: Joab, realizing the estranged relationship between David and Absalom, devises a plan to bring about reconciliation. He sends a wise woman from Tekoa to present a fictitious story to David, appealing to his sense of justice and compassion. This plan highlights the importance of seeking reconciliation and healing within strained relationships.

The Woman of Tekoa's Plea: The woman of Tekoa presents her story to David, speaking on behalf of all parents who have experienced loss and longing for reconciliation. Her plea touches David's heart, evoking empathy and the desire for resolution. This highlights the power of storytelling and appeals to our shared human experiences to foster understanding and healing.

David's Decision: David is moved by the woman's story and agrees to grant her request for the restoration of her son. However, he fails to realize that the story parallels his own relationship with Absalom. This demonstrates David's capacity for compassion and justice, but also his blind spots and the need for further introspection.

Symbolic Meaning: The story of the woman of Tekoa serves as a symbolic representation of God's desire for reconciliation and restoration. It reflects the forgiveness and grace that God extends to His people, even in the midst of brokenness and estrangement. It reminds us of the importance of seeking reconciliation and forgiveness in our own relationships.

Absalom's Return: While the focus of the chapter is on the reconciliation plan, it ends with Absalom's return to Jerusalem. This sets the stage for future events and conflicts within David's family, highlighting the complex dynamics and consequences that arise from strained relationships.

Overall, 2 Samuel Chapter 14 reflects Joab's plan for reconciliation, the plea of the woman of Tekoa, David's decision and blind spots, the symbolic meaning of the story, and Absalom's return. It serves as a reminder of the importance of seeking reconciliation and healing in strained relationships and the need for introspection and compassion. Additionally, it foreshadows the challenges that lie ahead in the narrative of David's family.

CHAPTER 15

2Sa. 15:1 In the course of time, Absalom provided himself with a chariot and horses and with fifty men to run ahead of him.

2Sa. 15:2 He would get up early and stand by the side of the road leading to the city gate. Whenever anyone came with a complaint to be placed before the king for a decision, Absalom would call out to him, "What town are you from?" He would answer, "Your servant is from one of the tribes of Israel."

2Sa. 15:3 Then Absalom would say to him, "Look, your claims are

valid and proper, but there is no representative of the king to hear you.”

2Sa. 15:4 And Absalom would add, “If only I were appointed judge in the land! Then everyone who has a complaint or case could come to me and I would see that he receives justice.”

2Sa. 15:5 Also, whenever anyone approached him to bow down before him, Absalom would reach out his hand, take hold of him and kiss him.

2Sa. 15:6 Absalom behaved in this way towards all the Israelites who came to the king asking for justice, and so he stole the hearts of the men of Israel.

2Sa. 15:7 At the end of four [Some Septuagint manuscripts, Syriac and Josephus; Hebrew forty] years, Absalom said to the king, “Let me go to Hebron and fulfil a vow I made to the LORD.

2Sa. 15:8 While your servant was living at Geshur in Aram, I made this vow: ‘If the LORD takes me back to Jerusalem, I will worship the LORD in Hebron.’” [Some Septuagint manuscripts; Hebrew does not have in Hebron.]

2Sa. 15:9 The king said to him, “Go in peace.” So he went to Hebron.

2Sa. 15:10 Then Absalom sent secret messengers throughout the tribes of Israel to say, “As soon as you hear the sound of the trumpets, then say, ‘Absalom is king in Hebron.’”

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2Sa. 15:11 Two hundred men from Jerusalem had accompanied Absalom. They had been invited as guests and went quite innocently, knowing nothing about the matter.

2Sa. 15:12 While Absalom was offering sacrifices, he also sent for Ahithophel the Gilonite, David’s counsellor, to come from Giloh, his home town. And so the conspiracy gained strength, and Absalom’s following kept on increasing.

2Sa. 15:13 A messenger came and told David, “The hearts of the men of Israel are with Absalom.”

2Sa. 15:14 Then David said to all his officials who were with him in Jerusalem, “Come! We must flee, or none of us will escape from Absalom. We must leave immediately, or he will move quickly to overtake us and bring ruin upon us and put the city to the sword.”

2Sa. 15:15 The king’s officials answered him, “Your servants are ready to do whatever our lord the king chooses.”

2Sa. 15:16 The king set out, with his entire household following him; but he left ten concubines to take care of the palace.

2Sa. 15:17 So the king set out, with all the people following him, and they halted at a place some distance away.

2Sa. 15:18 All his men marched past him, along with all the Kerethites and Pelethites; and all the six hundred Gittites who had accompanied him from Gath marched before the king.

2Sa. 15:19 The king said to Ittai the Gittite, “Why should you come along with us? Go back and stay with King Absalom. You are a foreigner, an exile from your homeland.

2Sa. 15:20 You came only yesterday. And today shall I make you wander about with us, when I do not know where I am going? Go back, and take your countrymen. May kindness and faithfulness be with you.”

2Sa. 15:21 But Ittai replied to the king, “As surely as the LORD lives, and as my lord the king lives, wherever my lord the king may be, whether it means life or death, there will your servant be.”

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2Sa. 15:22 David said to Ittai, “Go ahead, march on.” So Ittai the Gittite marched on with all his men and the families that were with him.

2Sa. 15:23 The whole countryside wept aloud as all the people passed by. The king also crossed the Kidron Valley, and all the people moved on towards the desert.

2Sa. 15:24 Zadok was there, too, and all the Levites who were with him were carrying the ark of the covenant of God. They set down the ark of God, and Abiathar offered sacrifices [Or Abiathar went up] until all the people had finished leaving the city.

2Sa. 15:25 Then the king said to Zadok, “Take the ark of God back into the city. If I find favour in the LORD’s eyes, he will bring me back and let me see it and his dwelling-place again.

2Sa. 15:26 But if he says, ‘I am not pleased with you,’ then I am ready; let him do to me whatever seems good to him.”

2Sa. 15:27 The king also said to Zadok the priest, “Aren’t you a seer? Go back to the city in peace, with your son Ahimaaz and Jonathan son of Abiathar. You and Abiathar take your two sons with you.

2Sa. 15:28 I will wait at the fords in the desert until word comes from you to inform me.”

2Sa. 15:29 So Zadok and Abiathar took the ark of God back to Jerusalem and stayed there.

2Sa. 15:30 But David continued up the Mount of Olives, weeping as he went; his head was covered and he was barefoot. All the people with him covered their heads too and were weeping as they went up.

2Sa. 15:31 Now David had been told, “Ahithophel is among the conspirators with Absalom.” So David prayed, “O LORD, turn Ahithophel’s counsel into foolishness.”

2Sa. 15:32 When David arrived at the summit, where people used to worship God, Hushai the Arkite was there to meet him, his robe torn and dust on his head.

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2Sa. 15:33 David said to him, “If you go with me, you will be a burden

to me.

2Sa. 15:34 But if you return to the city and say to Absalom, 'I will be your servant, O king; I was your father's servant in the past, but now I will be your servant,' then you can help me by frustrating Ahithophel's advice.

2Sa. 15:35 Won't the priests Zadok and Abiathar be there with you? Tell them anything you hear in the king's palace.

2Sa. 15:36 Their two sons, Ahimaaz son of Zadok and Jonathan son of Abiathar, are there with them. Send them to me with anything you hear."

2Sa. 15:37 So David's friend Hushai arrived at Jerusalem as Absalom was entering the city.

Chapter 15 of the book of 2 Samuel begins with Absalom's plot to overthrow his father David and become king. Absalom gains the support of the people of Israel by setting up a false image of himself as a just and caring ruler who would provide justice to all. He then leads a rebellion against David, forcing David and his loyal followers to flee Jerusalem. David sends the Ark of the Covenant back to Jerusalem with the priest Zadok and the Levites, hoping that it will provide divine protection for the city. As David and his followers leave the city, he is met by various individuals who offer their loyalty and support. Among them is Ittai, a foreigner who pledges to follow David no matter what. The chapter emphasizes the political and social tensions within Israel and highlights the tragic consequences of David's sins and family dysfunction.

Chapter 15 of the book of 2 Samuel tells the story of Absalom's rebellion against David and his successful attempt to steal the hearts of the people of Israel. Here are some important verses from this chapter:

1. "In the course of time, Absalom provided himself with a chariot and horses and with fifty men to run ahead of him." (2 Samuel 15:1) - This verse sets the stage for Absalom's rebellion by showing his growing power and influence among the people of Israel.
2. "Then Absalom would say to him, 'Look, your claims are valid and proper, but there is no representative of the king to hear you.'" (2 Samuel 15:3) - This verse reveals Absalom's strategy for winning over the hearts of the people, by presenting himself as a sympathetic listener who cares about their grievances and is willing to take action on their behalf.
3. "And so he stole the hearts of the people of Israel." (2 Samuel 15:6) - This verse shows the success of Absalom's strategy, as he wins the support of the people and undermines David's authority as king.
4. "Then David said to all his officials who were with him in Jerusalem, 'Come! We must flee, or none of us will escape from Absalom.'" (2 Samuel 15:14) - This verse shows David's response to Absalom's rebellion, as he and his followers are forced to flee Jerusalem to avoid being captured or killed.
5. "But Ittai replied to the king, 'As surely as the Lord lives, and as my lord the king lives, wherever my lord the king may be, whether it means life or death, there will

your servant be.'" (2 Samuel 15:21) - This verse shows the loyalty of one of David's followers, Ittai the Gittite, who refuses to abandon David even in the face of danger and uncertainty.

Overall, chapter 15 of 2 Samuel highlights the theme of betrayal and loyalty, as Absalom's rebellion exposes the divisions and rivalries within David's kingdom. The chapter also emphasizes the importance of leadership and authority, as David is forced to flee Jerusalem and fight to regain his position as king.

In 2 Samuel Chapter 15, we witness Absalom's rebellion against David, leading to David's escape from Jerusalem. Here are some key reflections from the chapter:

Absalom's Deception: Absalom gradually builds a following by positioning himself as a man of justice who would offer solutions to the people's grievances. He cunningly wins the hearts of the people, deceiving them into believing that he has their best interests at heart. This reflects the dangers of manipulation and the power of charismatic leadership that exploits people's discontent.

David's Response: David's response to Absalom's rebellion is to flee Jerusalem with his loyal followers, leaving behind his palace and possessions. This shows David's concern for the safety of his people and his willingness to sacrifice his own comfort and position for their welfare. It reflects his humility and trust in God's guidance during challenging times.

Ittai's Loyalty: Ittai, a foreigner, expresses his unwavering loyalty to David, choosing to follow him even in times of adversity. His commitment highlights the importance of loyalty and devotion, even in the face of uncertainty and opposition. It serves as a reminder of the impact of steadfast support and friendship during difficult circumstances.

David's Trust in God: Throughout the chapter, David demonstrates his trust in God's sovereignty. He recognizes that the situation is in God's hands and seeks His guidance and protection. This exemplifies David's reliance on God's faithfulness and his willingness to submit to God's will, even in times of great upheaval.

The Consequences of Sin: The rebellion of Absalom against David serves as a consequence of David's earlier sins. It reflects the principle that our actions have lasting effects and can lead to further complications and challenges. It reminds us of the importance of seeking forgiveness and making amends for past mistakes to prevent future turmoil.

Overall, 2 Samuel Chapter 15 offers reflections on Absalom's deception, David's response and trust in God, Ittai's loyalty, the consequences of sin, and the importance of humility and reliance on God during times of adversity. It serves as a reminder of the complexities of leadership, the importance of steadfastness, and the need for repentance and trust in God's guidance.

CHAPTER 16

2Sa. 16:1 When David had gone a short distance beyond the summit, there was Ziba, the steward of Mephibosheth, waiting to meet him. He had a string of donkeys saddled and loaded with two hundred loaves of bread, a hundred cakes of raisins, a hundred cakes of figs and a skin of wine.

2Sa. 16:2 The king asked Ziba, "Why have you brought these?" Ziba answered, "The donkeys are for the king's household to ride on, the bread and fruit are for the men to eat, and the wine is to refresh those who become exhausted in the desert."

2Sa. 16:3 The king then asked, "Where is your master's grandson?" Ziba said to him, "He is staying in Jerusalem, because he thinks, 'Today the house of Israel will give me back my grandfather's kingdom.'"

2Sa. 16:4 Then the king said to Ziba, "All that belonged to Mephibosheth is now yours." "I humbly bow," Ziba said. "May I find favour in your eyes, my lord the king."

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2Sa. 16:5 As King David approached Bahurim, a man from the same clan as Saul's family came out from there. His name was Shimei son of Gera, and he cursed as he came out.

2Sa. 16:6 He pelted David and all the king's officials with stones, though all the troops and the special guard were on David's right and left.

2Sa. 16:7 As he cursed, Shimei said, "Get out, get out, you man of blood, you scoundrel!"

2Sa. 16:8 The LORD has repaid you for all the blood you shed in the household of Saul, in whose place you have reigned. The LORD has handed the kingdom over to your son Absalom. You have come to ruin because you are a man of blood!"

2Sa. 16:9 Then Abishai son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Let me go over and cut off his head."

2Sa. 16:10 But the king said, "What do you and I have in common, you sons of Zeruiah? If he is cursing because the LORD said to him, 'Curse David,' who can ask, 'Why do you do this?'"

2Sa. 16:11 David then said to Abishai and all his officials, "My son, who is of my own flesh, is trying to take my life. How much more, then, this Benjaminite! Leave him alone; let him curse, for the LORD has told him to.

2Sa. 16:12 It may be that the LORD will see my distress and repay me with good for the cursing I am receiving today."

2Sa. 16:13 So David and his men continued along the road while Shimei was going along the hillside opposite him, cursing as he went and throwing stones at him and showering him with dirt.

2Sa. 16:14 The king and all the people with him arrived at their

destination exhausted. And there he refreshed himself.

2Sa. 16:15 Meanwhile, Absalom and all the men of Israel came to Jerusalem, and Ahithophel was with him.

2Sa. 16:16 Then Hushai the Arkite, David's friend, went to Absalom and said to him, "Long live the king! Long live the king!"

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2Sa. 16:17 Absalom asked Hushai, "Is this the love you show your friend? Why didn't you go with your friend?"

2Sa. 16:18 Hushai said to Absalom, "No, the one chosen by the LORD, by these people and by all the men of Israel — his I will be, and I will remain with him.

2Sa. 16:19 Furthermore, whom should I serve? Should I not serve the son? Just as I served your father, so I will serve you."

2Sa. 16:20 Absalom said to Ahithophel, "Give us your advice. What should we do?"

2Sa. 16:21 Ahithophel answered, "Lie with your father's concubines whom he left to take care of the palace. Then all Israel will hear that you have made yourself an offence to your father's nostrils, and the hands of everyone with you will be strengthened."

2Sa. 16:22 So they pitched a tent for Absalom on the roof, and he lay with his father's concubines in the sight of all Israel.

2Sa. 16:23 Now in those days the advice Ahithophel gave was like that of one who enquires of God. That was how both David and Absalom regarded all of Ahithophel's advice.

Chapter 16 of the book of 2 Samuel continues the story of Absalom's rebellion against David. As David and his followers flee Jerusalem, they encounter Ziba, a servant of Saul, who brings them provisions and a donkey for David to ride on. However, later on, David's loyal servant Mephibosheth, the son of Jonathan, reveals that Ziba had lied and betrayed him. As they continue their journey, a man named Shimei curses David and throws stones at him, claiming that David is suffering because of his past sins. One of David's soldiers offers to kill Shimei, but David stops him, saying that perhaps the curse is justified. The chapter ends with Absalom entering Jerusalem and taking possession of the palace and harem left behind by David. The chapter highlights the political and personal turmoil faced by David and the consequences of his past sins. It also shows how the rebellion of Absalom is gaining momentum and how David is losing control of the situation.

Chapter 16 of the book of 2 Samuel continues the story of Absalom's rebellion against David. Here are some important verses from this chapter:

1. "When King David came to Bahurim, there came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera, and as he came he cursed continually." (2 Samuel 16:5) - This verse introduces Shimei, who curses

- David and throws stones at him as he is fleeing Jerusalem. This highlights the hostility and opposition that David is facing from some of his own people.
2. "Let him alone, and let him curse, for the Lord has told him to." (2 Samuel 16:11) - This verse shows David's response to Shimei's curses, as he recognizes that God may be using this situation to humble him and test his faith.
 3. "So Absalom went in to his father's concubines in the sight of all Israel." (2 Samuel 16:22) - This verse shows the depth of Absalom's rebellion, as he publicly dishonors his father by taking his concubines as his own. This action would have been seen as a symbolic assertion of Absalom's claim to the throne.

Overall, chapter 16 of 2 Samuel portrays David as a humble and resigned figure, willing to accept the curses and abuse heaped upon him by his enemies. At the same time, it highlights the violent and ruthless nature of Absalom's rebellion, as he seeks to undermine and destroy his own father's authority.

In 2 Samuel Chapter 16, we witness David's encounter with several individuals as he flees from Absalom's rebellion. Here are some key reflections from the chapter:

Ziba's Deception: As David and his loyal followers are leaving Jerusalem, Ziba, the servant of Mephibosheth, presents David with provisions and claims that Mephibosheth has turned against him. This deception prompts David to transfer Mephibosheth's land and possessions to Ziba. It serves as a reminder of the deceitfulness of people and the need for discernment in evaluating others' motives.

Shimei's Curse: As David and his group continue on their journey, Shimei, a member of the house of Saul, curses and throws stones at David. He blames David for Saul's downfall and claims that David is receiving the consequences of his actions. David's response to Shimei's curse reveals his humility and acknowledgment of God's sovereignty in allowing such events to unfold. It serves as a reminder of the need for humility in the face of criticism and the importance of trusting God's plan.

Absalom's Public Display: While David is trying to navigate through the difficult circumstances, Absalom takes advantage of his absence and publicly sleeps with David's concubines, further solidifying his rebellion and asserting his authority. This act symbolizes Absalom's attempt to take over David's throne and the extent to which he is willing to humiliate his father. It highlights the division and strife within David's own household.

David's Response: In the midst of these challenges, David remains focused on seeking God's guidance and trusting His plan. He restrains his followers from taking revenge on Shimei, recognizing that God may have allowed Shimei's curse for a purpose. David's response demonstrates his faith and reliance on God's justice and timing.

Lessons on Humility and Trust: Chapter 16 provides insights into the themes of humility and trust in God's sovereignty. David's encounters with Ziba and Shimei remind us of the importance of discernment in dealing with deceitful individuals and responding to criticism with humility. It also highlights the need to trust in God's ultimate control over events, even in the midst of difficult circumstances.

Overall, 2 Samuel Chapter 16 offers reflections on Ziba's deception, Shimei's curse, Absalom's public display, David's response, and the themes of humility and trust in God's sovereignty. It serves as a reminder of the challenges faced by David during his time of exile and the importance of maintaining faith and humility in the face of adversity.

CHAPTER 17

2Sa. 17:1 Ahithophel said to Absalom, “I would [Or Let me] choose twelve thousand men and set out tonight in pursuit of David.

2Sa. 17:2 I would [Or will] attack him while he is weary and weak. I would [Or will] strike him with terror, and then all the people with him will flee. I would [Or will] strike down only the king

2Sa. 17:3 and bring all the people back to you. The death of the man you seek will mean the return of all; all the people will be unharmed.”

2Sa. 17:4 This plan seemed good to Absalom and to all the elders of Israel.

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2Sa. 17:5 But Absalom said, “Summon also Hushai the Arkite, so that we can hear what he has to say.”

2Sa. 17:6 When Hushai came to him, Absalom said, “Ahithophel has given this advice. Should we do what he says? If not, give us your opinion.”

2Sa. 17:7 Hushai replied to Absalom, “The advice Ahithophel has given is not good this time.

2Sa. 17:8 You know your father and his men; they are fighters, and as fierce as a wild bear robbed of her cubs. Besides, your father is an experienced fighter; he will not spend the night with the troops.

2Sa. 17:9 Even now, he is hidden in a cave or some other place. If he should attack your troops first, [Or When some of the men fall at the first attack] whoever hears about it will say, ‘There has been a slaughter among the troops who follow Absalom.’

2Sa. 17:10 Then even the bravest soldier, whose heart is like the heart of a lion, will melt with fear, for all Israel knows that your father is a fighter and that those with him are brave.

2Sa. 17:11 “So I advise you: Let all Israel, from Dan to Beersheba — as numerous as the sand on the seashore — be gathered to you, with you yourself leading them into battle.

2Sa. 17:12 Then we will attack him wherever he may be found, and we will fall on him as dew settles on the ground. Neither he nor any of his men will be left alive.

2Sa. 17:13 If he withdraws into a city, then all Israel will bring ropes to that city, and we will drag it down to the valley until not even a piece of it can be found.”

2Sa. 17:14 Absalom and all the men of Israel said, “The advice of Hushai the Arkite is better than that of Ahithophel.” For the LORD had determined to frustrate the good advice of Ahithophel in order to bring disaster on Absalom.

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2Sa. 17:15 Hushai told Zadok and Abiathar, the priests, “Ahithophel has advised Absalom and the elders of Israel to do such and such, but I have advised them to do so and so.

2Sa. 17:16 Now send a message immediately and tell David, ‘Do not spend the night at the fords in the desert; cross over without fail, or the king and all the people with him will be swallowed up.’“

2Sa. 17:17 Jonathan and Ahimaaz were staying at En Rogel. A servant girl was to go and inform them, and they were to go and tell King David, for they could not risk being seen entering the city.

2Sa. 17:18 But a young man saw them and told Absalom. So the two of them left quickly and went to the house of a man in Bahurim.

He had a well in his courtyard, and they climbed down into it.

2Sa. 17:19 His wife took a covering and spread it out over the opening of the well and scattered grain over it. No-one knew anything about it.

2Sa. 17:20 When Absalom’s men came to the woman at the house, they asked, “Where are Ahimaaz and Jonathan?” The woman answered them, “They crossed over the brook.” [Or “They passed by the sheep pen towards the water.”] The men searched but found no-one, so they returned to Jerusalem.

2Sa. 17:21 After the men had gone, the two climbed out of the well and went to inform King David. They said to him, “Set out and cross the river at once; Ahithophel has advised such and such against you.”

2Sa. 17:22 So David and all the people with him set out and crossed the Jordan. By daybreak, no-one was left who had not crossed the Jordan.

2Sa. 17:23 When Ahithophel saw that his advice had not been followed, he saddled his donkey and set out for his house in his home town. He put his house in order and then hanged himself. So he died and was buried in his father’s tomb.

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2Sa. 17:24 David went to Mahanaim, and Absalom crossed the Jordan with all the men of Israel.

217:25 Absalom had appointed Amasa over the army in place of Joab. Amasa was the son of a man named Jether, [Hebrew Ithra, a variant of Jether] an Israelite [Hebrew and some Septuagint manuscripts; other Septuagint manuscripts (see also 1 Chron. 2:17) Ishmaelite or Jezreelite] who had married

Abigail, [Hebrew Abigal, a variant of Abigail] the daughter of Nahash and sister of Zeruiah the mother of Joab.

2Sa. 17:26 The Israelites and Absalom camped in the land of Gilead.

2Sa. 17:27 When David came to Mahanaim, Shobi son of Nahash from Rabbah of the Ammonites, and Makir son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim

2Sa. 17:28 brought bedding and bowls and articles of pottery. They also brought wheat and barley, flour and roasted grain, beans and lentils, [Most Septuagint manuscripts and Syriac; Hebrew lentils, and roasted grain]

2Sa. 17:29 honey and curds, sheep, and cheese from cows' milk for David and his people to eat. For they said, "The people have become hungry and tired and thirsty in the desert."

In chapter 17 of the book of 2 Samuel, Ahithophel, one of Absalom's advisors, advises him to pursue and attack David immediately. However, another advisor named Hushai suggests a different strategy, encouraging Absalom to gather a large army and personally lead it into battle. He also advises Absalom to wait for the opportunity to catch David off guard rather than attacking him right away. Absalom chooses to follow Hushai's plan, and David receives word of the rebellion's plans through a spy named Jonathan and his son Ahimaaz. David and his followers use this information to escape and cross the Jordan River. Meanwhile, Absalom and his army pursue them, but are ultimately defeated by David's forces in the ensuing battle. The chapter showcases the political intrigue and the cunning strategies employed by both sides in the conflict. It also highlights the loyalty of David's followers and how they risked their lives to protect him.

Chapter 17 of the book of 2 Samuel continues the story of Absalom's rebellion and the events leading up to the final battle between him and David's loyalists. Here are some important verses from this chapter:

1. "Moreover, Ahithophel said to Absalom, 'Let me choose twelve thousand men, and I will arise and pursue David tonight.'" (2 Samuel 17:1) - This verse shows Ahithophel's counsel to Absalom, urging him to take immediate action against David and his followers. Ahithophel was a former adviser to David who defected to Absalom's side, and his advice was highly respected.
2. "For the Lord had ordained to defeat the good counsel of Ahithophel, so that the Lord might bring harm upon Absalom." (2 Samuel 17:14) - This verse shows that despite Ahithophel's wise counsel, God was working behind the scenes to thwart his plans and bring about Absalom's downfall. This emphasizes the theme of divine sovereignty in the book of 2 Samuel.
3. "Then Joab said to the Cushite, 'Go, tell the king what you have seen.' The Cushite bowed before Joab, and ran." (2 Samuel 17:21) - This verse shows Joab's cunning strategy to deceive Absalom by sending a messenger to him with false information about David's whereabouts. Joab was one of David's most trusted military commanders, and his role in the battle against Absalom was crucial.

Overall, chapter 17 of 2 Samuel portrays the escalating tension and intrigue surrounding the conflict between David and Absalom. It shows the strategic thinking and scheming of both sides, as well as the overarching role of God in determining the outcome of the conflict.

In 2 Samuel Chapter 17, we witness the strategic counsel given to Absalom by Ahithophel and Hushai, as well as their contrasting advice regarding David's fate. Here are some key reflections from the chapter:

Ahithophel's Wise Counsel: Ahithophel, known for his wisdom, provides Absalom with a plan to quickly pursue and capture David, thereby eliminating any chance of David's forces regrouping. Ahithophel's advice is seen as wise and strategic, indicating his loyalty to Absalom and his desire to secure Absalom's position as king. This reflects the importance of seeking wise counsel and the potential consequences of disregarding it.

Hushai's Counterplan: Hushai, a loyal friend of David, infiltrates Absalom's inner circle and offers an alternative plan to counter Ahithophel's counsel. Hushai's plan aims to buy David time and delay Absalom's pursuit, giving David an opportunity to gather his forces and prepare for battle. Hushai's actions highlight the importance of loyalty and the role of strategic thinking in navigating difficult situations.

Divine Intervention: While Ahithophel's counsel is highly regarded, it is Hushai's counterplan that ultimately prevails. The text suggests that God intervenes by turning Absalom's heart away from Ahithophel's advice, ensuring that Hushai's plan is implemented. This demonstrates the sovereignty of God and His ability to influence human decisions and outcomes.

Strategic Thinking and Timing: Chapter 17 emphasizes the significance of strategic thinking and timing in decision-making. The plans presented by both Ahithophel and Hushai reveal the importance of weighing options, considering the long-term implications, and being aware of the broader context. It serves as a reminder of the need for wisdom and discernment in navigating complex situations.

The Role of Loyalty: The chapter highlights the significance of loyalty and the impact it can have in shaping the outcome of events. Hushai's loyalty to David and his willingness to risk his own safety to serve David's interests play a crucial role in averting immediate danger and providing David with an opportunity to regroup and prepare for battle.

Overall, 2 Samuel Chapter 17 offers reflections on the wise counsel of Ahithophel and Hushai, the role of loyalty, divine intervention, strategic thinking and timing, and the consequences of decision-making. It serves as a reminder of the importance of seeking wise counsel, the influence of loyalty, and the recognition of God's sovereignty in the unfolding of events.

CHAPTER 18

2Sa. 18:1 David mustered the men who were with him and appointed over them commanders of thousands and commanders of hundreds.

2Sa. 18:2 David sent the troops out — a third under the command of Joab, a third under Joab's brother Abishai son of Zeruiah, and a third under Ittai the Gittite. The king told the troops, "I myself will surely march out with you."

2Sa. 18:3 But the men said, "You must not go out; if we are forced to flee, they won't care about us. Even if half of us die, they won't care; but you are worth ten thousand of us. [Two Hebrew manuscripts, some Septuagint manuscripts and 752

Vulgate; most Hebrew manuscripts care; for now there are ten thousand like us] It would be better now for you to give us support from the city."

2Sa. 18:4 The king answered, "I will do whatever seems best to you." So the king stood beside the gate while all the men marched out in units of hundreds and of thousands.

2Sa. 18:5 The king commanded Joab, Abishai and Ittai, "Be gentle with the young man Absalom for my sake." And all the troops heard the king giving orders concerning Absalom to each of the commanders.

2Sa. 18:6 The army marched into the field to fight Israel, and the battle took place in the forest of Ephraim.

2Sa. 18:7 There the army of Israel was defeated by David's men, and the casualties that day were great — twenty thousand men.

2Sa. 18:8 The battle spread out over the whole countryside, and the forest claimed more lives that day than the sword.

2Sa. 18:9 Now Absalom happened to meet David's men. He was riding his mule, and as the mule went under the thick branches of a large oak, Absalom's head got caught in the tree. He was left hanging in mid-air, while the mule he was riding kept on going.

2Sa. 18:10 When one of the men saw this, he told Joab, "I have just seen Absalom hanging in an oak tree."

2Sa. 18:11 Joab said to the man who had told him this, "What! You saw him? Why didn't you strike him to the ground right there?

Then I would have had to give you ten shekels [That is, about 4 ounces (about 115 grams)] of silver and a warrior's belt."

2Sa. 18:12 But the man replied, "Even if a thousand shekels [That is, about 25 pounds (about 11 kilograms)] were weighed out into my hands, I would not lift my hand against the king's son. In our hearing the king commanded you and Abishai and Ittai, 'Protect the young man Absalom for my sake.' [A few Hebrew manuscripts, Septuagint, Vulgate and Syriac; most

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Hebrew manuscripts may be translated Absalom, whoever you may be.]

2Sa. 18:13 And if I had put my life in jeopardy — [Or Otherwise, if I had acted treacherously towards him] and nothing is hidden from the king — you would have kept your distance from me.”

2Sa. 18:14 Joab said, “I am not going to wait like this for you.” So he took three javelins in his hand and plunged them into Absalom’s heart while Absalom was still alive in the oak tree.

2Sa. 18:15 And ten of Joab’s armour-bearers surrounded Absalom, struck him and killed him.

2Sa. 18:16 Then Joab sounded the trumpet, and the troops stopped pursuing Israel, for Joab halted them.

2Sa. 18:17 They took Absalom, threw him into a big pit in the forest and piled up a large heap of rocks over him. Meanwhile, all the Israelites fled to their homes.

2Sa. 18:18 During his life-time Absalom had taken a pillar and erected it in the King’s Valley as a monument to himself, for he thought, “I have no son to carry on the memory of my name.” He named the pillar after himself, and it is called Absalom’s Monument to this day.

2Sa. 18:19 Now Ahimaaz son of Zadok said, “Let me run and take the news to the king that the LORD has delivered him from the hand of his enemies.”

2Sa. 18:20 “You are not the one to take the news today,” Joab told him. “You may take the news another time, but you must not do so today, because the king’s son is dead.”

2Sa. 18:21 Then Joab said to a Cushite, “Go, tell the king what you have seen.” The Cushite bowed down before Joab and ran off.

2Sa. 18:22 Ahimaaz son of Zadok again said to Joab, “Come what may, please let me run behind the Cushite.” But Joab replied, “My son, why do you want to go? You don’t have any news that will bring you a reward.”

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2Sa. 18:23 He said, “Come what may, I want to run.” So Joab said, “Run!” Then Ahimaaz ran by way of the plain [That is, the plain of the Jordan] and outran the Cushite.

2Sa. 18:24 While David was sitting between the inner and outer gates, the watchman went up to the roof of the gateway by the wall. As he looked out, he saw a man running alone.

2Sa. 18:25 The watchman called out to the king and reported it. The king said, “If he is alone, he must have good news.” And the man came closer and closer.

2Sa. 18:26 Then the watchman saw another man running, and he called down to the gatekeeper, “Look, another man running alone!”

The king said, "He must be bringing good news, too."

2Sa. 18:27 The watchman said, "It seems to me that the first one runs like Ahimaaz son of Zadok." "He's a good man," the king said. "He comes with good news."

2Sa. 18:28 Then Ahimaaz called out to the king, "All is well!" He bowed down before the king with his face to the ground and said, "Praise be to the LORD your God! He has delivered up the men who lifted their hands against my lord the king."

2Sa. 18:29 The king asked, "Is the young man Absalom safe?" Ahimaaz answered, "I saw great confusion just as Joab was about to send the king's servant and me, your servant, but I don't know what it was."

2Sa. 18:30 The king said, "Stand aside and wait here." So he stepped aside and stood there.

2Sa. 18:31 Then the Cushite arrived and said, "My lord the king, hear the good news! The LORD has delivered you today from all who rose up against you."

2Sa. 18:32 The king asked the Cushite, "Is the young man Absalom safe?" The Cushite replied, "May the enemies of my lord the king and all who rise up to harm you be like that young man."

2Sa. 18:33 The king was shaken. He went up to the room over the gateway and wept. As he went, he said: "O my son Absalom!

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My son, my son Absalom! If only I had died instead of you
— O Absalom, my son, my son!"

In chapter 18 of the book of 2 Samuel, David divides his forces into three groups to fight Absalom's army. David himself stays behind in the city while Joab leads the charge. The battle takes place in the forest of Ephraim, and David's forces are successful, killing 20,000 of Absalom's men. During the battle, Absalom rides on a mule and gets his hair caught in the branches of a tree, leaving him suspended in midair. One of David's soldiers sees him and reports it to Joab, who finds Absalom and kills him against David's orders. David is devastated by the news of his son's death, and the news spreads throughout the land. The chapter highlights the tragic end of Absalom's rebellion and the consequences of his actions. It also shows the emotional toll the conflict took on David and his followers. Chapter 18 of the book of 2 Samuel continues the story of Absalom's rebellion and the final battle between his forces and David's loyalists. Here are some important verses from this chapter:

1. "And the men of Israel were defeated there by the servants of David, and the loss there was great on that day, twenty thousand men." (2 Samuel 18:7) - This verse describes the initial battle between Absalom's forces and David's loyalists, which resulted in a significant loss for Absalom's army. This shows that despite Absalom's numerical advantage, David's forces were able to triumph through their military skill and loyalty to their leader.

2. "And Joab said to the man who told him, 'What, you saw him! Why then did you not strike him there to the ground? I would have been glad to give you ten pieces of silver and a belt.'" (2 Samuel 18:11) - This verse shows Joab's ruthless determination to eliminate Absalom, even if it meant going against David's wishes to spare his son's life. Joab's actions here highlight his loyalty to David, as well as his willingness to take matters into his own hands when necessary.
3. "And the king was deeply moved and went up to the chamber over the gate and wept. And as he went, he said, 'O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!'" (2 Samuel 18:33) - This verse is one of the most poignant and emotional moments in the book of 2 Samuel, as it shows David's grief over the death of his son Absalom. Despite Absalom's rebellion and attempts to overthrow him, David still loved his son and wished that he could have taken his place.

Overall, chapter 18 of 2 Samuel depicts the tragic end of Absalom's rebellion and the toll it took on both David and his kingdom. It shows the brutal reality of warfare and the difficult choices that leaders must make in order to protect their people and maintain their power.

. In 2 Samuel Chapter 18, we witness the battle between David's forces and Absalom's rebels, resulting in Absalom's death. Here are some key reflections from the chapter:

The Tragic Consequences of Rebellion: The chapter opens with the conflict between David and Absalom, highlighting the tragic consequences of Absalom's rebellion against his father. It serves as a reminder of the destructive nature of rebellion and the potential harm it can cause to individuals and relationships.

David's Concern for Absalom: Despite Absalom's rebellion, David expresses deep concern for his son's safety and well-being. He instructs his commanders to deal gently with Absalom, reflecting his love as a father and his desire for reconciliation, even in the midst of conflict. This demonstrates David's capacity for forgiveness and his willingness to extend grace to his wayward son.

Absalom's Demise: The battle results in Absalom's death, as he becomes entangled in a tree while fleeing from David's forces. This serves as a sobering reminder of the consequences that can arise from disobedience and rebellion. Absalom's fate illustrates the tragic outcome of his actions and the significance of choices made.

Joab's Controversial Actions: Joab, one of David's commanders, disregards David's instruction to deal gently with Absalom and instead kills him. Joab's decision sparks debate and controversy among the people. While it may be seen as a strategic move to secure David's reign, it raises ethical questions about the use of force and the limits of loyalty.

David's Grief and Reflection: Upon hearing the news of Absalom's death, David is deeply grieved and mourns for his son. He laments Absalom's fate, highlighting the complexities

of their relationship and the pain of a father losing his child. David's grief and reflection underscore the profound impact of broken family dynamics and the cost of rebellion.

Overall, 2 Samuel Chapter 18 offers reflections on the tragic consequences of rebellion, David's concern for Absalom, Absalom's demise, Joab's controversial actions, and David's grief and reflection. It serves as a reminder of the complexities of family relationships, the weight of choices made, and the consequences that can arise from disobedience and rebellion.

CHAPTER 19

2Sa. 19:1 Joab was told, "The king is weeping and mourning for Absalom."

2Sa. 19:2 And for the whole army the victory that day was turned into mourning, because on that day the troops heard it said, "The king is grieving for his son."

2Sa. 19:3 The men stole into the city that day as men steal in who are ashamed when they flee from battle.

2Sa. 19:4 The king covered his face and cried aloud, "O my son Absalom! O Absalom, my son, my son!"

2Sa. 19:5 Then Joab went into the house to the king and said, "Today you have humiliated all your men, who have just saved your life and the lives of your sons and daughters and the lives of your wives and concubines.

2Sa. 19:6 You love those who hate you and hate those who love you. You have made it clear today that the commanders and their men mean nothing to you. I see that you would be pleased if Absalom were alive today and all of us were dead.

2Sa. 19:7 Now go out and encourage your men. I swear by the LORD that if you don't go out, not a man will be left with you by nightfall. This will be worse for you than all the calamities that have come upon you from your youth till now."

2Sa. 19:8 So the king got up and took his seat in the gateway. When the men were told, "The king is sitting in the gateway," they all came before him. Meanwhile, the Israelites had fled to their homes.

2Sa. 19:9 Throughout the tribes of Israel, the people were all arguing with each other, saying, "The king delivered us from the hand of our enemies; he is the one who rescued us from the hand
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of the Philistines. But now he has fled the country because of Absalom;

2Sa. 19:10 and Absalom, whom we anointed to rule over us, has died in battle. So why do you say nothing about bringing the king back?"

2Sa. 19:11 King David sent this message to Zadok and Abiathar, the

priests: “Ask the elders of Judah, ‘Why should you be the last to bring the king back to his palace, since what is being said throughout Israel has reached the king at his quarters?”

2Sa. 19:12 You are my brothers, my own flesh and blood. So why should you be the last to bring back the king?”

2Sa. 19:13 And say to Amasa, ‘Are you not my own flesh and blood? May God deal with me, be it ever so severely, if from now on you are not the commander of my army in place of Joab.’“

2Sa. 19:14 He won over the hearts of all the men of Judah as though they were one man. They sent word to the king, “Return, you and all your men.”

2Sa. 19:15 Then the king returned and went as far as the Jordan. Now the men of Judah had come to Gilgal to go out and meet the king and bring him across the Jordan.

2Sa. 19:16 Shimei son of Gera, the Benjamite from Bahurim, hurried down with the men of Judah to meet King David.

2Sa. 19:17 With him were a thousand Benjamites, along with Ziba, the steward of Saul’s household, and his fifteen sons and twenty servants. They rushed to the Jordan, where the king was.

2Sa. 19:18 They crossed at the ford to take the king’s household over and to do whatever he wished. When Shimei son of Gera crossed the Jordan, he fell prostrate before the king

2Sa. 19:19 and said to him, “May my lord not hold me guilty. Do not remember how your servant did wrong on the day my lord the king left Jerusalem. May the king put it out of his mind.

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2Sa. 19:20 For I your servant know that I have sinned, but today I have come here as the first of the whole house of Joseph to come down and meet my lord the king.”

2Sa. 19:21 Then Abishai son of Zeruiah said, “Shouldn’t Shimei be put to death for this? He cursed the LORD’s anointed.”

2Sa. 19:22 David replied, “What do you and I have in common, you sons of Zeruiah? This day you have become my adversaries!

Should anyone be put to death in Israel today? Do I not know that today I am king over Israel?”

2Sa. 19:23 So the king said to Shimei, “You shall not die.” And the king promised him on oath.

2Sa. 19:24 Mephibosheth, Saul’s grandson, also went down to meet the king. He had not taken care of his feet or trimmed his moustache or washed his clothes from the day the king left until the day he returned safely.

2Sa. 19:25 When he came from Jerusalem to meet the king, the king asked him, “Why didn’t you go with me, Mephibosheth?”

2Sa. 19:26 He said, “My lord the king, since I your servant am lame, I said, ‘I will have my donkey saddled and will ride on it, so that I can go with the king.’ But Ziba my servant betrayed

me.

2Sa. 19:27 And he has slandered your servant to my lord the king. My lord the king is like an angel of God; so do whatever pleases you.

2Sa. 19:28 All my grandfather's descendants deserved nothing but death from my lord the king, but you gave your servant a place among those who eat at your table. So what right do I have to make any more appeals to the king?"

2Sa. 19:29 The king said to him, "Why say more? I order you and Ziba to divide the fields."

2Sa. 19:30 Mephibosheth said to the king, "Let him take everything, now that my lord the king has arrived home safely."

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2Sa. 19:31 Barzillai the Gileadite also came down from Rogelim to cross the Jordan with the king and to send him on his way from there.

2Sa. 19:32 Now Barzillai was a very old man, eighty years of age. He had provided for the king during his stay in Mahanaim, for he was a very wealthy man.

2Sa. 19:33 The king said to Barzillai, "Cross over with me and stay with me in Jerusalem, and I will provide for you."

2Sa. 19:34 But Barzillai answered the king, "How many more years shall I live, that I should go up to Jerusalem with the king?"

2Sa. 19:35 I am now eighty years old. Can I tell the difference between what is good and what is not? Can your servant taste what he eats and drinks? Can I still hear the voices of men and women singers? Why should your servant be an added burden to my lord the king?

2Sa. 19:36 Your servant will cross over the Jordan with the king for a short distance, but why should the king reward me in this way?

2Sa. 19:37 Let your servant return, that I may die in my own town near the tomb of my father and mother. But here is your servant Kimham. Let him cross over with my lord the king. Do for him whatever pleases you."

2Sa. 19:38 The king said, "Kimham shall cross over with me, and I will do for him whatever pleases you. And anything you desire from me I will do for you."

2Sa. 19:39 So all the people crossed the Jordan, and then the king crossed over. The king kissed Barzillai and gave him his blessing, and Barzillai returned to his home.

2Sa. 19:40 When the king crossed over to Gilgal, Kimham crossed with him. All the troops of Judah and half the troops of Israel had taken the king over.

2Sa. 19:41 Soon all the men of Israel were coming to the king and saying to him, "Why did our brothers, the men of Judah, steal the

king away and bring him and his household across the Jordan, together with all his men?"

2Sa. 19:42 All the men of Judah answered the men of Israel, "We did this because the king is closely related to us. Why are you angry about it? Have we eaten any of the king's provisions? Have we taken anything for ourselves?"

2Sa. 19:43 Then the men of Israel answered the men of Judah, "We have ten shares in the king; and besides, we have a greater claim on David than you have. So why do you treat us with contempt? Were we not the first to speak of bringing back our king?" But the men of Judah responded even more harshly than the men of Israel.

In chapter 19 of the book of 2 Samuel, David mourns the death of his son Absalom and is consoled by his followers. Joab confronts David about his grief, reminding him that he is still king and must lead his people. David listens to Joab's advice and returns to Jerusalem to reclaim his throne. However, his return is not without conflict, as his former ally, Sheba, incites a rebellion against him. David sends his forces to quell the rebellion, and Joab kills Sheba. The chapter illustrates the challenges of leadership and the importance of decisive action. It also shows the need for forgiveness and reconciliation, as David pardons those who had rebelled against him.

Chapter 19 of the book of 2 Samuel picks up after the death of Absalom and portrays the aftermath of the rebellion, including David's return to Jerusalem and the restoration of his rule over Israel. Here are some important verses from this chapter:

1. "And the victory that day was turned into mourning for all the people, for the people heard it said that day, 'The king is grieving for his son.'" (2 Samuel 19:2) - This verse highlights the delicate balance that David had to maintain in his role as both a king and a father. While he was relieved that the rebellion had been quashed, he was also mourning the loss of his son, which left the people unsure of how to react.
2. "And David said to Joab, 'Behold, I will do this day what seems good to you.' And Joab said, 'May the Lord make His will like this, my lord the king, for the Lord your God is with you in all that you do.'" (2 Samuel 19:13) - This verse demonstrates the continued loyalty that Joab had for David, even after their disagreements over how to handle Absalom's rebellion. David trusted Joab's judgment and was willing to work with him in order to restore order to the kingdom.
3. "And all the people were arguing throughout all the tribes of Israel, saying, 'The king delivered us from the hand of our enemies and saved us from the hand of the Philistines, and now he has fled out of the land from Absalom. But Absalom, whom we anointed over us, is dead in battle. Now therefore why do you say nothing about bringing the king back?'" (2 Samuel 19:9-10) - This verse reflects the tension and division that still existed among the people of Israel, even after

David's return to Jerusalem. Some saw David's flight during the rebellion as a sign of weakness, while others recognized the danger that he had faced and appreciated the victory that he had achieved.

Overall, chapter 19 of 2 Samuel depicts the complex political and emotional landscape that emerged in the wake of Absalom's rebellion. It shows how David navigated the challenges of leadership and personal loss, as well as the various factions within Israel that vied for power and influence.

. In 2 Samuel Chapter 19, we witness David's return to Jerusalem after the victory over Absalom's rebellion. Here are some key reflections from the chapter:

David's Grief and Mourning: David is deeply grieved by the death of his son Absalom. Despite Absalom's rebellion, David's love for his son is evident as he mourns and weeps over his loss. This reveals the depth of David's emotions and the complexity of their relationship, highlighting the profound impact of family dynamics and the pain of losing a loved one.

Joab's Rebuke: Joab, David's commander, confronts David for grieving over Absalom's death while his loyal soldiers feel unappreciated and dishonored. Joab's rebuke reminds David of the importance of recognizing and appreciating the sacrifices of his faithful followers. It serves as a reminder of the leadership responsibility to honor and support those who remain loyal.

David's Return and Reconciliation: The people of Israel long for David's return, and he is eventually restored to his position as king. This marks a time of reconciliation as the tribes of Israel reunite under David's leadership. It reflects the importance of unity and the potential for healing and restoration after times of division and conflict.

Mephibosheth's Restoration: During David's return, Mephibosheth, the grandson of Saul and son of Jonathan, is restored to favor. This act demonstrates David's commitment to honor his covenant with Jonathan and highlights the power of extending grace and forgiveness, even to those associated with past rivalries.

The Role of Mediators: Throughout the chapter, we see the crucial role of mediators in bringing about reconciliation. Shimei, who had previously cursed David, humbly seeks forgiveness and becomes a mediator between David and the tribes of Israel. His actions illustrate the potential for healing and restoration when individuals take responsibility for their past actions and seek reconciliation.

Overall, 2 Samuel Chapter 19 offers reflections on David's grief and mourning, Joab's rebuke, David's return and reconciliation, Mephibosheth's restoration, and the role of mediators in bringing about reconciliation. It serves as a reminder of the complexity of human emotions, the importance of appreciating and honoring loyal followers, the potential for healing and restoration after conflict, and the power of forgiveness and reconciliation in repairing broken relationships.

CHAPTER 20

2Sa. 20:1 Now a troublemaker named Sheba son of Bicri, a Benjamite, happened to be there. He sounded the trumpet and shouted, “We have no share in David, no part in Jesse’s son! Every man to his tent, O Israel!”

2Sa. 20:2 So all the men of Israel deserted David to follow Sheba son of Bicri. But the men of Judah stayed by their king all the way from the Jordan to Jerusalem.

2Sa. 20:3 When David returned to his palace in Jerusalem, he took the ten concubines he had left to take care of the palace and put them in a house under guard. He provided for them, but did not lie with them. They were kept in confinement till the day of their death, living as widows.

2Sa. 20:4 Then the king said to Amasa, “Summon the men of Judah to come to me within three days, and be here yourself.”

2Sa. 20:5 But when Amasa went to summon Judah, he took longer than the time the king had set for him.

2Sa. 20:6 David said to Abishai, “Now Sheba son of Bicri will do us more harm than Absalom did. Take your master’s men and
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pursue him, or he will find fortified cities and escape from us.”

2Sa. 20:7 So Joab’s men and the Kerethites and Pelethites and all the mighty warriors went out under the command of Abishai. They marched out from Jerusalem to pursue Sheba son of Bicri.

2Sa. 20:8 While they were at the great rock in Gibeon, Amasa came to meet them. Joab was wearing his military tunic, and strapped over it at his waist was a belt with a dagger in its sheath. As he stepped forward, it dropped out of its sheath.

2Sa. 20:9 Joab said to Amasa, “How are you, my brother?” Then Joab took Amasa by the beard with his right hand to kiss him.

2Sa. 20:10 Amasa was not on his guard against the dagger in Joab’s hand, and Joab plunged it into his belly, and his intestines spilled out on the ground. Without being stabbed again, Amasa died. Then Joab and his brother Abishai pursued Sheba son of Bicri.

2Sa. 20:11 One of Joab’s men stood beside Amasa and said, “Whoever favours Joab, and whoever is for David, let him follow Joab!”

2Sa. 20:12 Amasa lay wallowing in his blood in the middle of the road, and the man saw that all the troops came to a halt there.

When he realised that everyone who came up to Amasa stopped, he dragged him from the road into a field and threw a garment over him.

2Sa. 20:13 After Amasa had been removed from the road, all the men

went on with Joab to pursue Sheba son of Bicri.

2Sa. 20:14 Sheba passed through all the tribes of Israel to Abel Beth Maacah [Or Abel, even Beth Maacah; also in verse 15] and through the entire region of the Berites, who gathered together and followed him.

2Sa. 20:15 All the troops with Joab came and besieged Sheba in Abel Beth Maacah. They built a siege ramp up to the city, and it stood against the outer fortifications. While they were battering the wall to bring it down,

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2Sa. 20:16 a wise woman called from the city, "Listen! Listen! Tell Joab to come here so that I can speak to him."

2Sa. 20:17 He went towards her, and she asked, "Are you Joab?" "I am," he answered. She said, "Listen to what your servant has to say." "I'm listening," he said.

2Sa. 20:18 She continued, "Long ago they used to say, 'Get your answer at Abel,' and that settled it.

2Sa. 20:19 We are the peaceful and faithful in Israel. You are trying to destroy a city that is a mother in Israel. Why do you want to swallow up the LORD's inheritance?"

2Sa. 20:20 "Far be it from me!" Joab replied, "Far be it from me to swallow up or destroy!

2Sa. 20:21 That is not the case. A man named Sheba son of Bicri, from the hill country of Ephraim, has lifted up his hand against the king, against David. Hand over this one man, and I'll withdraw from the city." The woman said to Joab, "His head will be thrown to you from the wall."

2Sa. 20:22 Then the woman went to all the people with her wise advice, and they cut off the head of Sheba son of Bicri and threw it to Joab. So he sounded the trumpet, and his men dispersed from the city, each returning to his home. And Joab went back to the king in Jerusalem.

2Sa. 20:23 Joab was over Israel's entire army; Benaiah son of Jehoiada was over the Kerethites and Pelethites;

2Sa. 20:24 Adoniram [Some Septuagint manuscripts (see also 1 Kings 4:6 and 5:14); Hebrew Adoram] was in charge of forced labour; Jehoshaphat son of Ahilud was recorder;

2Sa. 20:25 Sheva was secretary; Zadok and Abiathar were priests;

2Sa. 20:26 and Ira the Jairite was David's priest.

Chapter 20 of the book of 2 Samuel continues with the story of a rebellion against David's reign. A man named Sheba, a Benjamite, leads a revolt against David, prompting the king to summon his army to take back control. As the troops gather, a woman from the city of Abel convinces Sheba's supporters to kill him and throw his head over the wall to David's army. The rebellion is thus quashed, and the king's power is reestablished.

The chapter also mentions some of David's officials, including Joab, Amasa, and Benaiah. Joab remains David's chief general, but Amasa is given a position of authority in the army. Benaiah is appointed as the commander of David's bodyguard. The events of this chapter demonstrate the challenges that come with maintaining power and the importance of loyalty and unity among those in positions of authority. The quick resolution of the rebellion also highlights David's strength as a leader and the effectiveness of his army.

Chapter 20 of the book of 2 Samuel continues the account of David's reign, focusing on a new rebellion led by a man named Sheba. Here are some important verses from this chapter:

1. "Now there happened to be there a worthless man, whose name was Sheba, the son of Bichri, a Benjaminite. And he blew the trumpet and said, 'We have no portion in David, and we have no inheritance in the son of Jesse; every man to his tents, O Israel!'" (2 Samuel 20:1) - This verse introduces Sheba and his rebellion, which was based on the claim that the people of Israel had no stake in David's rule. It highlights the ongoing political tensions that existed in Israel, even after the defeat of Absalom.
2. "Then Amasa went to summon Judah, but he delayed beyond the set time that had been appointed him. And David said to Abishai, 'Now Sheba the son of Bichri will do us more harm than Absalom. Take your lord's servants and pursue him, lest he get himself to fortified cities and escape from us.'" (2 Samuel 20:6-7) - This verse shows how David recognized the threat posed by Sheba and took action to stop him. It also reveals the continuing friction between Joab and Amasa, who had been appointed as commander of the army in Joab's place.
3. "Then the woman in her wisdom went to all the people. And they cut off the head of Sheba the son of Bichri and threw it out to Joab. So he blew the trumpet, and they dispersed from the city, every man to his home. And Joab returned to Jerusalem to the king." (2 Samuel 20:22) - This verse describes the role played by a wise woman from the city of Abel in bringing an end to the rebellion. Her actions demonstrate the importance of diplomacy and negotiation in resolving conflicts, as well as the potential for ordinary people to influence the course of history.

Overall, chapter 20 of 2 Samuel portrays the ongoing challenges faced by David as he sought to maintain his rule over Israel. It highlights the continued political and social divisions within the kingdom, as well as the need for effective leadership and strategy in responding to threats and rebellions.

In 2 Samuel Chapter 20, we witness another rebellion against David, led by Sheba. Here are some key reflections from the chapter:

Sheba's Rebellion: Sheba, a troublemaker from the tribe of Benjamin, leads a rebellion against David's rule, rallying the Israelites to abandon their allegiance to David. Sheba's rebellion highlights the ongoing challenges and unrest that David faces as king, reminding us of the complexities of leadership and the potential for dissent and division.

Joab's Loyalty and Strategy: Joab, David's commander, takes swift action to quell the rebellion. He pursues Sheba and besieges the city of Abel Beth Maacah, where Sheba has taken refuge. Joab's loyalty to David is evident in his determination to eliminate the threat to David's reign. His strategic thinking and military expertise serve as a reminder of the importance of decisive action in protecting and preserving leadership.

Wise Woman of Abel Beth Maacah: When Joab's forces are about to destroy the city of Abel Beth Maacah, a wise woman intervenes and negotiates with Joab. She persuades the people to take responsibility for Sheba's actions and promises to deliver Sheba to Joab. This wise woman demonstrates the power of diplomacy and negotiation in resolving conflicts, preventing unnecessary destruction and loss of life.

Sheba's Fate: The wise woman of Abel Beth Maacah fulfills her promise and delivers Sheba's severed head to Joab. Sheba's rebellion is swiftly extinguished, emphasizing the consequences of those who rise up against God's anointed king. It serves as a reminder of the potential outcomes of rebellion and the importance of loyalty to God's chosen leaders.

Reflection on Unity and Loyalty: Chapter 20 underscores the significance of unity and loyalty within a kingdom. David faces repeated challenges to his rule, and the actions of Joab and the wise woman of Abel Beth Maacah highlight the importance of remaining united and loyal to the established authority. It serves as a reminder of the potential consequences of division and the strength that comes from standing together.

Overall, 2 Samuel Chapter 20 offers reflections on Sheba's rebellion, Joab's loyalty and strategy, the wise woman of Abel Beth Maacah's diplomacy, the consequences of rebellion, and the importance of unity and loyalty. It serves as a reminder of the ongoing challenges faced by leaders, the need for decisive action, the power of diplomacy in conflict resolution, and the significance of remaining united in the face of opposition.

CHAPTER 21

2Sa. 21:1 During the reign of David, there was a famine for three successive years; so David sought the face of the LORD. The LORD said, "It is on account of Saul and his blood-stained house; it is because he put the Gibeonites to death."

2Sa. 21:2 The king summoned the Gibeonites and spoke to them. (Now the Gibeonites were not a part of Israel but were survivors of the Amorites; the Israelites had sworn to spare them, but Saul in his zeal for Israel and Judah had tried to annihilate them.)

2Sa. 21:3 David asked the Gibeonites, "What shall I do for you? How shall I make amends so that you will bless the LORD's inheritance?"

2Sa. 21:4 The Gibeonites answered him, "We have no right to demand silver or gold from Saul or his family, nor do we have the right to put anyone in Israel to death." "What do you want me to do for you?" David asked.

2Sa. 21:5 They answered the king, “As for the man who destroyed us and plotted against us so that we have been decimated and have no place anywhere in Israel,

2Sa. 21:6 let seven of his male descendants be given to us to be killed and exposed before the LORD at Gibeah of Saul — the LORD’s chosen one.” So the king said, “I will give them to you.”

2Sa. 21:7 The king spared Mephibosheth son of Jonathan, the son of Saul, because of the oath before the LORD between David and Jonathan son of Saul.

2Sa. 21:8 But the king took Armoni and Mephibosheth, the two sons of Aiah’s daughter Rizpah, whom she had borne to Saul, together with the five sons of Saul’s daughter Merab, [Two Hebrew manuscripts, some Septuagint manuscripts and Syriac (see also 1 Samuel 18:19); most Hebrew and Septuagint manuscripts Michal] whom she had borne to Adriel son of Barzillai the Meholathite.

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2Sa. 21:9 He handed them over to the Gibeonites, who killed and exposed them on a hill before the LORD. All seven of them fell together; they were put to death during the first days of harvest, just as the barley harvest was beginning.

2Sa. 21:10 Rizpah daughter of Aiah took sackcloth and spread it out for herself on a rock. From the beginning of the harvest till the rain poured down from the heavens on the bodies, she did not let the birds of the air touch them by day or the wild animals by night.

2Sa. 21:11 When David was told what Aiah’s daughter Rizpah, Saul’s concubine, had done,

2Sa. 21:12 he went and took the bones of Saul and his son Jonathan from the citizens of Jabesh Gilead. (They had taken them secretly from the public square at Beth Shan, where the Philistines had hung them after they struck Saul down on Gilboa.)

2Sa. 21:13 David brought the bones of Saul and his son Jonathan from there, and the bones of those who had been killed and exposed were gathered up.

2Sa. 21:14 They buried the bones of Saul and his son Jonathan in the tomb of Saul’s father Kish, at Zela in Benjamin, and did everything the king commanded. After that, God answered prayer on behalf of the land.

2Sa. 21:15 Once again there was a battle between the Philistines and Israel. David went down with his men to fight against the Philistines, and he became exhausted.

2Sa. 21:16 And Ishbi-Benob, one of the descendants of Rapha, whose bronze spearhead weighed three hundred shekels [That is,

about 7 1/2 pounds (about 3.5 kilograms)] and who was armed with a new sword, said he would kill David.

2Sa. 21:17 But Abishai son of Zeruiah came to David's rescue; he struck the Philistine down and killed him. Then David's men swore to him, saying, "Never again will you go out with us to battle, so that the lamp of Israel will not be extinguished."

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2Sa. 21:18 In the course of time, there was another battle with the Philistines, at Gob. At that time Sibbecai the Hushathite killed Saph, one of the descendants of Rapha.

2Sa. 21:19 In another battle with the Philistines at Gob, Elhanan son of Jaare-Oregim [Or son of Jair the weaver] the Bethlehemite killed Goliath [Hebrew and Septuagint; 1 Chron. 20:5 son of Jair killed Lahmi the brother of Goliath] the Gittite, who had a spear with a shaft like a weaver's rod.

2Sa. 21:20 In still another battle, which took place at Gath, there was a huge man with six fingers on each hand and six toes on each foot — twenty-four in all. He also was descended from Rapha.

2Sa. 21:21 When he taunted Israel, Jonathan son of Shimeah, David's brother, killed him.

2Sa. 21:22 These four were descendants of Rapha in Gath, and they fell at the hands of David and his men.

Chapter 21 of the book of 2 Samuel begins with a famine that lasted for three years during the reign of David. Upon seeking guidance from the Lord, David was told that the famine was a consequence of Saul's previous mistreatment of the Gibeonites. David then approached the Gibeonites and asked what could be done to make amends. They requested for seven of Saul's descendants to be handed over to them to be killed. David agreed to their request, sparing only one of Saul's grandsons, Mephibosheth, due to his previous promise to Jonathan. The Gibeonites then killed the seven descendants of Saul and hung their bodies on a hill. This act of retribution ended the famine. The chapter then recounts several battles fought by David against the Philistines, where his men were able to defeat four of their champions. The chapter ends with a brief mention of a battle against the Philistines where David was nearly killed, but was saved by one of his men.

Chapter 21 of the book of 2 Samuel is a collection of miscellaneous stories from the reign of David. Here are some important verses from this chapter:

1. "Now there was a famine in the days of David for three years, year after year. And David sought the face of the Lord. And the Lord said, 'There is bloodguilt on Saul and on his house, because he put the Gibeonites to death.'" (2 Samuel 21:1) - This verse begins with a famine that lasts for three years, which David believes is a punishment from God. He seeks the Lord's face and discovers that it is the result

of Saul's previous actions against the Gibeonites. This sets the stage for a dramatic confrontation between David and the Gibeonites.

2. "But the king spared Mephibosheth, the son of Saul's son Jonathan, because of the oath of the Lord that was between them, between David and Jonathan the son of Saul." (2 Samuel 21:7) - This verse shows the continued loyalty that David has towards Jonathan and his family, despite the enmity between him and Saul. It also highlights the importance of oaths and promises in the biblical tradition.
3. "And there was again war with the Philistines at Gob. Then Sibbecai the Hushathite struck down Saph, who was one of the descendants of the giants. And there was again war with the Philistines at Gob, and Elhanan the son of Jaare-oregim, the Bethlehemite, struck down Goliath the Gittite, the shaft of whose spear was like a weaver's beam." (2 Samuel 21:18-19) - This verse includes an account of two legendary battles between the Israelites and the Philistines, both of which involve the defeat of giants. It adds to the overall mythology surrounding David's reign and his military prowess.

Overall, chapter 21 of 2 Samuel is a collection of stories that offer additional insights into the reign of David, including the continued impact of Saul's legacy, the importance of oaths and promises, and the ongoing conflict with the Philistines.

In 2 Samuel Chapter 21, we encounter a series of events and conflicts that take place during David's reign. Here are some key reflections from the chapter:

Famine and Atonement: The chapter begins with a severe famine that lasts for three years. Through inquiring of the Lord, David discovers that the famine is a consequence of Saul's earlier mistreatment of the Gibeonites. David seeks to make amends by asking the Gibeonites how they can be appeased. This highlights the importance of acknowledging past wrongs and seeking reconciliation, even if they were committed by previous generations.

Justice and Retribution: The Gibeonites request seven of Saul's descendants to be handed over to them for execution as retribution for the mistreatment they suffered. David honors their request, delivering the sons of Rizpah and Michal to be put to death. This serves as a reminder of the principle of justice and the consequences that can result from past actions.

Rizpah's Lament: Rizpah, the mother of two of the condemned men, demonstrates her deep sorrow and grief by protecting the bodies of her sons from birds and wild animals. Her actions reveal the pain and anguish of losing loved ones and her desire for their dignity even in death. It serves as a poignant reminder of the enduring love of a mother and the human capacity for mourning.

Burial of Saul and Jonathan: After the execution of Saul's descendants, David retrieves the bones of Saul and Jonathan and gives them a proper burial in the family tomb. This act demonstrates David's respect and honor for his former king and his deep bond with Jonathan, emphasizing the enduring loyalty and love between friends.

Reflection on Atonement and Redemption: Chapter 21 offers reflections on the themes of atonement and redemption. It highlights the importance of making amends for past wrongs, seeking reconciliation, and recognizing the consequences of actions taken. It also emphasizes the power of grief and the need for dignity and respect in death.

Overall, 2 Samuel Chapter 21 offers reflections on the consequences of past actions, justice and retribution, the depths of grief and mourning, and the themes of atonement and redemption. It serves as a reminder of the importance of seeking reconciliation, honoring the deceased, and recognizing the long-lasting impact of historical events.

CHAPTER 22

2Sa. 22:1 David sang to the LORD the words of this song when the LORD delivered him from the hand of all his enemies and from the hand of Saul.

2Sa. 22:2 He said: “The LORD is my rock, my fortress and my deliverer;

2Sa. 22:3 my God is my rock, in whom I take refuge, my shield and the horn [Horn here symbolises strength.] of my salvation. He is my stronghold, my refuge and my saviour — from violent men you save me.

2Sa. 22:4 I call to the LORD, who is worthy of praise, and I am saved from my enemies.

2Sa. 22:5 “The waves of death swirled about me; the torrents of destruction overwhelmed me.

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2Sa. 22:6 The cords of the grave [Hebrew Sheol] coiled around me; the snares of death confronted me.

2Sa. 22:7 In my distress I called to the LORD; I called out to my God. From his temple he heard my voice; my cry came to his ears.

2Sa. 22:8 “The earth trembled and quaked, the foundations of the heavens [Hebrew; Vulgate and Syriac (see also Psalm 18:7) mountains] shook; they trembled because he was angry.

2Sa. 22:9 Smoke rose from his nostrils; consuming fire came from his mouth, burning coals blazed out of it.

2Sa. 22:10 He parted the heavens and came down; dark clouds were under his feet.

2Sa. 22:11 He mounted the cherubim and flew; he soared [Many Hebrew manuscripts (see also Psalm 18:10); most Hebrew manuscripts appeared] on the wings of the wind.

2Sa. 22:12 He made darkness his canopy around him — the dark [Septuagint and Vulgate (see also Psalm 18:11); Hebrew massed] rain clouds of the sky.

2Sa. 22:13 Out of the brightness of his presence bolts of lightning blazed forth.

2Sa. 22:14 The LORD thundered from heaven; the voice of the Most

High resounded.

2Sa. 22:15 He shot arrows and scattered the enemies, bolts of lightning and routed them.

2Sa. 22:16 The valleys of the sea were exposed and the foundations of the earth laid bare at the rebuke of the LORD, at the blast of breath from his nostrils.

2Sa. 22:17 “He reached down from on high and took hold of me; he drew me out of deep waters.

2Sa. 22:18 He rescued me from my powerful enemy, from my foes, who were too strong for me.

2Sa. 22:19 They confronted me in the day of my disaster, but the LORD was my support.

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2Sa. 22:20 He brought me out into a spacious place; he rescued me because he delighted in me.

2Sa. 22:21 “The LORD has dealt with me according to my righteousness; according to the cleanness of my hands he has rewarded me.

2Sa. 22:22 For I have kept the ways of the LORD; I have not done evil by turning from my God.

2Sa. 22:23 All his laws are before me; I have not turned away from his decrees.

2Sa. 22:24 I have been blameless before him and have kept myself from sin.

2Sa. 22:25 The LORD has rewarded me according to my righteousness, according to my cleanness [Hebrew; Septuagint and Vulgate (see also Psalm 18:24) to the cleanness of my hands] in his sight.

2Sa. 22:26 “To the faithful you show yourself faithful, to the blameless you show yourself blameless,

2Sa. 22:27 to the pure you show yourself pure, but to the crooked you show yourself shrewd.

2Sa. 22:28 You save the humble, but your eyes are on the haughty to bring them low.

2Sa. 22:29 You are my lamp, O LORD; the LORD turns my darkness into light.

2Sa. 22:30 With your help I can advance against a troop; [Or can run through a barricade] with my God I can scale a wall.

2Sa. 22:31 “As for God, his way is perfect; the word of the LORD is flawless. He is a shield for all who take refuge in him.

2Sa. 22:32 For who is God besides the LORD? And who is the Rock except our God?

2Sa. 22:33 It is God who arms me with strength [Dead Sea Scrolls, some Septuagint manuscripts, Vulgate and Syriac (see also

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Psalm 18:32); Masoretic Text who is my strong refuge] and

makes my way perfect.

2Sa. 22:34 He makes my feet like the feet of a deer; he enables me to stand on the heights.

2Sa. 22:35 He trains my hands for battle; my arms can bend a bow of bronze.

2Sa. 22:36 You give me your shield of victory; you stoop down to make me great.

2Sa. 22:37 You broaden the path beneath me, so that my ankles do not turn over.

2Sa. 22:38 "I pursued my enemies and crushed them; I did not turn back till they were destroyed.

2Sa. 22:39 I crushed them completely, and they could not rise; they fell beneath my feet.

2Sa. 22:40 You armed me with strength for battle; you made my adversaries bow at my feet.

2Sa. 22:41 You made my enemies turn their backs in flight, and I destroyed my foes.

2Sa. 22:42 They cried for help, but there was no-one to save them — to the LORD, but he did not answer.

2Sa. 22:43 I beat them as fine as the dust of the earth; I pounded and trampled them like mud in the streets.

2Sa. 22:44 "You have delivered me from the attacks of my people; you have preserved me as the head of nations. People I did not know are subject to me,

2Sa. 22:45 and foreigners come cringing to me; as soon as they hear me, they obey me.

2Sa. 22:46 They all lose heart; they come trembling [Some Septuagint manuscripts and Vulgate (see also Psalm 18:45); Masoretic Text they arm themselves.] from their strongholds.

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2Sa. 22:47 "The LORD lives! Praise be to my Rock! Exalted be God, the Rock, my Saviour!

2Sa. 22:48 He is the God who avenges me, who puts the nations under me,

2Sa. 22:49 who sets me free from my enemies. You exalted me above my foes; from violent men you rescued me.

2Sa. 22:50 Therefore I will praise you, O LORD, among the nations; I will sing praises to your name.

2Sa. 22:51 He gives his king great victories; he shows unfailing kindness to his anointed, to David and his descendants for ever."

summary of chapter 22 of the book of 2 Samuel:

Chapter 22 is a psalm of thanksgiving that David composed after the Lord delivered him from his enemies and from the hand of King Saul. In this psalm, David praises God for His faithfulness, His deliverance, and His protection. David acknowledges that God is his rock, his fortress, his deliverer, his shield, and his salvation. He recounts how God

answered his prayers when he was in distress, and how God came to his rescue and saved him from his enemies. David declares that God's way is perfect, and that His word is proven true. He praises God for His justice and His righteousness, and for His mercy and His kindness. David concludes the psalm by affirming his trust in God and his commitment to serving Him forever.

Chapter 22 of the book of 2 Samuel contains a poetic hymn of thanksgiving that David wrote to God after being delivered from his enemies. Here are some important verses from this chapter:

1. "The Lord is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold and my refuge, my savior; you save me from violence." (2 Samuel 22:2-3) - This verse opens the hymn of thanksgiving with a series of metaphors that David uses to describe God's protection and deliverance. It emphasizes the deep gratitude that David feels towards God for keeping him safe.
2. "In my distress I called upon the Lord; to my God I called. From his temple he heard my voice, and my cry came to his ears." (2 Samuel 22:7) - This verse highlights the personal relationship that David has with God, and how he turns to God in times of trouble. It also shows David's faith that God is listening and will answer his prayers.
3. "For you are my lamp, O Lord, and my God lightens my darkness. For by you I can run against a troop, and by my God I can leap over a wall." (2 Samuel 22:29-30) - This verse speaks to David's confidence in God's strength and protection. It shows how he believes that with God's help, he can overcome any obstacle or challenge.
4. "The Lord lives, and blessed be my rock, and exalted be my God, the rock of my salvation." (2 Samuel 22:47) - This verse serves as a concluding statement to the hymn, reiterating David's faith and gratitude towards God. It shows that David sees God as the source of his salvation and the one who deserves all praise and honor.

Overall, Chapter 22 of 2 Samuel is a beautiful and powerful hymn of thanksgiving that expresses David's deep faith in God and his gratitude for God's deliverance. It is a testament to the strength of David's relationship with God and his belief in God's power to protect and save.

In 2 Samuel Chapter 22, we encounter David's song of deliverance and praise to God. This chapter is often referred to as the "Song of David" or "David's Psalm of Thanksgiving." Here are some key reflections from the chapter:

David's Acknowledgment of God's Deliverance: The chapter begins with David proclaiming his love for the Lord and recognizing God as his rock, fortress, deliverer, and refuge. David acknowledges that God is his strength and source of salvation. This reflects David's deep faith and gratitude for God's continuous deliverance throughout his life.

God's Faithfulness and Power: David praises God for His faithfulness, righteousness, and mighty acts. He describes God's intervention in his life, such as delivering him from

enemies, protecting him from danger, and granting him victory in battles. David's song reflects his trust in God's power and his acknowledgment of God's unwavering faithfulness.

God's Response to the Upright: David acknowledges that God responds to the righteous and rewards their integrity. He declares that God's ways are perfect and that He is a shield to those who take refuge in Him. This highlights the importance of living a righteous life and seeking God's protection and guidance.

The Character of God: Throughout the chapter, David describes various attributes of God, such as His mercy, justice, and righteousness. He praises God for His purity and for His response to the humble and the afflicted. David's song emphasizes the character of God and serves as a reminder of His goodness and compassion.

Victory and Triumph: David's song portrays his experiences of victory and triumph over his enemies. He describes how God empowered him to overcome his adversaries and established him as the head of nations. This reflects David's recognition that his successes were ultimately attributed to God's favor and intervention.

Overall, 2 Samuel Chapter 22 offers reflections on David's acknowledgment of God's deliverance, God's faithfulness and power, the response of God to the upright, the character of God, and the experience of victory and triumph. It serves as a testament to David's faith and gratitude, highlighting the importance of trust in God's faithfulness and the recognition of His sovereign power.

CHAPTER 23

2Sa. 23:1 These are the last words of David: “The oracle of David son of Jesse, the oracle of the man exalted by the Most High, the man anointed by the God of Jacob, Israel’s singer of songs:
[Or Israel’s beloved singer]

2Sa. 23:2 “The Spirit of the LORD spoke through me; his word was on my tongue.

2Sa. 23:3 The God of Israel spoke, the Rock of Israel said to me:
‘When one rules over men in righteousness, when he rules in the fear of God,

2Sa. 23:4 he is like the light of morning at sunrise on a cloudless morning, like the brightness after rain that brings the grass from the earth.’

2Sa. 23:5 “Is not my house right with God? Has he not made with me an everlasting covenant, arranged and secured in every part? Will he not bring to fruition my salvation and grant me my every desire?

2Sa. 23:6 But evil men are all to be cast aside like thorns, which are not gathered with the hand.

2Sa. 23:7 Whoever touches thorns uses a tool of iron or the shaft of a spear; they are burned up where they lie.”

2Sa. 23:8 These are the names of David’s mighty men: Josheb Basshebeth, [Hebrew; some Septuagint manuscripts suggest

Ish-Bosheth, that is, Esh-Baal (see also 1 Chron. 11:11 Jashobeam).] a Tahkemonite, [Probably a variant of Hacmonite (see 1 Chron. 11:11)] was chief of the Three; he raised his spear against eight hundred men, whom he killed [Some Septuagint manuscripts (see also 1 Chron. 11:11); Hebrew and other Septuagint manuscripts Three; it was Adino the Eznite who killed eight hundred men] in one encounter.

2Sa. 23:9 Next to him was Eleazar son of Dodai the Ahohite. As one of the three mighty men, he was with David when they taunted the Philistines gathered at Pas Dammim [See 1 Chron. 11:13; Hebrew gathered there.] for battle. Then the men of Israel retreated,

2Sa. 23:10 but he stood his ground and struck down the Philistines till his hand grew tired and froze to the sword. The LORD brought about a great victory that day. The troops returned to Eleazar, but only to strip the dead.

2Sa. 23:11 Next to him was Shammah son of Agee the Hararite. When the Philistines banded together at a place where there was a field full of lentils, Israel’s troops fled from them.

2Sa. 23:12 But Shammah took his stand in the middle of the field. He defended it and struck the Philistines down, and the LORD brought about a great victory.

2Sa. 23:13 During harvest time, three of the thirty chief men came down to David at the cave of Adullam, while a band of Philistines was encamped in the Valley of Rephaim.

2Sa. 23:14 At that time David was in the stronghold, and the Philistine garrison was at Bethlehem.

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2Sa. 23:15 David longed for water and said, “Oh, that someone would get me a drink of water from the well near the gate of Bethlehem!”

2Sa. 23:16 So the three mighty men broke through the Philistine lines, drew water from the well near the gate of Bethlehem and carried it back to David. But he refused to drink it; instead, he poured it out before the LORD.

2Sa. 23:17 “Far be it from me, O LORD, to do this!” he said. “Is it not the blood of men who went at the risk of their lives?” And David would not drink it. Such were the exploits of the three mighty men.

2Sa. 23:18 Abishai the brother of Joab son of Zeruiah was chief of the Three. [Most Hebrew manuscripts (see also 1 Chron. 11:20);

two Hebrew manuscripts and Syriac Thirty] He raised his spear against three hundred men, whom he killed, and so he became as famous as the Three.

2Sa. 23:19 Was he not held in greater honour than the Three? He became their commander, even though he was not included among them.

2Sa. 23:20 Benaiah son of Jehoiada was a valiant fighter from Kabzeel, who performed great exploits. He struck down two of Moab's best men. He also went down into a pit on a snowy day and killed a lion.

2Sa. 23:21 And he struck down a huge Egyptian. Although the Egyptian had a spear in his hand, Benaiah went against him with a club. He snatched the spear from the Egyptian's hand and killed him with his own spear.

2Sa. 23:22 Such were the exploits of Benaiah son of Jehoiada; he too was as famous as the three mighty men.

2Sa. 23:23 He was held in greater honour than any of the Thirty, but he was not included among the Three. And David put him in charge of his bodyguard.

2Sa. 23:24 Among the Thirty were: Asahel the brother of Joab, Elhanan son of Dodo from Bethlehem,

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2Sa. 23:25 Shammah the Harodite, Elikah the Harodite,

2Sa. 23:26 Helez the Paltite, Ira son of Ikkesh from Tekoa,

2Sa. 23:27 Abiezer from Anathoth, Mebunnai [Hebrew; some Septuagint manuscripts (see also 1 Chron. 11:29) Sibbecai] the Hushathite,

2Sa. 23:28 Zalmon the Ahohite, Maharai the Netophathite,

2Sa. 23:29 Heled [Some Hebrew manuscripts and Vulgate (see also 1 Chron. 11:30); most Hebrew manuscripts Heleb] son of Baanah the Netophathite, Ithai son of Ribai from Gibeah in Benjamin,

2Sa. 23:30 Benaiah the Pirathonite, Hiddai [Hebrew; some Septuagint manuscripts (see also 1 Chron. 11:32) Hurai] from the ravines of Gaash,

2Sa. 23:31 Abi-Albon the Arbathite, Azmaveth the Barhumite,

2Sa. 23:32 Eliahba the Shaalbonite, the sons of Jashen, Jonathan

2Sa. 23:33 son of [Some Septuagint manuscripts (see also 1 Chron. 11:34); Hebrew does not have son of.] Shammah the

Hararite, Ahiam son of Sharar [Hebrew; some Septuagint manuscripts (see also 1 Chron. 11:35) Sacar] the Hararite,

2Sa. 23:34 Eliphelet son of Ahasbai the Maacathite, Eliam son of Ahithophel the Gilonite,

2Sa. 23:35 Hezro the Carmelite, Paarai the Arbite,

2Sa. 23:36 Igal son of Nathan from Zobah, the son of Hagri, [Some Septuagint manuscripts (see also 1 Chron. 11:38); Hebrew

Haggadi]

2Sa. 23:37 Zelek the Ammonite, Naharai the Beerothite, the armour bearer of Joab son of Zeruiah,

2Sa. 23:38 Ira the Ithrite, Gareb the Ithrite

2Sa. 23:39 and Uriah the Hittite. There were thirty-seven in all.

Chapter 23 contains David's last words, which are a poetic expression of his faith and gratitude to God. David reflects on God's faithfulness and protection throughout his life, despite his many failures and shortcomings. He describes God as his rock, his refuge, and his salvation, and acknowledges that all of his success and victories were only possible because of God's help.

David also acknowledges the role of his mighty men, the brave warriors who fought alongside him and helped to establish his kingdom. He praises their courage and loyalty, and recounts some of their greatest deeds.

The chapter ends with a list of David's elite warriors, known as the "Thirty," who were renowned for their bravery and skill in battle. The list includes Joab, Abishai, and other familiar names from earlier in the book.

Overall, Chapter 23 serves as a fitting conclusion to the story of David's reign, emphasizing his faith in God and the loyal support of his trusted warriors.

Chapter 23 of the book of 2 Samuel contains David's last words, a poetic reflection on his reign and the mighty men who served him. Here are some important verses from this chapter:

1. "The Spirit of the Lord speaks through me; his word is upon my tongue." (2 Samuel 23:2) - This verse sets the tone for the rest of the chapter, emphasizing David's belief that his words are inspired by God.
2. "When one rules justly over men, ruling in the fear of God, he dawns on them like the morning light, like the sun shining forth on a cloudless morning, like rain that makes grass to sprout from the earth." (2 Samuel 23:3-4) - This verse speaks to David's philosophy of leadership, emphasizing the importance of ruling justly and in the fear of God. It shows how he believes that a just ruler can bring blessings to his people.
3. "These are the names of the mighty men whom David had: Josheb-basshebeth a Tahchemonite; he was chief of the three. He wielded his spear against eight hundred whom he killed at one time." (2 Samuel 23:8) - This verse introduces the list of David's mighty men, warriors who were renowned for their bravery and skill in battle. It shows the kind of men that David surrounded himself with and relied upon for protection and support.
4. "But the king said to Joab and the commanders of the army, 'Why do you not number the people, for Israel mustered in order to fight against us?'" (2 Samuel 23:17) - This verse references an incident where David's pride led him to order a census of the people, an act that was seen as a sin against God. It shows how even a great leader like David was capable of making mistakes.
5. "These things did Benaiah the son of Jehoiada, and won a name beside the three mighty men. He was renowned among the thirty, but he did not attain to the three.

And David set him over his bodyguard." (2 Samuel 23:22-23) - This verse speaks to Benaiah's bravery and skill as a warrior, and how he was rewarded by David for his service. It shows the kind of men that David trusted to protect him. Overall, Chapter 23 of 2 Samuel is a reflection on David's reign and the men who served him. It shows David's philosophy of leadership and the kind of men he surrounded himself with, as well as his belief in God's inspiration and guidance. It is a fitting end to the story of David's life and reign.

In 2 Samuel Chapter 23, we encounter David's last words and a list of his mighty men. Here are some key reflections from the chapter:

David's Faithfulness and God's Covenant: The chapter begins with David's proclamation of faithfulness to God and his acknowledgment of God's everlasting covenant. David recognizes that God is the source of his strength and success, and he attributes his accomplishments to God's guidance and empowerment. This reflects David's deep trust in God's faithfulness and the importance of honoring the covenant relationship with Him.

The Mighty Men of David: The chapter provides a list of David's mighty men who were renowned for their courage and valor in battle. These warriors displayed unwavering loyalty to David, risking their lives for him and achieving remarkable feats of bravery. Their inclusion highlights the importance of courage, loyalty, and selflessness in serving a leader and accomplishing great tasks.

Examples of Heroic Deeds: Within the list of mighty men, the chapter recounts specific examples of their heroic deeds. These accounts serve as reminders of the remarkable acts of valor performed by these warriors, showcasing their unwavering commitment to David and their exceptional courage in the face of adversity. The inclusion of these stories emphasizes the significance of individual acts of bravery and the impact they can have in fulfilling a greater purpose.

God's Sovereignty in David's Rule: Throughout the chapter, David acknowledges God's role in his kingship and the establishment of his dynasty. He recognizes that his reign was part of God's plan and that God had granted him success and victory. This reflects David's understanding of God's sovereignty and his humility in recognizing that his accomplishments were ultimately a result of God's favor.

Reflection on Leadership: Chapter 23 offers reflections on the qualities of leadership, emphasizing the importance of faithfulness, trust in God's covenant, loyalty, courage, and selflessness. It highlights the significant role that leaders and their dedicated followers play in achieving success and fulfilling a greater purpose. The chapter serves as a reminder of the impact of leadership on the lives of those under their charge and the importance of honoring the covenant relationship with God in leadership.

Overall, 2 Samuel Chapter 23 offers reflections on David's faithfulness and God's covenant, the mighty men of David, examples of heroic deeds, God's sovereignty in David's rule, and reflections on leadership. It serves as a testament to the importance of

trust in God, the qualities of dedicated followership, and the impact of leadership in fulfilling God's purposes.

CHAPTER 24

2Sa. 24:1 Again the anger of the LORD burned against Israel, and he incited David against them, saying, "Go and take a census of Israel and Judah."

2Sa. 24:2 So the king said to Joab and the army commanders [Septuagint (see also verse 4 and 1 Chron. 21:2); Hebrew Joab the army commander] with him, "Go throughout the tribes of Israel from Dan to Beersheba and enrol the fighting men, so that I may know how many there are."

2Sa. 24:3 But Joab replied to the king, "May the LORD your God multiply the troops a hundred times over, and may the eyes of my lord the king see it. But why does my lord the king want to do such a thing?"

2Sa. 24:4 The king's word, however, overruled Joab and the army commanders; so they left the presence of the king to enrol the fighting men of Israel.

2Sa. 24:5 After crossing the Jordan, they camped near Aroer, south of the town in the gorge, and then went through Gad and on to Jazer.

2Sa. 24:6 They went to Gilead and the region of Tahtim Hodshi, and on to Dan Jaan and around towards Sidon.

2Sa. 24:7 Then they went towards the fortress of Tyre and all the towns of the Hivites and Canaanites. Finally, they went on to Beersheba in the Negev of Judah.

2Sa. 24:8 After they had gone through the entire land, they came back to Jerusalem at the end of nine months and twenty days.

2Sa. 24:9 Joab reported the number of the fighting men to the king: In Israel there were eight hundred thousand able-bodied men who could handle a sword, and in Judah five hundred thousand.

2Sa. 24:10 David was conscience-stricken after he had counted the fighting men, and he said to the LORD, "I have sinned
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greatly in what I have done. Now, O LORD, I beg you, take away the guilt of your servant. I have done a very foolish thing."

2Sa. 24:11 Before David got up the next morning, the word of the LORD had come to Gad the prophet, David's seer:

2Sa. 24:12 "Go and tell David, 'This is what the LORD says: I am giving you three options. Choose one of them for me to carry out against you.'"

2Sa. 24:13 So Gad went to David and said to him, "Shall there come

upon you three [Septuagint (see also 1 Chron. 21:12); Hebrew seven] years of famine in your land? Or three months of fleeing from your enemies while they pursue you? Or three days of plague in your land? Now then, think it over and decide how I should answer the one who sent me.”

2Sa. 24:14 David said to Gad, “I am in deep distress. Let us fall into the hands of the LORD, for his mercy is great; but do not let me fall into the hands of men.”

2Sa. 24:15 So the LORD sent a plague on Israel from that morning until the end of the time designated, and seventy thousand of the people from Dan to Beersheba died.

2Sa. 24:16 When the angel stretched out his hand to destroy Jerusalem, the LORD was grieved because of the calamity and said to the angel who was afflicting the people, “Enough! Withdraw your hand.” The angel of the LORD was then at the threshing-floor of Araunah the Jebusite.

2Sa. 24:17 When David saw the angel who was striking down the people, he said to the LORD, “I am the one who has sinned and done wrong. These are but sheep. What have they done? Let your hand fall upon me and my family.”

2Sa. 24:18 On that day Gad went to David and said to him, “Go up and build an altar to the LORD on the threshing-floor of Araunah the Jebusite.”

2Sa. 24:19 So David went up, as the LORD had commanded through Gad.

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2Sa. 24:20 When Araunah looked and saw the king and his men coming towards him, he went out and bowed down before the king with his face to the ground.

2Sa. 24:21 Araunah said, “Why has my lord the king come to his servant?” “To buy your threshing-floor,” David answered, “so that I can build an altar to the LORD, that the plague on the people may be stopped.”

2Sa. 24:22 Araunah said to David, “Let my lord the king take whatever pleases him and offer it up. Here are oxen for the burnt offering, and here are threshing-sledges and ox yokes for the wood.

2Sa. 24:23 king, Araunah gives all this to the king.” Araunah also said to him, “May the LORD your God accept you.”

2Sa. 24:24 But the king replied to Araunah, “No, I insist on paying you for it. I will not sacrifice to the LORD my God burnt offerings that cost me nothing.” So David bought the threshing-floor and the oxen and paid fifty shekels [That is, about 1 1/4 pounds (about 0.6 kilogram)] of silver for them.

2Sa. 24:25 David built an altar to the LORD there and sacrificed burnt offerings and fellowship offerings. [Traditionally peace

offerings] Then the LORD answered prayer on behalf of the land, and the plague on Israel was stopped

Chapter 24 of 2 Samuel begins with a statement that God was once again angry with the Israelites. David, the king of Israel, was tempted by Satan to take a census of the people, which was considered a great sin. Despite the objections of Joab, David's military commander, David ordered the census to be taken, and the results revealed that there were 800,000 fighting men in Israel and 500,000 in Judah.

After realizing his mistake, David confessed his sin to God and offered a sacrifice to atone for it. God then sent the prophet Gad to David, offering him a choice of three punishments for his sin. David chose to fall into the hands of God rather than into the hands of men, and God sent a plague upon Israel that killed 70,000 people.

David, realizing the severity of his sin, begged God to spare his people and offered another sacrifice. God listened to his prayer and stopped the plague. David then purchased a plot of land and built an altar there, which became the site of the future Temple in Jerusalem.

The chapter concludes with a note that David ruled over Israel for 40 years, seven of which were in Hebron and 33 in Jerusalem.

Chapter 24 of the book of 2 Samuel ; can you give me the important verses

Sure, here are some important verses from Chapter 24 of the book of 2 Samuel:

1. "Again the anger of the Lord burned against Israel, and he incited David against them, saying, 'Go and take a census of Israel and Judah.'" (2 Samuel 24:1) - This verse sets up the events of the chapter, where David's pride leads him to order a census of the people, despite the objections of his advisors.
2. "But Joab replied to the king, 'May the Lord your God multiply the troops a hundred times over, and may the eyes of my lord the king see it. But why does my lord the king want to do such a thing?'" (2 Samuel 24:3) - Joab, one of David's advisors, questions the wisdom of taking a census and warns of potential consequences.
3. "David was conscience-stricken after he had counted the fighting men, and he said to the Lord, 'I have sinned greatly in what I have done. Now, Lord, I beg you, take away the guilt of your servant. I have done a very foolish thing.'" (2 Samuel 24:10) - After the census is taken and David realizes the error of his ways, he confesses his sin to the Lord and asks for forgiveness.
4. "Then David said to Gad, 'I am in deep distress. Let us fall into the hands of the Lord, for his mercy is great; but do not let me fall into human hands.'" (2 Samuel 24:14) - As punishment for his sin, David is given a choice between three years of famine, three months of fleeing from his enemies, or three days of plague. He chooses the latter, trusting in the mercy of the Lord over the wrath of his enemies.
5. "On that day Gad went to David and said to him, 'Go up and build an altar to the Lord on the threshing floor of Araunah the Jebusite.'" (2 Samuel 24:18) - To end the plague, David is instructed to build an altar to the Lord. He purchases a threshing floor from Araunah and builds the altar, which becomes the site of the future Temple in Jerusalem.

These verses illustrate David's fallibility and pride, as well as his eventual repentance and reliance on the mercy of the Lord. They also provide important context for the establishment of the Temple in Jerusalem, which would become the center of Israelite worship.

In 2 Samuel Chapter 24, we encounter David's decision to conduct a census of the people of Israel, which ultimately leads to disastrous consequences. Here are some key reflections from the chapter:

David's Pride and the Consequences of His Actions: David's decision to conduct a census reflects his pride and desire to measure the strength and size of his kingdom. This act displeases God, as it demonstrates a lack of trust in God's provision and a reliance on human strength. The chapter serves as a reminder of the potential consequences that can arise when pride and self-reliance overshadow a humble dependence on God.

The Wrath of God: God's anger is aroused by David's census, and He sends the prophet Gad to deliver a message of judgment. David is given three options for punishment: three years of famine, three months of fleeing from his enemies, or three days of a plague. David chooses the latter, acknowledging God's mercy and recognizing that it is better to fall into the hands of God than into the hands of men.

The Devastating Plague: As a result of David's choice, a severe plague strikes Israel, causing widespread death and suffering. The chapter vividly describes the devastation and anguish experienced by the people. This serves as a reminder of the consequences of sin and the far-reaching impact it can have on a community.

David's Repentance and Intercession: When David sees the devastation caused by the plague, he immediately repents and acknowledges his sin before God. He offers a sacrifice at the threshing floor of Araunah, seeking God's mercy and interceding on behalf of the people. David's response demonstrates the importance of genuine repentance and seeking reconciliation with God in times of crisis.

God's Mercy and David's Redemption: In response to David's repentance and intercession, God shows mercy and commands the plague to be stopped. This serves as a reminder of God's willingness to forgive and restore when genuine repentance is present. It highlights the importance of humility, repentance, and seeking God's mercy in times of judgment.

Overall, 2 Samuel Chapter 24 offers reflections on the consequences of pride and self-reliance, the wrath of God, the devastating impact of sin, the importance of repentance and intercession, and God's mercy and redemption. It serves as a reminder of the need for humility, dependence on God, and genuine repentance in our relationship with Hi

Here are some of the most difficult questions from the book of 2 Samuel:

1. Why did God punish Israel with a three-year famine during David's reign, and what was the significance of the famine ending after David executed Saul's descendants? (2 Samuel 21)
2. Was David's adultery with Bathsheba and murder of her husband Uriah justified by God's forgiveness and blessing of their marriage, or was it a sin with lasting consequences? (2 Samuel 11-12)
3. What was the nature of David's relationship with his best friend Jonathan, and was it more than a close platonic friendship? (2 Samuel 1, 9, 18)
4. Why did God allow David to suffer the rebellion and betrayal of his son Absalom, and how did David's actions in response to the rebellion affect the outcome? (2 Samuel 15-20)
5. What was the significance of David's purchase of the threshing floor of Araunah to build an altar, and why did God accept David's sacrifice there? (2 Samuel 24)

These questions have been the subject of much theological debate and interpretation throughout history, and there may not be clear-cut answers to all of them.