

Hello everyone,

PERCENT OF BIBLE COMPLETED: 26.8%

Weekly Readings will cover: 1 Samuel 30 – 2 Samuel 5, 1 Chronicles 3:1-4, 1 Chronicles 9:40-44, 1 Chronicles 10, 1 Chronicles 11:1-19, 1 Chronicles 12:23-40, 1 Chronicles 14:1-17, 2 Samuel 23:8-17

Sunday: 1 Samuel 30

Monday: 1 Samuel 31, 1 Chronicles 10, 1 Chronicles 9:40-44 & 2 Samuel 4:4

Tuesday: 2 Samuel 1

Wednesday: 2 Samuel 2

Thursday: 2 Samuel 3 & 1 Chronicles 3:1-4

Friday: 2 Samuel 4

Saturday: 2 Samuel 5, 1 Chronicles 11:1-19, 1 Chronicles 12:23-40, 1 Chronicles 14:1-17 & 2 Samuel 23:8-17

Current # of email addresses in the group: 604

We each have a lot to be thankful for. In regards to this Bible study, I'm thankful for each of you who are dedicated to studying and learning what God's Word really says and desiring to study this Word in-depth. I'm thankful for God's Word which shows us the way to live and how to treat each other. I'm thankful we live in an age of Biblical resources where we can study multiple translations, access Hebrew and Greek words at a "click" and have multiple commentaries that allow us to quickly read a range of thoughts and opinions on any given verse. I'm deeply thankful to the Great God for these blessings and to all of you for joining me on this Biblical journey.

I hope each of you had a great study week. This week we will finish our 10th book (1 Samuel).

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3-YEAR CHRONOLOGICAL STUDY: Week 46

Read the following passages & the Daily Deep Dive on the daily reading.

Day 295 - SUNDAY: November 26th

1 Samuel 30

Daily Deep Dive:

The UCG reading program states: "Having left the gathering of Philistine forces at Aphek, David and his troops march the 50 miles back south to

Ziklag—about a two-day march, and they arrive the third day (verse 1). Upon returning, they find that the city has been invaded by the Amalekites. Why God has allowed this to happen is not revealed. Perhaps it is to bring further destruction upon the Amalekites. Perhaps it is to keep David from returning north to aid the Israelites against the Philistines. Whatever the case, God does allow it to happen and once again shows His mercy and power to David. Here's what we do know: 1) Instead of acting out of vengeance and anger, David appeals to God for an answer. 2) God delivers *everything* back to David—plus enough spoils to share with more than a dozen cities that David has frequented. 3) David's mercy is also evident as the spoils are shared with the men who were willing but not able to continue the journey to fight the Amalekites, to the dismay of others referred to as "wicked men" or, literally, "men of Belial."

Don't forget, when David was anointed to be the next king of Israel by Samuel, the Spirit of God came on him "from that day forward" (1 Samuel 16:13). As long as David stays close to God and appeals to Him, the fruit of that Spirit is evident. But there are also times, as with all of us, when David uses his own carnal reasoning (compare Romans 8:7). And as is also the case with all of us, he and many others suffer pain and futility due to such reasoning and the wrong actions that flow from it.

Through the ups and downs, good and evil, blessing and curses that we read of David, we can conclude David's ultimate destiny, *not* by *our* reasoning alone but through the inspired Word of God. It reveals that after the return of Jesus Christ to the earth, the people of Israel will once again be united as *one* nation, and David will be their king (Ezekiel 37:22-24)." [END]

Verse 6 – These men were in grief and at that time they may have spoken things they didn't really mean. It's important to give people the

time to work through their emotions when grieving. Here we see these men in such deep grief that they are trying to figure out who to blame, where to place their anger, their sadness, etc...

Verses 24 – 31: David was a natural leader. He knew how to inspire others to follow and how to be generous with what God had been generous to him with. Imagine the loyalty and the goodwill that David would have in these places where he sent gifts.

Day 296 - MONDAY: November 27th

1 Samuel 31 & 1 Chronicles 10, 1 Chronicles 9:40-44 & 2 Samuel 4:4

Daily Deep Dive:

The UCG reading program states: “In 1 Samuel 31 and 1 Chronicles 10, we arrive at the very sad conclusion to Saul's reign as king over Israel. Severely wounded, he commits suicide. Yet not only Saul, but also three of his sons, including David's close friend Jonathan, die in this battle. Afterward, in a particularly heinous incident, the Philistines cut off Saul's head and put it on display in the temple of Dagon while his body and those of his sons are fastened to the wall of Beth Shan, at the junction of the Jezreel and Jordan valleys, to advertise their victory.

In a daring move, the men of Jabesh Gilead swoop in under cover of darkness and recover the bodies of Saul and his sons. In our highlights on 1 Samuel 11, we mentioned that Saul may have had ancestral roots in Jabesh Gilead in relation to Judges 21. Furthermore, this was the city that had been rescued from the Ammonites by Saul in his first act as king, and the Jabesh Gileadites apparently had a very fond remembrance and debt of gratitude to him, which they repaid in their recovery and burial of his and his sons' bones and a week of fasting. The bodies they burned—quite unusual among the ancient Israelites and perhaps done because these bodies had been mutilated by the Philistines. Years later, David will have the bones of Saul and Jonathan

exhumed and reburied in Benjamin, in the tomb of Saul's father Kish (2 Samuel 21:11-14).

The account in 1 Chronicles 10 describes the reason for the death of Saul: "So Saul died for his unfaithfulness [or 'transgressions' KJV] which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance. But he did not inquire of the LORD; therefore He killed him [by the circumstances He directed], and turned the kingdom over to David the son of Jesse" (verses 13-14).

One may ask, Did not David also commit transgressions before God?

Yes, *all* have sinned and fallen short of God's glory (Romans 3:23). The *difference* is in the *heart*. When David sins, he has a pattern—a habit—of acknowledging his sins before God and repenting. By contrast, Saul took no responsibility for his actions, seeking to deny his sins or reverse their consequences instead of repenting of them. Moreover, Saul's habit was that of continually *seeking his own will*. Remember that when Saul did not follow God's instruction, Samuel said, "But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart [David], and the LORD has commanded him to be commander over His people, *because you have not kept what the LORD commanded you*" (1 Samuel 13:14).

As for Jonathan's death, we don't know why God allowed it. Perhaps his presence would not have fit into God's continuing plan for David's life. In the same way, we might wonder why God allowed Herod to put James the brother of John to death early in the New Testament era, while Peter was miraculously *delivered* from Herod. God has not revealed His reasons, but we can always be confident that His decisions are for the ultimate good of His servants (see Romans 8:28)." [END]

31:6

Verse 6 – In Acts 13:21 we are told that Saul reigned a total of 40 years. Josephus records that 18 years were during the time of Samuel and 22 years after Samuel had died.

Verse 13 – Notice here that it says they fasted “days”. The John Gill commentary states: “not that they ate and drank nothing all that time, but they fasted every day till evening, as the Jews used to do;” In Matthew 4:2, it is recorded that Jesus Christ miraculously fasted 40 days and forty nights (specifying both day and night were included in His fasting).

Read: 1 Chronicles 10, 1 Chronicles 9:40-44 & 2 Samuel 4:4

Note that Jonathan’s son Merib-Baal is the same as Mephibosheth, who became lame at 5 years old.

Day 297 - TUESDAY: November 28th

2 Samuel 1

Daily Deep Dive:

The UCG reading program states: “The book of 2 Samuel spans the 40-year reign of King David, which begins as the book opens.

An Amalekite delivers the shocking news of Saul and Jonathan's death, even reporting that he was the one who had killed Saul at Saul's request. Yet "the Amalekite's report of Saul's death is different from the account in 1 Samuel 31:4, which states that Saul died by falling on his own sword. It appears that the Amalekite's story is a fabrication. Perhaps he sought recognition or reward from David by claiming to have slain Saul" (*Nelson Study Bible*, note on 1:6-10; compare 2 Samuel 4:10). But having just had a run-in with a band of Amalekites (1 Samuel 30), and aware of God's judgment on them (Deuteronomy 25:19), David was in no mood to consider the merits of the story and whether or not

some sort of mercy killing had been in order. The Amalekite is thus rewarded with execution—on the basis of his own testimony.

Furthermore, "David's execution of the Amalekite was a strong statement to those under his command that he had no part in Saul's death and did not reward it in any way. Thus he exemplified respect for authority and distanced himself from the charge of being a usurper" (note on 2 Samuel 1:15).

After being chased and persecuted by Saul for so long, we read that David's reaction to Saul's death is not that of a carnal-minded human being. It is rather the reaction of one who lives according to the Spirit of God. Jesus Christ Himself taught this attitude, as revealed in Matthew 5:44: "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you." The type of eulogy given in this chapter is just another testimony of David's respect, mercy, love and compassion for Saul and his sons.

David's greatest mourning is, of course, for his best friend Jonathan. Recall how Jonathan deeply loved David, and David evidently loved Jonathan nearly as much in return: "The soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul" (1 Samuel 18:1; see also 18:3; 20:17; 19:1).

Sad to say, there are those who have perversely twisted Jonathan's love for David expressed in 2 Samuel 1:26—'surpassing the love of women"—to be what God would consider an abomination. But let's look at the facts:

David's sexual interest was toward women, as evidenced by his many wives and concubines—and his sin of adultery with Bathsheba. And

Jonathan evidently married because he had at least one child—Mephibosheth (see 2 Samuel 4:4).

God had specific instructions regarding sexual relationships. "You shall not lie with a male as with a woman. It is an abomination" (Leviticus 18:22). "If a man lies with a male as he lies with a woman, both of them have committed an abomination: *they shall surely be put to death*. Their blood shall be upon them" (20:13).

Immediately before in 2 Samuel 1:26, the very same verse in question, David focuses on Jonathan being like a *brother* to him—and yet, *more* than a brother. David's son, Solomon, used this proverb to denote a close relationship, saying, "There is a friend who sticks closer than a brother" (Proverbs 18:24). What David and Jonathan shared was deep and true friendship—and perhaps even spiritual fellowship if Jonathan had God's Spirit." [END]

Verse 17 – The two different Hebrew words translated “lament” and “lamentation” each can involve “striking a musical note” as well as “wailing & mourning”. Most other translations record in verse 17 that David composed a funeral song for Saul and Jonathan. We will see in the following verses the likely song that David composed and wanted taught to the children of Judah.

Day 298 - WEDNESDAY: November 29th

2 Samuel 2

Daily Deep Dive:

The UCG reading program states: “In chapter 2, David's decade or more on the run is finally over. It is time for him to begin his succession to the throne. But instead of presumptuously *taking* the responsibility, David *first* asks *God* where he should go from Ziklag. (Ziklag was clearly not a place from which to rule, located as it was in the remote southern area of Judah.) After moving to Hebron, David is ceremonially anointed

king of Judah, even though he was already officially anointed king over *all* of Israel by Samuel years earlier (1 Samuel 16:13).

But division ensues as Abner, Saul's uncle and captain over Saul's troops, presumptuously appoints Saul's son Ishbosheth as king over Israel. So there are now, for the first time, two kingdoms in the land— Israel (led by the tribe of Benjamin) and Judah (by itself). There may have been several reasons for Abner's actions: 1) To keep the crown in the family. 2) An attempt to hold onto power, as Abner has great influence in the affairs of state. 3) Remember that David rebuked and embarrassed Abner after sneaking into Saul's camp.

In a confrontation between Abner and Joab (captain of David's troops), what begins as a contest of strength between 12 young men from each side turns into a bloodbath. Abner, under Ishbosheth, loses 360 men, mostly of the tribe of Benjamin. David, however, loses only 20 men, including Asahel, Joab's brother. It should be noted that the brothers Joab, Abishai and Asahel were David's nephews, all sons of his sister Zeruiah (2 Samuel 2:18; 1 Chronicles 2:13-16).

For years the tribes of Israel remained engaged in civil war, during which time the "house of David" grew stronger and the "house of Saul" grew weaker." [END]

Verse 16 – What a senseless waste of life.

Verse 23 – Likely at the speed that Asahel was pursuing/running that his own force would easily carry him through the blunt end of the spear with very little force from Abner.

Verse 27 – Adam Clarke's commentary states: "The meaning of this verse appears to be this: If Abner had not provoked the battle, (see 2Sa 2:14), Joab would not have attacked the Israelites that day; as his

orders were probably to act on the defensive. Therefore the blame fell upon Israel.”

Verse 28 – This is the “shofar” trumpet in Hebrew (versus the silver trumpet).

Day 299 - THURSDAY: November 30th

2 Samuel 3 & 1 Chronicles 3:1-4

Daily Deep Dive:

The UCG reading program states: “Clearly one of David's weaknesses is his passion for women. And in the ancient Middle East, kings were often judged by the size of their harems. The larger the harem, the more powerful the king was considered to be. But Israel was supposed to be different. One of God's instructions for Israel's king was written in Deuteronomy 17:17: *“Neither shall he multiply wives for himself, lest his heart turn away.”* Sadly, David succumbed to this temptation, which would cause hardship in his family and his own life and set a terrible example for his son Solomon. Listed here are David's wives and the sons he fathered by them while he lived and reigned in Hebron:

Ahinoam (Jezreelitess)	<i>bore:</i>	Amnon	(Amnon later killed by his half-brother Absalom)
Abigail		Chileab (Daniel)	
Maaca (Geshurite)		Absalom	(who later betrayed David and was killed by Joab)
Haggith		Adonijah	(later executed by Solomon for betrayal)
Abatal		Shephatiah	

Eglah		Ithream	
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That's at least six children by six different women in seven years—not a very good way to start a family. And his former wife Michal is about to be thrown into this mix. What a terrible mess!

After a power struggle between Ishbosheth and Abner over one of Saul's concubines, Abner, probably seeing the handwriting on the wall, is now ready to pledge his loyalty to David. David tests that loyalty by demanding that his first wife, Michal, be returned to him. Ishbosheth (who fears Abner, 2 Samuel 3:11) carries out the demand. Though David seems satisfied with Abner's pledge of support, it is not so with Joab, who will not forget that his brother died by Abner's hand.

Joab seeks revenge for his brother Asahel's death by murdering Abner. Yet it's not a tit for tat. For while Abner killed Joab's brother during the course of battle and in self-defense—after repeatedly warning Asahel to call off his pursuit and even offering him the opportunity to fully arm himself for a fair fight (2 Samuel 2:18-23)—Joab kills Abner in a deceitful plot. Under false pretenses, Joab stabs him in the stomach—where Asahel was pierced by Abner's spear. Moreover, this treacherous act occurs at Hebron, a city of refuge, wherein an avenger of blood is not permitted to kill a murderer without a trial (Numbers 35:22-25). However, it may be that the act actually occurs in a suburb just outside the Levitical city itself (compare Joshua 21:11-12; 2 Samuel 2:3).

Wisely, David makes it a point to let the Israelites know that it was not *his* intention to kill Abner. These are already very delicate times, as David and Abner had just begun an important peace process in the unification of all of Israel. So it is no wonder that David speaks so strongly against his nephew Joab, pronouncing a curse on him and his

descendants. David declares a fast and personally follows Abner's coffin to the gravesite in an outward show of honor and respect. He refers to Abner as "a prince and a great man." David's skills in statesmanship prove successful in gaining the hearts of the people." [END]

Verse 15 – Saul had given Michal to Paltiel (aka Palti) in 1 Samuel 25:44.

Verse 16 – What a sad thing, for a king to be able to separate a wife from a husband at a command. Yet, it's also sad because it never should have happened in the first place as she was betrothed to David.

Verse 30 – John Gill's commentary states: "For though it was only Joab that gave him the thrust of which he died, Abishai was in the secret, and was consenting and advising to his death, and so an accessory to it; and might be present, ready to assist in it, if occasion required; and so Josephus expressly says, that Abishai his brother was with him when he drew his sword, and smote him:" [END]

Verse 39 – John Gill's commentary states: "his sister's sons, Joab and Abishai, they were a check upon him; he could not do what he would, their influence was so great, both in the court and in the camp; the one was general of the army, and the other a considerable officer in it, and both variant men, and very respectable among the people, for their achievements in war, and the success they had; so that they were very much out of the reach of David to bring them to justice, without shaking his kingdom; and therefore in point of prudence he thought it best to connive at this fact until he was more established in the kingdom. Whatever may be said for this conduct, it is certain he was too dilatory, and which did not sit easy upon his mind, and therefore gave it in charge to Solomon before his death not to suffer Joab to go to his grave in peace, 1Ki 2:5. Some take these words, "weak" and "hard", in a different sense, that David was weak or "tender" (x), as it may be rendered, tenderhearted, of a merciful disposition, and therefore

spared Abner when he was in his hands, though he had done him so much harm, who was the Lord's anointed; but these men, his sister's sons, were of cruel tempers, more unmerciful than he, and therefore slew him; but the first sense seems best:" [END]

Read: 1 Chronicles 3:1-4

Day 300 - FRIDAY: December 1st

2 Samuel 4

Daily Deep Dive:

The UCG reading program states: "In 2 Samuel 4, we learn of a son of Saul's son Jonathan, Mephibosheth, who was five years old at the time of Israel's defeat by the Philistines. It was characteristic for the victor of a battle to wipe out the entire family of a defeated king, especially the sons, thus preventing any succession to the throne and any eventual revenge. So, after hearing the news of Saul's defeat and death, Mephibosheth's nurse picked him up and fled for their lives. In the course of her escape, she evidently stumbled, dropping the young child and causing a serious enough injury (possibly spinal) that he became paralyzed in the legs and was unable to walk.

Saul's kingdom, under Ishbosheth, continues to grow weaker. So now we find another assassination plot under way. This time it is Ishbosheth who becomes the victim of those of his own Benjamite tribe. For the second time we find David's "reward" for those who feel they are doing him a favor. Once again we see David's valiant intention of allowing God to be the one to take action. After all of the battles David has fought, he feels it to be thoroughly dishonorable to murder someone in this way. As he lamented concerning Abner: "Should Abner die as a fool dies? Your hands were not bound nor your feet put into fetters; as a man falls before wicked men, so you fell" (2 Samuel 3:33-34).

Ishbosheth meets the same fate, but there is no rejoicing from David over this heinous crime. Actually, David fulfills the requirement of the law in this matter as found in Exodus 21:14: "But if a man acts with premeditation against his neighbor, to kill him by treachery, you shall take him from My altar [showing no mercy in such a case], that he may die." Once again, David makes it publicly known that he did not support this assassination. The executed men are hung in a public place with their hands and feet cut off, for all to see.

One may ask why this same sentence was not carried out upon Joab. He had the excuse that he was acting as a kinsman avenger of blood (2 Samuel 3:27; compare Numbers 35:16-21). Although there evidently were problems with the reason for which, and the manner in which, Joab carried out his vengeance, perhaps it was too difficult to prove that his actions were not justifiable. Moreover, it should not be forgotten that Joab was a member of David's family. Still, it is interesting that many years later, this matter with Abner is a factor in David ordering his son Solomon to execute Joab once David is dead (1 Kings 2:1-6)." [END]

Verse 1 – By “Saul’s son” is meant “Ishbosheth”.

Day 301 - SATURDAY: December 2nd

2 Samuel 5, 1 Chronicles 11:1-19, 1 Chronicles 12:23-40, 1 Chronicles 14:1-17 & 2 Samuel 23:8-17

Daily Deep Dive:

The UCG reading program states: “After years of civil unrest, all of Israel is finally ready to accept David as king. As all of the tribes agree: "We are your bone and your flesh." This basically means, "We are your relatives." Centuries earlier, Laban said the same thing to his nephew Jacob (Genesis 29:14) and Gideon's son Abimelech said it to his mother's family (Judges 9:1-2). But, if people would really think about it, that goes beyond our immediate next of kin—or, at least, it should.

No matter what color or nationality, we are all human beings, created in the image of God (Genesis 1:26-27). No matter what race we belong to today, our roots all trace back to Noah, and back to our ancestral parents, Adam and Eve ("the mother of all living," 3:20). Indeed, God "has made from one blood every nation of men to dwell on all the face of the earth" (Acts 17:26). Thus, we are all blood relatives. We are all one family. But men have always found reasons to fight each other, whether geographically, economically or racially motivated. From the beginning, man has always found reasons, however unjustified, to kill his brother (compare Genesis 4:1-15).

Back to the story of David's kingdom, the Israelites are now ready for unity and peace among each other after years of killing.

From the account in 1 Chronicles 12, we can see the numbers of troops from each tribe who come to Hebron to declare loyalty to David. Commentaries disagree on whether the actual troops assembled or only their commanders. If the troops actually presented themselves, their numbers approached 350,000! Regardless of whether the full battle-hardened army amassed before David, their unanimous support for David's kingship is dramatically conveyed. After years of strife, troops that were fighting and killing each other are now celebrating this momentous event with food and drink being brought in by the neighboring tribes. For a time, there is truly joy in Israel! David reigned for 7 1/2 years from Hebron as king over Judah. It is now time to reign for the next 33 years from the city of peace, Jerusalem.

Interestingly, it should be remembered that Israel was actually divided into two kingdoms—Israel and Judah—when Ishbosheth was proclaimed king over Israel and David was made king of Judah. But a distinction between Israel and Judah existed even in Saul's day (compare 1 Samuel 11:8; 1 Samuel 17:52; 1 Samuel 18:16). Perhaps it goes all the way back to the initial conquest of the land under Joshua,

when the south went to Judah and the lands of the northern conquest went to the other tribes. Following Ishbosheth, even when David replaces him as king of Israel, there are still two distinct kingdoms—albeit with both under the same king. David is now king of Israel *and* king of Judah, a distinction maintained during his reign. Indeed, much later in David's reign, we find a military census reporting, "Then Joab gave the sum of the number of the people to the king. There were in *Israel* eight hundred thousand men who drew the sword, and the men of *Judah* were five hundred thousand men" (2 Samuel 24:9). The creation of this United Monarchy is very similar to what happened in Britain. When King James VI of Scotland became King James I of England, he was still king of Scotland. Indeed, he became King James I of the United Kingdom of Great Britain. Israel's two kingdoms under one ruler will continue through Solomon's reign, with Judah and Israel still being mentioned under him as distinct nations (1 Kings 4:20, 25).

The Divided Monarchy will reemerge when Israel proclaims a non-Davidic ruler after Solomon's death. Judah will continue to be ruled by the line of David. Ironically, though, the tribe of Benjamin, instead of leading the Kingdom of Israel as in the days of Ishbosheth, will, in the later split, become part of the Kingdom of Judah. (We will explore this in more detail when we come to it in our reading.)

At the time of David's siege, Jerusalem is called Jebus, which, interestingly, means "Trodden Underfoot" (*New Open Bible*, Topical Index, Thomas Nelson Publishers, 1990). Upon Israel's entrance into the Promised Land, it was allotted to the tribes of Judah and Benjamin. But these tribes only briefly defeated the Canaanite inhabitants of Jebus (Judges 1:8), for the Jebusites were soon back in their fortress city (see Judges 19:10-12).

"The city itself was strategically located in the hill country near the border of Judah and Benjamin, making it a foreign wedge between the northern and southern tribes" (*Nelson Study Bible*, note on 2 Samuel 5:6-9). Jerusalem was originally a fortress built on a high hill between two valleys that converged in a V formation. The steep sides of the hill, combined with the city's walls, made it seemingly impossible to penetrate. The Jebusites are so confident in the safety of their walls that they mock David, possibly placing the blind and lame in positions that are in full view of the Israelite troops.

But considering what is written concerning the skill, wisdom and bravery of the men who are now united under David's leadership, it is not so surprising that Jerusalem is conquered. David challenges his men to enter the city "by way of the water shaft" (verse 8). This shaft "extended about 230 feet up from the Gihon spring to the top of the hill where the Jebusite fortress was situated (2 Chronicles 32:30). The tunnel gave the city a secure water supply in the event of a siege" (note on verse 8). The account in Chronicles reveals that it is Joab who runs with David's challenge and leads the first invasion of the city, earning him the position of captain over all of Israel's army. David then makes this fortress city of such great strategic value his own new capital, calling it the City of David.

David also exercised considerable diplomatic wisdom here. Rather than choosing as his capital a city held by one of the 12 tribes of Israel (or one of the two kingdoms) and thus being perceived as favoring that one, David chose a city that belonged to none of the tribes and was thus viewed as neutral. In similar manner, the government of the United States early on placed its national capital, Washington, in the District of Columbia, a territory bordering two states but that did not belong to any state, so as not to be seen as favoring one state over another.

Continuing, we then read about the "mighty men" of David. An elite group of three of these warriors is listed first with their individual claims to fame. As we will see in our next reading, another elite group of three is also mentioned, which includes Joab. However, this other trio, we are told, does not compare with the "first three" (1 Chronicles 11:20-21)—and neither does another group (verses 22-25). One member of the first group is not mentioned by name in 1 Chronicles 11, but his name is given in 2 Samuel 23 as Shammah the son of Agee the Hararite (verse 11). Another is mentioned in both passages as Eleazar the son of Dodo, the Ahohite (1 Chronicles 11:12; 2 Samuel 23:9). The other, mentioned first, is listed in 1 Chronicles 11 as Jashobeam the son of a Hachmonite (verse 11) and in 2 Samuel 23 as Josheb-Basshebeth the Tachmonite (verse 8). This name is probably a play on the words of his real name. For *Tachmonite* denotes "wise" (*New Open Bible*, Topical Index). And *Josheb-Basshebeth*, which sounds similar to Jashobeam, literally means "One Who Sits in the Seat" (*Nelson Study Bible*, margin). This could denote his exalted position as "chief of the captains" (1 Chronicles 11:11)—in exploits, not rank, as Joab was chief over the others in authority (verse 6).

Another apparent discrepancy is that 1 Chronicles 11:11 says Jashobeam killed 300 men at one time while 2 Samuel 23:8 says he killed 800 at one time. Yet, while it is uncertain just how to reconcile these verses, that does not make them irreconcilable. One possibility is that a particular military engagement went on for a few days with 300 killed in one day and 500 others killed on the other days. Another possibility is that these were two separate occasions, and that he was known for both.

We also see here the amazing account of the obtaining of water from the well of Bethlehem. It is not entirely clear whether this was done by the group of three just mentioned or another unnamed group of three. Since individuals are named throughout the account, and since 2

Samuel 23:17 says "these things"—rather than just the one act of getting the drink—were done by "the three mighty men," and since the named individuals in verses 8-39 add up to the total of 37 in verse 39, it is most likely that the three who got the water are the same men first listed, Jashobeam, Eleazar and Shammah. Regardless, these scriptures show us the strength and loyalty of the men who served under David. These three were willing to give their lives just to get David, their commander-in-chief, a drink of water.

But David refuses to drink it, calling it "blood" because it was brought to him at tremendous risk of life, and he pours it out in offering to God (verses 16-17). "Ordinarily, wine was used for a drink offering (Lev. 23:13, 18, 37); here, water more costly than the finest wine was poured in celebration before the Lord" (*Nelson Study Bible*, note on verse 16).

This is an outstanding example of godly leadership. Such respect for his men and such personal humility must have inspired even greater loyalty." [END]

Verse 4 – David was the same age as his antitype Christ when He began His public ministry (compare Luke 3:23).

Verse 7 – The JFB commentary states: "Whether Zion be the southwestern hill commonly so-called, or the peak now level on the north of the temple mount, it is the towering height which catches the eye from every quarter - "the hill fort," "the rocky hold" of Jerusalem."

As we move through the Bible it's worth understanding that Zion, City of David, Jerusalem, Salem, Mount Moriah, Jebus, Ariel, the Holy City, Holy Mountain, City of the Great King, will all be used interchangeably for Jerusalem. There may be others, but these are the ones that came to mind.

Verse 11 – John Gill’s commentary states: “This was father of that Hiram that lived in the times of Solomon, whose name was Abibalus before he took the name of Hiram, which became a common name of the kings of Tyre; his former name may be seen in the ancient historians quoted by Josephus; of the city of Tyre;”

Verse 13 – While I wish God would have made a direct statement against David for having multiple wives, the scripture is nonetheless clear in Deuteronomy 17:17 which says that kings of Israel “should not multiply wives.”

Verse 20 – Baal Perazim means “possessor of breaches” or “Lord of the breaks.”

Verse 25 – Notice how God sought God’s direction and God blessed him for it.

Read - 1 Chronicles 11:1-19, 1 Chronicles 12:23-40, 1 Chronicles 14:1 - 17 & 2 Samuel 23:8-17