

Book of 2 Samuel

Commentary

By

Father Antonious Fekry

Saint Mary Coptic Orthodox Church

Fagalla, Cairo, Egypt

Saint Mary Coptic Orthodox Church

Vancouver, BC, Canada

7 October 2023

Contents

Chapter 1 1

Chapter 2 4

Chapter 3 9

Chapter 4 14

Chapter 5 16

Chapter 6 22

Chapter 7 28

Chapter 8 33

Chapter 9 36

Chapter 10 38

Chapter 11 42

Chapter 12 47

Chapter 13 53

Chapter 14 57

Chapter 15 62

Chapter 16 67

Chapter 17 70

Chapter 18 76

Chapter 19 81

Chapter 20 87

Chapter 21 91

Chapter 22 97

Chapter 23 111

Chapter 24 117

Chapter 1

(Verses 1-7): **Now it came to pass after the death of Saul, when David had returned from the slaughter of the Amalekites, and David had stayed two days in Ziklag, 2 on the third day, behold, it happened that a man came from Saul's camp with his clothes torn and dust on his head. So it was, when he came to David, that he fell to the ground and prostrated himself. 3 And David said to him, "Where have you come from?" So he said to him, "I have escaped from the camp of Israel." 4 Then David said to him, "How did the matter go? Please tell me." And he answered, "The people have fled from the battle, many of the people are fallen and dead, and Saul and Jonathan his son are dead also." 5 So David said to the young man who told him, "How do you know that Saul and Jonathan his son are dead?" 6 Then the young man who told him said, "As I happened by chance to be on Mount Gilboa, there was Saul, leaning on his spear; and indeed the chariots and horsemen followed hard after him. 7 Now when he looked behind him, he saw me and called to me. And I answered, 'Here I am.'**

David did not send anyone to ask about the battle's outcome, as it was known in advance. Perhaps he was afraid that someone would think that he was eager to take the throne with the death of Saul and his men. And he's really not anxious about it.

(Verses 8-13): **And he said to me, 'Who are you?' So I answered him, 'I am an Amalekite.' 9 He said to me again, 'Please stand over me and kill me, for anguish has come upon me, but my life still remains in me.' 10 So I stood over him and killed him, because I was sure that he could not live after he had fallen. And I took the crown that was on his head and the bracelet that was on his arm, and have brought them here to my lord." 11 Therefore David took hold of his own clothes and tore them, and so did all the men who were with him. 12 And they mourned and wept and fasted until evening for Saul and for Jonathan his son, for the people of the Lord and for the house of Israel, because they had fallen by the sword. 13 Then David said to the young man who told him, "Where are you from?" And he answered, "I am the son of an alien, an Amalekite."**

According to the Jewish tradition, this man was the son of Doeg the Edomite. He felt that David would inevitably rule, so he fabricated this false narrative to flatter David, which contradicts what came in the previous chapter. He tore his clothes and put dirt on them, and he tells David that Saul and Jonathan are dead, that is, there is no heir to the throne, so congratulations to you. When he wanted to tell David that he had killed Saul, he did not say that he had killed Jonathan as well, for he knew the love that binds them. And when he saw the signs of sorrow show on David, he continued, "**because I was sure that he could not live after he had fallen**" = meaning that he would have died whether I did that or not. To congratulate David on becoming king, he gave him Saul's **crown that was on his head and the bracelet that was on his arm**. He was probably with Doeg the Edomite and Saul in the battle, and when Saul committed suicide, the man took them with him. It is said that Doeg the Edomite was the one who inspired this idea to his son to secure a place for him in the court of David. **the crown**: A narrow band of gold around his helmet. **and the bracelet** is placed on the arm. It is a false and fabricated story, but he

reaped the fruit of his lie and greed: " Lying lips are an abomination to the Lord" (Proverbs 12: 22 + John 8: 45).

David did not rejoice in the death of Saul, nor did he think of his revenge, nor of the glory that would come to him through the death of Saul. Rather, he mourned, wept, and fasted until evening for Saul, Jonathan, and all the men who died in this war. Therefore, we understand that David, with all this tenderness, when he sought the destruction of his enemies in his psalms, did not mean revenge on them, nor for personal glory, but rather for the glory of God (Proverbs 17: 5; 24: 17,18). The spiritual person generally does not rejoice at what befalls his enemies in terms of weariness, as he seeks the peace of all creation. Thus, Christ wept over the fallen Jerusalem, so he carried a shadow of the Lord Christ.

(Verses 14-17): **So David said to him, "How was it you were not afraid to put forth your hand to destroy the Lord's anointed?" 15 Then David called one of the young men and said, "Go near, and execute him!" And he struck him so that he died. 16 So David said to him, "Your blood is on your own head, for your own mouth has testified against you, saying, 'I have killed the Lord's anointed.'" 17 Then David lamented with this lamentation over Saul and over Jonathan his son,**

The man did not expect such a question, so he kept silent and ruled with his silence on himself.

(Verses 18-27): **and he told them to teach the children of Judah the Song of the Bow; indeed it is written in the Book of Jasher: 19 "The beauty of Israel is slain on your high places! How the mighty have fallen! 20 Tell it not in Gath, Proclaim it not in the streets of Ashkelon— Lest the daughters of the Philistines rejoice, Lest the daughters of the uncircumcised triumph. 21 "O mountains of Gilboa, Let there be no dew nor rain upon you, Nor fields of offerings. For the shield of the mighty is cast away there! The shield of Saul, not anointed with oil. 22 From the blood of the slain, From the fat of the mighty, The bow of Jonathan did not turn back, And the sword of Saul did not return empty. 23 "Saul and Jonathan were beloved and pleasant in their lives, And in their death they were not divided; They were swifter than eagles, They were stronger than lions. 24 "O daughters of Israel, weep over Saul, Who clothed you in scarlet, with luxury; Who put ornaments of gold on your apparel. 25 "How the mighty have fallen in the midst of the battle! Jonathan was slain in your high places. 26 I am distressed for you, my brother Jonathan; You have been very pleasant to me; Your love to me was wonderful, Surpassing the love of women. 27 "How the mighty have fallen, And the weapons of war perished!"**

It is David's lament for Saul and Jonathan. This lament is a poetic poem that reveals feelings of love and devotion. It is amazing that David, who lived for a long time chased by Saul, weeps for him as a mother weeps for her child. **and he told them to teach the children of Judah:** so that the memory of Saul and Jonathan may remain everlasting. David called it **the Song of the Bow**, perhaps for two reasons:

1. Perhaps because he mentioned the bow of his beloved Jonathan (2 Samuel 1: 22).
2. Perhaps an indication that the Lord is a man of war (Exodus 15: 3) and his bow is his men (Zechariah 9: 13), as if Jonathan, with his heroism and faith, was a bow in the hand of God striking the enemies of the Lord. (And thus every believer).

the Book of Jasher: It is a literary book and not from the books of the Bible (Joshua 10: 13). It is said that Jasher is a name taken from Jeshurun, which is the name of the beloved Israel.

The beauty of Israel = The word **The beauty**, in its Hebrew origin, means beauty, radiance, and splendor, and means antelope for its speed, beauty, and grace in movement. And the speed of movement is one of the greatest attributes of a warrior. Thus, the word came in other translations antelope. He means Jonathan means as he has high speed of movement, which is one of the greatest characteristics of the warrior. But with his speed, **Jonathan was slain in your high places** = that is, on the mountains of Israel. And David wonders how this happened: **How the mighty have fallen.**

Gath: One of the greatest cities of the Philistines and **Ashkelon** = the city in which the greatest structures of Ashtaroah are. **O mountains of Gilboa, Let there be no dew nor rain upon you:** he is asking nature to mourn over them. **Nor fields of offerings:** what is in the fields does not deserve to be presented to God, but let it be waste. This is a poetic speech that cannot be understood literally but merely depicts the greatness of the tragedy in the following **For the shield of the mighty is cast away there! The shield of Saul, not anointed with oil** = so it was the Jewish custom to wipe the sword with oil before using it so that it shone. That is, Saul was killed before he had the opportunity to fight and show his prowess and strength. Instead of the oil, Saul's shield was smeared with his blood = **From the blood of the slain, From the fat of the mighty.** And this happened even though Saul and Jonathan were mighty men, and **The bow of Jonathan did not turn back**, and thus **the sword of Saul.** Note that he praised Saul a lot and forgot all his offences which is due to the purity of his heart. **Saul and Jonathan were beloved and pleasant in their lives, And in their death they were not divided** = a reference to Jonathan's love for his father, his trustworthiness, and his support for his father in his life. Here he is dying with him, and they did not separate. David ignored all of Saul's faults and only mentioned his good deeds... **Who clothed you in scarlet, with luxury; Who put ornaments of gold on your apparel:** Because of his victories in wars, the country stabilized. Scarlet and gold are the spoil of battles. And the love of Jonathan is **Surpassing the love of women.** The woman leaves her father's house to stick to her husband, and Jonathan did not submit to his father's advice to kill David, even though he would lose the throne, due to his love for David.

(Refer to the interpretation of David's love and friendship for Jonathan and David's saying that Jonathan's love for him was surpassing the love of women in the introduction to the twentieth chapter of the first book of Samuel).

Chapter 2

(Verses 1-4): **It happened after this that David inquired of the Lord, saying, "Shall I go up to any of the cities of Judah?" And the Lord said to him, "Go up." David said, "Where shall I go up?" And He said, "To Hebron." 2 So David went up there, and his two wives also, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite. 3 And David brought up the men who were with him, every man with his household. So they dwelt in the cities of Hebron. 4 Then the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, "The men of Jabesh Gilead were the ones who buried Saul."**

David was certain that he was the king chosen by the Lord, but he did not ascend to Judah before consulting the Lord. David did not go hastily to seek to rule, but he and his men ascended and **dwelt in the cities of Hebron** amid the tribe of Judah, which is the tribe of David. They are undoubtedly the closest to him and lean towards him more than others. Note that David and his men's departure to Judah after Saul's death was a natural thing, except that whoever realizes the importance of seeking God's advice in times of distress and God's response no longer trusts any decision he has, even in times of relief, except after consulting God and praying. Hebron was one of the greatest cities of Judah, and it was its capital at that time, and it was built on mountains, so it was easy to defend. There, the men of Judah felt the return of David and their need for him, so they openly anointed him king. Hebron means uniting. Whoever is associated with the Lord in his sufferings on earth will be glorified with him in heaven. And the men of David, who suffered with him and were persecuted, are now glorified with him in Hebron.

Symbols to Christ:

David	Christ
Anointed three times: 1. Secretly in his father's house (1 Samuel 16: 13) 2. On the house of Judah (2 Samuel 2: 4) 3. On the house of Israel (2 Samuel 5: 3)	The Kingdom of Christ: 1. Primordial, the only begotten Son 2. Ruled over the people of Israel (Old Testament) 3. Ruled over the world now (New Testament)
Also, just as David reigned over Judah and then Israel, Christianity began in Jerusalem, Judah, and all the earth.	
Those who suffered with David were glorified with him.	Whoever suffers with Christ will be glorified with Him (Romans 8: 17)
Ishbosheth rose up against David and, with him, Israel.	The world has risen in the face of Christ.

The kingdom of Christ, like the kingdom of David, extends through stages, and we still see that everyone is not subject to Him, but the time will come when everyone submits to Him (1 Corinthians 15: 25; Hebrews 2: 8). Note that David's anointing secretly in his father's house was his obtaining the right of kingship. While his anointing over Judah was taking power, authority and dominion over the kingdom.

(Verses 5-7): **So David sent messengers to the men of Jabesh Gilead, and said to them, "You are blessed of the Lord, for you have shown this kindness to your lord, to Saul, and have buried him. 6 And now may the Lord show kindness and truth to you. I also will repay you this kindness, because you have done this thing. 7 Now therefore, let your hands be strengthened, and be valiant; for your master Saul is dead, and also the house of Judah has anointed me king over them."**

After anointing him king, the first act that David did, was his care about those who buried Saul and Jonathan, and we will see how the people of **Jabesh Gilead** returned the favour to David in Absalom's rebellion. It is nice that he begins his royal work by offering the blessing: **You are blessed of the Lord** = and this is to encourage them, and encouragement is better than attacking others with negativity. David's words did not stop at the blessing but rewarded them: **I also will repay you this kindness**. Encouraging people encourages them more to work and give.

(Verses 8-11): **But Abner the son of Ner, commander of Saul's army, took Ishbosheth the son of Saul and brought him over to Mahanaim; 9 and he made him king over Gilead, over the Ashurites, over Jezreel, over Ephraim, over Benjamin, and over all Israel. 10 Ishbosheth, Saul's son, was forty years old when he began to reign over Israel, and he reigned two years. Only the house of Judah followed David. 11 And the time that David was king in Hebron over the house of Judah was seven years and six months.**

David reigned over Judah for 7½ years, after which he reigned over all of Israel. On the other hand, Abner, the chief of Saul's army, was preoccupied with retrieving some of the cities that were lost in the battle of Gilboa. He fought for 5½ years, after which he established Ishbosheth, the son of Saul, as king over Israel, except for the tribe of Judah. He crossed with him to Mahanaim, which he set up as his capital. Ishbosheth was 40 years old when he became king, and he reigned for two years which he spent in constant trouble. His personality was very weak, and he did not participate in the battle with his father in Gilboa, or perhaps he fled from it. Thus, the actual ruler was Abner, especially since he was the cousin of Saul. **the Ashurites** = They were the Asherians (the tribe of Asher) existed, and the pronunciation of the Asherians is the closest to correctness (these were found in many copies and many translations). And the American STRONGS dictionary agrees with this, as it states that the origin of the word in the Hebrew version is Asherites, meaning a descendant of the tribe of Asher.

(Verses 12-17): **Now Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. 13 And Joab the son of Zeruiah, and the servants of David, went out and met them by the pool of Gibeon. So they sat down, one on one side of the pool and the other on the other side of the pool. 14 Then Abner said to Joab, "Let the young men now arise and compete before us." And Joab said, "Let them arise." 15 So they arose and went over by number, twelve from Benjamin, followers of Ishbosheth the son of Saul, and twelve from the servants of David. 16 And each one grasped his opponent by the head and thrust his sword in his opponent's side; so they fell down together. Therefore that place was called the Field of Sharp Swords, which is in Gibeon. 17 So there was a very fierce battle that day, and Abner and the men of Israel were beaten before the servants of David.**

Now Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out: Therefore, he is the one who assaulted Judah and started the aggression, and his goal was to join Judah to the kingdom of Ishbosheth. [Ishbosheth is Esh-Baal (1 Chronicles 8: 33), meaning the man of the Baal, or a man with sovereignty. Because the word Baal was hated because it is for a Phoenician god, so they changed his name to become Ishbosheth, meaning the man of shame. And this happened with Mephibal: (Mephibosheth / Jerubbaal Jerbosheth). When Abner attacked Judah, Joab and the men of David were forced to go out to defend and met at the Pool of Gibeon, each on one side opposite the other. It seems that the men of each of the two parties did not feel comfortable fighting their brothers, and if the matter was left like this, the two parties would return to their homes without a war, as Joab said to Abner later (verse 27). When Abner found that the people were unwilling to fight, he wanted to ignite the atmosphere, so he asked that some young men fight from here and there. So 12 young men rose from each side, **And each one grasped his opponent by the head and thrust his sword in his opponent's side**, so the 24 young men fell. And the place was called **Field of Sharp Swords**, which means sharpening of swords. Let us note that Abner says to **compete** = to struggle. It is absolutely brutal. And this was used by the Romans with their slaves afterwards, to let them wrestle to death while the audience watched and had fun. Souls have become worthless to them. Let us note that Joab did not object, as he was also a man of war with a bloody temper, so he accepted Abner's proposal so that the two parties would become agitated. The young men seemed to know that their souls were of no value to these leaders and that they were doomed to death, so they fought without intensity and with despair. Let us notice the obedience of these young men to their leaders, while it is against their desires and is not in the interest of anyone. We are soldiers in Christ's army, and His orders are certainly in our interest, so do we obey?

(Verse 18-23): **Now the three sons of Zeruiah were there: Joab and Abishai and Asahel. And Asahel was as fleet of foot as a wild gazelle. 19 So Asahel pursued Abner, and in going he did not turn to the right hand or to the left from following Abner. 20 Then Abner looked behind him and said, "Are you Asahel?" He answered, "I am." 21 And Abner said to him, "Turn aside to your right hand or to your left, and lay hold on one of the young men and take his armor for yourself." But Asahel would not turn aside from following him. 22 So Abner said again to Asahel, "Turn aside from following me. Why should I strike you to the ground? How then could I face your brother Joab?" 23 However, he refused**

to turn aside. Therefore Abner struck him in the stomach with the blunt end of the spear, so that the spear came out of his back; and he fell down there and died on the spot. So it was that as many as came to the place where Asahel fell down and died, stood still.

Abner and his men were defeated in front of David's men, so Abner fled, but Asahel wanted to pursue him and kill him. Asahel was the head of one of the army divisions, and he was fast but not as strong as his brother Joab or Abner. Asahel was the son of Zeruiah, the sister of David. He followed Abner, taking advantage of the enthusiasm that came from the victory, unaware that there was a difference between him and Abner, but he was greedy to kill Abner to hand over the kingdom to David. Abner did not want to kill Asahel because he was afraid of his brother Joab because he would take revenge on him and he asked him to turn away, but he refused, so Abner **struck him in the stomach with the blunt end of the spear** = hit him in a way he did not expect, as he stabbed him with the end of the spear while he was not serrated and needed a powerful strike, but Abner had certainly practiced it. Let us note that what Asahel relied on did not benefit him, i.e. his speed. Thus, we must rely not on our intelligence or strength but on God, who protects us. As everyone loved them, he and Joab, everyone who came and saw him dead would stand to weep, and thus Abner could escape, as everyone stood in front of Asahel's body.

(Verses 24-32): **Joab and Abishai also pursued Abner. And the sun was going down when they came to the hill of Ammah, which is before Giah by the road to the Wilderness of Gibeon. 25 Now the children of Benjamin gathered together behind Abner and became a unit, and took their stand on top of a hill. 26 Then Abner called to Joab and said, "Shall the sword devour forever? Do you not know that it will be bitter in the latter end? How long will it be then until you tell the people to return from pursuing their brethren?" 27 And Joab said, "As God lives, unless you had spoken, surely then by morning all the people would have given up pursuing their brethren." 28 So Joab blew a trumpet; and all the people stood still and did not pursue Israel anymore, nor did they fight anymore. 29 Then Abner and his men went on all that night through the plain, crossed over the Jordan, and went through all Bithron; and they came to Mahanaim. 30 So Joab returned from pursuing Abner. And when he had gathered all the people together, there were missing of David's servants nineteen men and Asahel. 31 But the servants of David had struck down, of Benjamin and Abner's men, three hundred and sixty men who died. 32 Then they took up Asahel and buried him in his father's tomb, which was in Bethlehem. And Joab and his men went all night, and they came to Hebron at daybreak.**

Joab and Abishai, Asahel's brothers, sought after Abner to avenge their brother until sunset. They stood on two facing hills. Abner said, "**Shall the sword devour forever?**" Wise words, but unfortunately, he did not say them until he found that the war had turned against him. If the young men were dying, then they were competing. And in (verse 27) **unless you had spoken** = that is you who started in the morning and spoke and asked the young men to fight. Therefore, Joab held Abner responsible for the battle. In (verse 29) **Bithron** = a crack in the mountain to which birds take refuge. The small death toll indicates that the numbers of fighters were originally not large. Joab's acceptance of stopping the fighting was because he knew that David did not seek to rule through fighting, neither against Saul nor against Ishbosheth or against Abner, as he wanted God to bring him the kingdom without fighting the brothers.

He is waiting for God's quiet work. Especially since he promised Saul that he would give security to his children so he would definitely not attack Ishbosheth.

Chapter 3

(Verse 1): **Now there was a long war between the house of Saul and the house of David. But David grew stronger and stronger, and the house of Saul grew weaker and weaker.**

David grew stronger: Ishbosheth began his war with the instigation and leadership of Abner, who insisted that the kingship remains in the hands of Saul despite his realization that God swore to David to grant him the kingdom (verse 9). Therefore, the war was long between the stubborn Abner and David, who insisted on fulfilling his promise to Saul and not striking his son Ishbosheth, and thus the war continued for two years. During this period, God attracted the people to David, so they loved him for his qualities and gathered around him. He was victorious in his wars against the enemies of his people, so his people loved him, and many joined him. This is the opposite of **the house of Saul**, which **grew weaker and weaker**. There is no blessing from God for those who resist His promise. This is how it happens to every repentant person, who makes Christ reign over his heart, as the war begins between the kingdom of Christ (David) and the kingdom of evil (Ishbosheth), or the spirit against the flesh. Little by little, the spirit becomes stronger, and the evil kingdom dissolves and weakens. Note that David was the weakest, according to the appearance, as he is one tribe and his enemy is ten tribes. But David's strength was in his belief in God's promise, unlike Ishbosheth, whose strength was in his dependence on Abner, and a great difference between those who lean on the arm of God and those who lean on the arm of man. And we must not hasten the destruction of the wicked, for God gives them opportunities to repent and teaches us patience, so we purify ourselves with patience.

(Verses 2-6): **Sons were born to David in Hebron: His firstborn was Amnon by Ahinoam the Jezreelitess; 3 his second, Chileab, by Abigail the widow of Nabal the Carmelite; the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur; 4 the fourth, Adonijah the son of Haggith; the fifth, Shephatiah the son of Abital; 5 and the sixth, Ithream, by David's wife Eglah. These were born to David in Hebron. 6 Now it was so, while there was war between the house of Saul and the house of David, that Abner was strengthening his hold on the house of Saul.**

David had six children; Amnon was the eldest (he committed evil with his sister) and died during David's lifetime. Then Chileab or Daniel (1 Chronicles 3: 1) and probably died at the end of David's life because Adonijah was the one who requested the kingdom as a firstborn, not Chileab. Then Absalom was killed after his rebellion against his father, then Adonijah, who asked for succession after his father's death, and in verse (6): It was Abner who encouraged Ishbosheth to separate.

(Verses 7-11): **And Saul had a concubine, whose name was Rizpah, the daughter of Aiah. So Ishbosheth said to Abner, "Why have you gone in to my father's concubine?" 8 Then Abner became very angry at the words of Ishbosheth, and said, "Am I a dog's head that belongs to Judah? Today I show loyalty to the house of Saul your father, to his brothers, and to his friends, and have not delivered you into the hand of David; and you charge me today with a fault concerning this woman? 9**

May God do so to Abner, and more also, if I do not do for David as the Lord has sworn to him— 10 to transfer the kingdom from the house of Saul, and set up the throne of David over Israel and over Judah, from Dan to Beersheba." 11 And he could not answer Abner another word, because he feared him.

Abner went to Saul's concubine, and Ishbosheth rebuked him violently, not in defence of the holy life, but rather because he feared that when Abner married King Saul's wife, he would ascribe the kingdom to himself. He also imagined that Abner was doing this in agreement with Judah and the King of Judah, David, so that they would get rid of Ishbosheth; that is, he accused him of treason. But Abner responded to the rebuke with a harsher rebuke, and Ishbosheth could not answer him, for he is a man of weak character. Abner was a self-conceited man who fought against the Philistines and returned many of the countries they had usurped, and he was the one who raised Ishbosheth. And now, in his speech, he imagines that he is the one who will give the kingdom to David and take it from Ishbosheth, which means that he is also able to take it from David whenever he wants. He represents the haughty human arm, who thinks that he can establish kings and depose them [As for David, who knows the work of God, he uttered (Psalm 118: 8; 146: 3-5). This Abner is a strong man, but he satisfies his lusts, so he enters to Saul's concubine and gives the kingdom to Ishbosheth, feeling that he is behind this kingdom. Ishbosheth accepted this as he benefited, but Abner turned away because he had no principles. This happens to every person who accepts a gift from a human hand and not from the hand of God, for God alone is the one who gives generously and does not reproach. But human gifts differ from that, as a person demands something in return for everything he gives, and human gifts are not remaining. However, what happened generally was in favour of David, as the earth helped the woman (Revelation 12: 16), and God used Abner to carry out His plan to make David king. And in verse (8), **Am I a dog's head that belongs to Judah?** This explains that Ishbosheth accused Abner of conspiring with David and the head of a dog, i.e. submitting to Judah. In verse (9), **if I do not do:** That is, as God swore to make David reign, I will do for him and make him king, and the meaning of all the words is that you accused me of conspiring with David even though I did not hand you over to him. Then I will do what you accuse me of and hand over the kingdom to David as a punishment for this accusation.

(Verse 12): **Then Abner sent messengers on his behalf to David, saying, "Whose is the land?" saying also, "Make your covenant with me, and indeed my hand shall be with you to bring all Israel to you."**

Whose is the land? It means that the land is under the hand of Abner, and he is ready to give it to David, on the condition that you **Make your covenant with me** = the covenant that Abner returns the land to David, and David forgives him and accepts him in his service.

(Verse 13): **And David said, "Good, I will make a covenant with you. But one thing I require of you: you shall not see my face unless you first bring Michal, Saul's daughter, when you come to see my face."**

In exchange for Abner's request, David requested the return of his first wife, Michal, for several reasons:

- a. Love and loyalty to his first wife. If he was not faithful to his first wife, how could he be faithful to his kingdom?
- b. It is a return of his dignity, as Saul took his wife from him by force after his pursuit and escape.
- c. To show people the legitimacy of his rule, as he is the husband of the former king's daughter (a political reason).
- d. In order not to be given to Paltiel any right to claim the throne based on his marriage to the king's daughter (a political reason).

(Verses 14-16): **So David sent messengers to Ishbosheth, Saul's son, saying, "Give me my wife Michal, whom I betrothed to myself for a hundred foreskins of the Philistines." 15 And Ishbosheth sent and took her from her husband, from Paltiel the son of Laish. 16 Then her husband went along with her to Bahurim, weeping behind her. So Abner said to him, "Go, return!" And he returned.**

We find that David sends to Ishbosheth as a kind of honour to him, as he is the king and Michal is his sister, and also as a support for Abner's request. For it is not reasonable for Abner to ask to return Michal to David, and David does not seek his wife or want her. Abner's rebuke of Paltiel indicates that Abner is behind the whole matter. And David's saying **I betrothed to myself for a hundred foreskins** = although he came with 200 foreskins, he mentions the number her father requested as a dowry for marriage.

(Verse 17): **Now Abner had communicated with the elders of Israel, saying, "In time past you were seeking for David to be king over you.**

Here, Abner is asking for the kingdom for David, and David does not move a hair to seek the kingdom, as he wants it from God's hand. It appears from Abner's words that the people had demanded before that David should rule over them, but Abner was opposing.

(Verse 18): **Now then, do it! For the Lord has spoken of David, saying, 'By the hand of My servant David, I will save My people Israel from the hand of the Philistines and the hand of all their enemies.'**

For the Lord has spoken of David: The book did not say what Abner said, but this can be understood from David's courage, especially from his success against Goliath and then his success in his wars against the Philistines. God promised to confirm it.

(Verse 19): **And Abner also spoke in the hearing of Benjamin. Then Abner also went to speak in the hearing of David in Hebron all that seemed good to Israel and the whole house of Benjamin.**

It was difficult for the tribe of Benjamin, who had the kingdom, to accept a king from another tribe, but for Abner to speak to them in particular, who is a Benjaminite, the commander of the army, and a relative of King Saul, they accepted.

(Verses 20-21): **So Abner and twenty men with him came to David at Hebron. And David made a feast for Abner and the men who were with him. 21 Then Abner said to David, "I will arise and go, and gather all Israel to my lord the king, that they may make a covenant with you, and that you may reign over all that your heart desires." So David sent Abner away, and he went in peace.**

(Verses 22-39): **At that moment the servants of David and Joab came from a raid and brought much spoil with them. But Abner was not with David in Hebron, for he had sent him away, and he had gone in peace. 23 When Joab and all the troops that were with him had come, they told Joab, saying, "Abner the son of Ner came to the king, and he sent him away, and he has gone in peace." 24 Then Joab came to the king and said, "What have you done? Look, Abner came to you; why is it that you sent him away, and he has already gone? 25 Surely you realize that Abner the son of Ner came to deceive you, to know your going out and your coming in, and to know all that you are doing." 26 And when Joab had gone from David's presence, he sent messengers after Abner, who brought him back from the well of Sirah. But David did not know it. 27 Now when Abner had returned to Hebron, Joab took him aside in the gate to speak with him privately, and there stabbed him in the stomach, so that he died for the blood of Asahel his brother. 28 Afterward, when David heard it, he said, "My kingdom and I are guiltless before the Lord forever of the blood of Abner the son of Ner. 29 Let it rest on the head of Joab and on all his father's house; and let there never fail to be in the house of Joab one who has a discharge or is a leper, who leans on a staff or falls by the sword, or who lacks bread." 30 So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in the battle. 31 Then David said to Joab and to all the people who were with him, "Tear your clothes, gird yourselves with sackcloth, and mourn for Abner." And King David followed the coffin. 32 So they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept. 33 And the king sang a lament over Abner and said: "Should Abner die as a fool dies? 34 Your hands were not bound Nor your feet put into fetters; As a man falls before wicked men, so you fell." Then all the people wept over him again. 35 And when all the people came to persuade David to eat food while it was still day, David took an oath, saying, "God do so to me, and more also, if I taste bread or anything else till the sun goes down!" 36 Now all the people took note of it, and it pleased them, since whatever the king did pleased all the people. 37 For all the people and all Israel understood that day that it had not been the king's intent to kill Abner the son of Ner. 38 Then the king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israel? 39 And I am weak today, though anointed king; and these men, the sons of Zeruah, are too harsh for me. The Lord shall repay the evildoer according to his wickedness."**

Abner had gone to organize David's accession to the throne, but Joab came and heard that Abner left in peace, so he was afraid for two reasons:

1. He was afraid that David would give Abner the command of the army instead of him.
2. He mentioned the blood of his brother Asahel, although Abner is innocent of Asahel's blood, as he warned him twice, and Asahel did not accept the warning. Even the idea of David giving the leadership to Abner is just baseless jealousy. And Joab's killing of Abner is betrayal and treachery. He accused Abner of being a spy, and this is not true, so what does it mean for him to spy to stir up the tribes against David while the tribes are actually under the actual leadership of Abner, so what is the meaning of spying? Therefore, David did not respond to Joab because he underestimated his idea. Joab pretended that David wanted Abner and sent for him, so he returned and killed him without suspecting Joab's betrayal (Deuteronomy 27: 24). But all things work together for good. Abner's death was by God's permission so that it would not be said that Abner was the one who made David king. This was also a punishment because Abner resisted David's kingdom, knowing it was from God. And now resisted Ishbosheth and supported David in revenge for Ishbosheth. How magnanimous, noble, and gentle-hearted David was in his lamentation for Abner, and his way of mourning convinced everyone that he did not participate in this conspiracy with Joab. He ordered Joab to tear his clothes and wear sackcloth behind the coffin as a public admission of his mistake, but he was supposed to punish Joab for his betrayal, but David did not do so, justifying that Joab and his brothers are stronger than him, and this is not right. David grieved over Abner as he grieves over every energy of his people capable of fighting the pagans. **as a fool dies** = when he entrusted himself to the treacherous Joab, and his hands and feet were not tied, but he died in betrayal, and this is what increases his grief.

Chapter 4

(Verse 1): **When Saul's son heard that Abner had died in Hebron, he lost heart, and all Israel was troubled.**

Saul's son: He did not mention his name as a form of contempt, as his kingdom was based on Abner, and he accepted this in order to reign. When Abner died, **he lost heart, and all Israel was troubled.** Will he be terrified if he relied on the living and immortal God?

(Verses 2-3): **Now Saul's son had two men who were captains of troops. The name of one was Baanah and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin. (For Beeroth also was part of Benjamin, 3 because the Beerothites fled to Gittaim and have been sojourners there until this day.)**

Baanah and Rechab are Gibeonites and they used to live in Beerut. Saul came and killed some of the Gibeonites and displaced them to rule his tribe in their place (Refer to 2 Samuel 21: 1). After this incident, the Gibeonites **fled to Gittaim and have been sojourners there.** Saul used Baanah and Rechab, who bore hatred and grudge against Saul, his house, and his sons.

(Verse 4): **Jonathan, Saul's son, had a son who was lame in his feet. He was five years old when the news about Saul and Jonathan came from Jezreel; and his nurse took him up and fled. And it happened, as she made haste to flee, that he fell and became lame. His name was Mephibosheth.**

When the news of the death of Saul and Jonathan was heard, the nurse of Mephibosheth, son of Jonathan, carried the boy and fled in terror. The boy became lame, and he was five years old when his father and grandfather were killed in the war. This news is a prelude because after the death of Ishbosheth, there would be no one left of the house of Saul other than Mephibosheth.

(Verses 5-8): **Then the sons of Rimmon the Beerothite, Rechab and Baanah, set out and came at about the heat of the day to the house of Ishbosheth, who was lying on his bed at noon. 6 And they came there, all the way into the house, as though to get wheat, and they stabbed him in the stomach. Then Rechab and Baanah his brother escaped. 7 For when they came into the house, he was lying on his bed in his bedroom; then they struck him and killed him, beheaded him and took his head, and were all night escaping through the plain. 8 And they brought the head of Ishbosheth to David at Hebron, and said to the king, "Here is the head of Ishbosheth, the son of Saul your enemy, who sought your life; and the Lord has avenged my lord the king this day of Saul and his descendants."**

As a result of the hatred and curse of Rechab and Baanah against Saul's house, and when it appeared that Saul's house was collapsing, they wanted to flatter David, so they assassinated Ishbosheth and

brought his head to David. They entered the house at noon on the pretext that they were asking for wheat. And when they came to David, they gave him a theological explanation for their work; **the Lord has avenged my lord the king this day of Saul and his descendants**. So they would get a reward for themselves.

(Verse 9): **But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, "As the Lord lives, who has redeemed my life from all adversity,**

who has redeemed my life from all adversity: David wanted to assure them that it was God who protected him from Saul and others and that he did not need the help of evil people like them.

(Verses 10-11): **when someone told me, saying, 'Look, Saul is dead,' thinking to have brought good news, I arrested him and had him executed in Ziklag—the one who thought I would give him a reward for his news. 11 How much more, when wicked men have killed a righteous person in his own house on his bed? Therefore, shall I not now require his blood at your hand and remove you from the earth?"**

David assures them that he did not accept to reward those who thought he would bring David the glad tidings of killing Saul but punished him. We understand here from the wording of David's words, **thinking to have brought good news** = that the manner of Saul's death had become public. David knew that this man who brought the news was a liar and that he did not kill him but was, in his own eyes, a herald of news that he thought would make David happy. **I would give him a reward** = that is, his punishment was the result of his good tidings. **a righteous person** = that is, he did not do evil to you, rather he entrusted you with his house, so you betrayed him.

(Verse 12): **So David commanded his young men, and they executed them, cut off their hands and feet, and hanged them by the pool in Hebron. But they took the head of Ishbosheth and buried it in the tomb of Abner in Hebron.**

Hanging the hands and feet by the pool of Hebron means that David rejected the traitors' work and that he would not reign by treachery. People used to come to The pool of Hebron for water, so everyone saw this scene.

Chapter 5

(Verses 1-3): **Then all the tribes of Israel came to David at Hebron and spoke, saying, "Indeed we are your bone and your flesh. 2 Also, in time past, when Saul was king over us, you were the one who led Israel out and brought them in; and the Lord said to you, 'You shall shepherd My people Israel, and be ruler over Israel.'" 3 Therefore all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the Lord. And they anointed David king over Israel.**

This is the third time David was anointed as king, and thus David became anointed and king over all the people and elected by them. The assembly of the whole people under the kingdom of David symbolizes Christ, who made the two into one. Before David, each tribe fought alone, but now all have become one in David. Rather, we find thousands in Hebron pledging allegiance to David (1 Chronicles 12: 23-40) and the people say to him, "**Indeed we are your bone and your flesh**" That is, we are relatives and brothers, and you will sympathize with us and seek our interests. They said this after they saw Judah's success under David's leadership, and let us notice how God trained David to be a successful leader before he became king.

1. He taught him patience and enduring hardships, so David did not taste comfort but was in constant strife.
2. He taught him humility, so he did not seek for himself a kingdom or glory. Rather, he did not scold the elders when they came to him.
3. He taught him, through Abigail, not to avenge himself, no matter how strong he is. Rather, he learned to love everyone, even those who resisted him.
4. He taught him to rely on God, so he does not do anything without asking God.

Thus all the hardships that surround us are a school for our education.

(Verse 4): **David was thirty years old when he began to reign, and he reigned forty years.**

David was thirty years old when he began to reign: The same age as Joseph when he became ruler. It is also the age of the priest when he began his service and the age of Christ when he began preaching. **and he reigned forty years** = the number 40 is a symbolic number in the Bible that refers to a specific period of time or a deadline that God gives to humans, after which there will be blessings (if they repent) or curses (if they continue in their sin), and examples of that are Nineveh / the Flood. Nineveh repented, and if they had refused, they would have perished after 40 days. And the flood lasted 40 days, and on the other hand, we find that Moses / Elijah / and Christ fasted for 40 days. Thus, we should live ascetics in the world, fasting and praying, rejecting the kingdom of Satan and his deceptions, so that Christ reigns over our hearts.

Notice the blessing after Moses' 40-day fast, that Moses receives the commandments from God and began the Old Testament. And after Christ's 40-day fast, the New Testament begins. And the people's wandering period was 40 years, and whoever believed entered the Promised Land and whoever did not believe perished in the wilderness. Thus, 40 years refers to the period of life for each of us, after which we die (crossing the Jordan), and there are two paths before us: the heavenly Canaan or destruction.

Rather, the period that the world is currently living in awaiting the second coming also refers to these 40 years symbolically, after which Christ will come in His glory. So whoever lives as a believer in repentance, Christ reigns over him forever in glory, and whoever lives in disobedience will not see the glory of Christ but will be in another place. With the same thought, David's 40-year reign would symbolize the present life. During the 40 years of David, some submitted to him, and some rebelled against him. For example, Joab and Absalom perished, and those who followed him, like Ahithophel... As for whoever was faithful to David, he was glorified with David.

Some submit to Christ in their life, and whoever does so will be glorified with Him in His second coming, while those who insist on rebellion and do not repent will perish. Paul the Apostle says about Christ's reign now: "But now we do not yet see all things put under him" (Hebrews 2: 8). There are those who submit to Christ and also those who rebel against Him out of weakness and then repent, and there are those who reject Him. This temporary picture will end with the second coming of Christ, and everyone who submits to Christ will also be glorified with Him.

(Verse 5): **In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.**

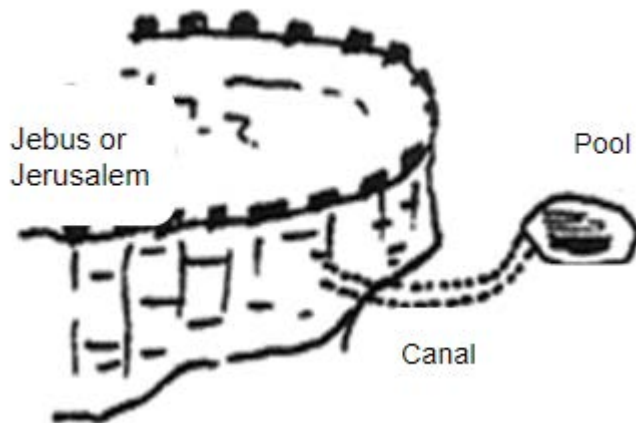
Thus, it also becomes symbolic that David established the unified kingdom in 33 years, and thus Christ established His church during His presence on earth in 33 years.

(Verses 6-10): **And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, "You shall not come in here; but the blind and the lame will repel you," thinking, "David cannot come in here." 7 Nevertheless David took the stronghold of Zion (that is, the City of David). 8 Now David said on that day, "Whoever climbs up by way of the water shaft and defeats the Jebusites (the lame and the blind, who are hated by David's soul), he shall be chief and captain." Therefore they say, "The blind and the lame shall not come into the house." 9 Then David dwelt in the stronghold, and called it the City of David. And David built all around from the Millo and inward. 10 So David went on and became great, and the Lord God of hosts was with him.**

Jebus was the name of Jerusalem during the era of the Jebusites, but it is much smaller than the area of Jerusalem in the days of Solomon. David thought that its location was suitable for the capital, as it had a very impenetrable location, higher than Hebron, surrounded by mountains, surrounded by deep valleys, and on the borders of Judah and Benjamin, so by this, it satisfied the two tribes (the tribe of David and

the tribe of Saul). The Jebusites are a Canaanite tribe [Genesis 10: 16, 15: 21] + (Exodus 3: 8). Therefore, they are among the peoples whom God promised His people, Israel, to occupy their land. Their land was given to Benjamin (Joshua 18: 28), then Judah occupied it and burned it (Joshua 15: 8 + Judges 1: 8). Josephus says that the Jebusites left the land, but they did not lose the castle in which it was, but they lived with the children of Judah and Benjamin as strangers (Joshua 15: 63 + Judges 1: 21, 19: 11) and they remained in it even after David took their stronghold (2 Samuel 24: 16-18). The Jebusites were confident that David would not be able to seize their stronghold because of its invulnerability, even if those inside were blind and lame. So they said in disdain: **You shall not come in here; but the blind and the lame will repel you.** David announced a reward for those who would strike the city. **Whoever climbs up by way of the water shaft** = and this shaft has been proven by excavations. They discovered a vertical channel 40 feet deep and a horizontal tunnel 60 feet long, dug by the Jebusites to bring water from a spring called "the spring of the Virgin" outside the city walls. Joab dared to startle the confident Jebusites through that shaft. For whoever reaches the water shaft can enter the stronghold. The one who guided them to the solution was David when he said, "**Whoever climbs up by way of the water shaft and defeats the Jebusites.**" The verse was not completed here, but in (1 Chronicles 11: 6). What the author summarized here is the reward for whoever enters, as he will become a **chief and captain.** The city was completely fortified, but it had an entrance through the canal, which David discovered, and it was a difficult adventure for anyone to enter the city through this canal.

And note that David agreed on the naming of the Jebusites for themselves, so he named them lame and blind.



Therefore they say, "The blind and the lame shall not come into the house.": When David entered the city, there was no longer blind or lame, as they expelled the Jebusites (the blind and lame), and David's strong, sighted men occupied the city, and they can walk, fight, and win. After this, the Jebusite and the pagan (blind and lame) will not enter again. Thus, when Christ reigns over the heart, no strange pagan love should enter it. Note that it was said about idols (they do not hear, move, or see...) For every love of sin leads to blindness and lameness. **Therefore they say** = that this has become a proverb that they can say to any hated person. And what happened was symbolic of what Christ did. Satan occupied the

world, and humans became blind and lame, unable to see the kingdom of heaven and unable to walk and move toward it. The demons thought that they were strong and that Christ was unable to solve it. Still, Christ entered the world and established His kingdom with His Cross, which the enemy of good had previously ruled over, and enlightened the eyes of those who were blind, and we started running after Him after we were lame. Perhaps the book of Samuel was silent about mentioning the name of Joab and the reward because he wanted David to be alone in the picture, and he alone was victorious, as the work of the cross was for Christ only, and no one interfered in it.

In (Verse 9) **And David built all around from the Millo and inward:** The city had the shape of a circle without beginning or end, i.e. eternity. And note that the word Jebus = trampled underfoot. After we were people trampled by demons, we turned into a church that He reigns over forever. And in verse (10): **the Lord God of hosts**, David was increasing in greatness, but God is the true leader and He is the warrior on their behalf to grant them victory and glory.

(Verse 11): **Then Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters and masons. And they built David a house.**

With every real victory, the believer faces two things: 1. Resistance from the enemy that leads him to a new victory. 2. The attraction of some to God who works in him, the glory that appeared in him, and the blessing that accompanied him. Tyre, at that time, had reached greatness, and Hiram, its king, began a friendship with David that lasted until the days of Solomon. And David benefited from this friendship, as the people of Israel are a people of agriculture and herding, not builders. The kingdom needs to be built and reconstructed now that it is established. Hiram sent cedar wood that could not be rotted for David to build a house for him, and he sent masons. Israel used Tyre as a coastal country to buy from and sell its crops to. And Tyre reached the far east (India and Arabia) via Israel. Our peace with God results in peace with others, and even the resistance of the wicked is transformed by God for our growth and inner joy.

(Verse 12): **So David knew that the Lord had established him as king over Israel, and that He had exalted His kingdom for the sake of His people Israel.**

After 20 years, David knew that God had established him as king (20 years after the anointing of Samuel). Let us trust that God's promise must be fulfilled, even if it takes a long time.

(Verses 13-16): **And David took more concubines and wives from Jerusalem, after he had come from Hebron. Also more sons and daughters were born to David. 14 Now these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, 15 Ibhar, Elishua, Nepheg, Japhia, 16 Elishama, Eliada, and Eliphelet.**

Nathan is an ancestor of Christ in Luke, and Solomon is an ancestor of Christ in Matthew. And note the defects of the large number of women and concubines and the divisions that arise from this. And does the abundance of women protect a person from lust, for here is David lusting for Bathsheba afterwards? And the brothers did not feel their brotherhood, so the brother committed adultery with his sister.

(Verses 17-21): **Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to search for David. And David heard of it and went down to the stronghold. 18 The Philistines also went and deployed themselves in the Valley of Rephaim. 19 So David inquired of the Lord, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?" And the Lord said to David, "Go up, for I will doubtless deliver the Philistines into your hand." 20 So David went to Baal Perazim, and David defeated them there; and he said, "The Lord has broken through my enemies before me, like a breakthrough of water." Therefore he called the name of that place Baal Perazim. 21 And they left their images there, and David and his men carried them away.**

We expect war and resistance from outside or inside with every victory, but it turns into a new victory. Probably, the Philistines planned to strike David before he completed his army and built his army from the ten tribes, which is a preemptive strike. And this strike came after thousands gathered with David in Hebron, then turned away from him after they made him king. Each one returned to his tribe, leaving only a few, i.e. his private guard, so the Philistines attacked him. At the same time, he was not ready, so he fled to the fortress in the cave of Adullam (1 Chronicles 11: 15). While he was in Adullam, the Philistines descended into the Valley of Rephaim and spread there. The number of David and his men was very few compared to the army of the Philistines, but he asked God, and God permitted war.

Baal Perazim: That is, the master of defeats, and the word means that David is the one who will prevail if the other party breaks its covenants and inflicts defeats on the other party. **And they left their images there** = the Palestinians. In their wars, they threw their heavy gods to facilitate their escape, as they became a heavy burden on them. Thus, God can make every sinner hate his sin. But Satan does not despair, and after the Philistines were defeated and fled, they came back and gathered again.

(Verses 22-25): **Then the Philistines went up once again and deployed themselves in the Valley of Rephaim. 23 Therefore David inquired of the Lord, and He said, "You shall not go up; circle around behind them, and come upon them in front of the mulberry trees. 24 And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the Lord will go out before you to strike the camp of the Philistines." 25 And David did so, as the Lord commanded him; and he drove back the Philistines from Geba as far as Gezer.**

Note the work of God as He guides David about the war plan. **the mulberry trees** = trees from which juice falls like tears = a resinous substance with an aromatic smell. **when you hear the sound of marching** = the sound of regular military steps on the tops of **the mulberry trees** = it is the sound of the wind in the tops of the trees. God blew a wind that made a sound like the footsteps of an army to terrify

the Philistines. The same voice that reassured David that God was with him terrified David's enemies. And we have to strive as David fought in the Valley of Rephaim, that is, this world, that is, we regret our sins and weep for them, and God terrifies our enemies, the devils. **from Geba as far as Gezer** = meaning that the Philistines, after being defeated, sought refuge in their flight to Geba, so David pursued them, so they fled to the entrance of Gezer while they were defeated. The important thing is that we know that God is before us in our wars, so let us be strengthened.

Chapter 6

We notice that the author of the Book of Samuel reported the story of moving the ark in full. In contrast, the author of the Book of Chronicles reported the story and put it in the middle of the story of the victory over the Philistines that we saw in the previous chapter [1 Chronicles 13, 14, 15]. The historical sequence of the story is according to what was mentioned in the Book of Chronicles. Still, the author of the Book of Samuel preferred to bring together the story of the ark as one unit.

(Verses 1-2): **Again David gathered all the choice men of Israel, thirty thousand. 2 And David arose and went with all the people who were with him from Baale Judah to bring up from there the ark of God, whose name is called by the Name, the Lord of Hosts, who dwells between the cherubim.**

David wanted to confirm that the Lord is the true King who gives victory, so he thought of bringing the Ark of the Covenant to Jerusalem as a visible sign of God's unseen power. And note David's interest, as he brings **all the choice men of Israel, thirty thousand** = they were elected for a religious act, not a military act. And their work is to celebrate bringing the ark. David wanted his people not to be preoccupied with the victory over the Philistines but to be preoccupied with the Lord Himself. The procession started from **Baale Judah**, which is Kiriath-Jearim, where they placed the ark after its return from Palestine. It **whose name is called by the Name, the Lord of Hosts** = the name, that is, the name of God, and the repetition is a sign of great respect.

(Verse 3): **So they set the ark of God on a new cart, and brought it out of the house of Abinadab, which was on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.**

on a new cart: Perhaps they followed the example of the Philistines (1 Samuel 6: 7), but by this, they violated the law, as the ark must be carried on the shoulders of the sons of Kohath (Numbers 1: 51). **Uzzah and Ahio, the sons of Abinadab** = Probably his two grandsons.

(Verses 4-6): **And they brought it out of the house of Abinadab, which was on the hill, accompanying the ark of God; and Ahio went before the ark. 5 Then David and all the house of Israel played music before the Lord on all kinds of instruments of fir wood, on harps, on stringed instruments, on tambourines, on sistrums, and on cymbals. 6 And when they came to Nachon's threshing floor, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled.**

Nachon's threshing floor: Or Chidon's (1 Chronicles 13: 9). The threshing floor is the place of threshing the crops of a man called Nachon, and there **the oxen stumbled** = that is, they were terrified, so they started running and galloping, so Uzzah tried to hold the ark.

(Verse 7): **Then the anger of the Lord was aroused against Uzzah, and God struck him there for his error; and he died there by the ark of God.**

and he died there: This is because of God's wrath. It is amazing that the bulls felt God's wrath before man could feel it, so they stumbled, while the cows on which the Philistines placed the ark were not. There are many reasons for what happened, i.e. God's wrath and Uzza's death:

1. There are multiple errors against the law in carrying the ark. God forbade the Levites from touching the ark so they would not die. He left this to the children of Kohath, provided they cover it with a veil and other coverings (Numbers 4: 4-6). And the ark should not have been left away from the tent for so long, which is absolutely negligent. Everyone made a mistake, David, the priests, Uzzah, and before them, Saul, the king, who did not even care about returning the ark. God, who knows the hearts, found that the most sinful of them is Uzzah.
2. God allowed the Philistines to put the ark on a cart, but His people should carry it themselves. God does not allow pagans to touch His sanctuaries, but He allows us to do so, rather, He wants us to carry Him within us, and He wants us to give Him our hearts, not our capabilities (the wheel and bulls are capabilities). He wants to turn our hearts into heaven. In general, afterwards, David corrected his mistake (1 Chronicles 15: 15).
3. Uzzah had to know the law... especially since the ark was in his house for about 70 years and whoever touches it dies (Numbers 4: 15). God punishes whoever knows more with a greater punishment [death to Uzzah and tumours to the pagans].
4. Perhaps Uzzah used to extend his hand to the ark irreverently. And we find here that he dared to do this in front of the crowd. Perhaps he did this with a kind of bragging, that is, to show people that he lived with the ark for all this time.
5. God wanted everyone to know the fear of the Lord, as happened with Ananias and Sapphira. Do we fear the Lord during the sacraments?

(Verses 8-10): **And David became angry because of the Lord's outbreak against Uzzah; and he called the name of the place Perez Uzzah to this day. 9 David was afraid of the Lord that day; and he said, "How can the ark of the Lord come to me?" 10 So David would not move the ark of the Lord with him into the City of David; but David took it aside into the house of Obed-Edom the Gittite.**

David became angry, because joy turned into sadness, and his anger turned into terror. He feared moving the ark because he probably did not know the secret of the Lord's wrath against Uzzah. **but David took it aside into the house of Obed-Edom the Gittite:** Most likely, Gittite refers to Gath Rimmon in the tribe of Dan, and this was given to the children of Kohath (Joshua 19: 45 + 21: 24). He is one of the Korahites from the descendants of Kohath (Numbers 16: 1) and see (1 Chronicles 15: 17-18) To know that he is a Levite. We note that David did not consult the Lord on the matter of moving the ark, perhaps because of his joy in moving the ark and his belief that what he does makes God happy. If he had asked

God, He would have guided him to the method of transferring it, and what had happened would not have happened.

(Verse 11): **The ark of the Lord remained in the house of Obed-Edom the Gittite three months. And the Lord blessed Obed-Edom and all his household.**

Thus God blesses everyone who accepts Him to dwell with him.

(Verse 12): **Now it was told King David, saying, "The Lord has blessed the house of Obed-Edom and all that belongs to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-Edom to the City of David with gladness.**

David saw in Uzzah's death the wrath of the Lord, not only against Uzzah but also against all the people. He saw in the Lord's blessing to Obed-Edom a blessing for all of Israel and that God reconciled with His people and forgave them. So David wanted to move the ark to Jerusalem so God would bless all of Israel.

(Verses 13-15): **And so it was, when those bearing the ark of the Lord had gone six paces, that he sacrificed oxen and fatted sheep. 14 Then David danced before the Lord with all his might; and David was wearing a linen ephod. 15 So David and all the house of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet.**

Every time they walked six steps, an ox and a fatted sheep were slaughtered: (**And so it was, when those bearing the ark of the Lord had gone six paces, that he sacrificed oxen and fatted sheep**) = a sacrifice of thanksgiving to God who helped them and did not befall them with what occurred to Uzzah. And he wore a linen ephod, which was worn under the robe, as it was impossible for him to dance while wearing the robe. The robe signifies greatness, and he wants to humble himself before God. David's dance does not mean that we dance now in our joys, but for each time and for each person his way. In (Psalm 30) David expresses his joy over the ark. **For His anger is but for a moment**, he refers to what happened of divine wrath against Uzzah, and **His favor is for life**: He means that through the ark, the people enjoyed life as they obtained God's pleasure. **Weeping may endure for a night**, as what happened with Uzzah was in the evening, and Jesus commended the soul in the evening. **But joy comes in the morning** = the resurrection **turned for me my mourning into dancing** = mourning for Uzzah turned into joy afterwards. Christ transformed the sorrows of humanity into joy. **You have put off my sackcloth and clothed me with gladness**: He took off his robe to rejoice before the ark, and Christ removed the garment of our sins from us and clothed us with the garment of righteousness, so we rejoiced. He put on us our first garment. David composed psalms for this celebration (Psalm 24, 68).

(Verse 16): **Now as the ark of the Lord came into the City of David, Michal, Saul's daughter, looked through a window and saw King David leaping and whirling before the Lord; and she despised him in her heart.**

City of David: In Jerusalem, where there is the stronghold that David seized from the Jebusites, and there is his dwelling place, and afterwards the dwelling place of the ark, until Solomon established the temple later on. **she despised him in her heart:** In his humility before God, David took off the robe. As for Michal, her heart clung to the royal robe, meaning the glories of this world. When David took off the robe, Michal saw him as foolish and naked.

(Verse 17): **So they brought the ark of the Lord, and set it in its place in the midst of the tabernacle that David had erected for it. Then David offered burnt offerings and peace offerings before the Lord.**

the tabernacle that David had erected for it:

In (1 Chronicles 21: 29) we hear about the tabernacle Moses made in the wilderness, which is now in Gibeon. And now it became a second dwelling for the Lord, which David set up in the City of David. So there were two priests, Abiathar and Zadok. Zadok was in Gibeon, and Abiathar was in Jerusalem. This situation continued until Solomon came, and Zadok became a high priest (1 Kings 2: 26, 27).

(Verse 18): **And when David had finished offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts.**

(Verse 19): **Then he distributed among all the people, among the whole multitude of Israel, both the women and the men, to everyone a loaf of bread, a piece of meat, and a cake of raisins. So all the people departed, everyone to his house.**

David blessed the people and gave each one **a loaf of bread** (referring to fellowship among his people), a cup of wine (referring to fellowship with joy), and **a cake of raisins** (referring to love among all as a cake of raisins consists of grains stuck together and tastes sweet. Thus is the love that unites the people of God in unity that rejoices the heart of God.) "Behold, how good and how pleasant it is

For brethren to dwell together in unity" (Psalm 133). David is like a shepherd who does not turn his people away before he has satisfied them, and so is Christ as our shepherd who feeds us in green pastures.

(Verses 20-23): **Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, "How glorious was the king of Israel today, uncovering himself today in the**

eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!" 21 So David said to Michal, "It was before the Lord, who chose me instead of your father and all his house, to appoint me ruler over the people of the Lord, over Israel. Therefore I will play music before the Lord. 22 And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor." 23 Therefore Michal the daughter of Saul had no children to the day of her death.

David's words mean that there is neither a king nor a poor person with God, for we are all equal. God gave me the kingdom, so when I did so, I did it because I love God and feel humble in front of Him. And for the same reason, i.e. my humility before God, I was exalted in the eyes of the servants, and this is true. As whoever humbles himself before God, God will exalt him, and vice versa, as the Virgin Mary said in her praise: " He has put down the mighty from their thrones, And exalted the lowly." (Luke 1: 52). The matter is the opposite of what you imagine. When I humble myself before God, God exalts me before people. And Michal's saying: **How glorious was the king of Israel today** = she means the opposite. He is the most despised king of Israel.

David's symbols of Christ in the foregoing:

David	Christ
He united all of Israel; they became his bone and flesh.	He made the two into one. We are all the body of Christ, His flesh and His bones (Ephesians 2: 14 + Ephesians 5: 30).
He became king at 30 years old and reigned for 40 years.	He began his service at the age of 30. He now reigns over the world in a symbolic time of 40 years until he comes in the second coming to judge.
He did not reproach the elders for rejecting him when he became king.	When He reigned with His cross, He did not reproach a person for His past.
He Freed Jebus from the pagans (Jerusalem).	He freed his church from the bondage of Satan.
36- He blessed his people and gave them bread, wine and a pinch of raisins.	He blesses His people with bread (His body) and wine (His blood), so that the church becomes members of the one body of Christ, her members meeting in love that rejoices God's heart (raisins), and raisins make wine from it, a symbol of the blood of Christ that gives life to the body.

Explanation of the symbolism of 40 years:

Christ now reigns over the world, which is a fact, but God gave every person complete freedom to accept, believe in, reject, and even transgress against him. Certainly, this freedom granted to man is limited, and God extends His long-suffering to mankind for a specific period, which is the chance of their life. Whoever repents, God will accept him, and he will have a share in the glory, and whoever refuses to repent, his fate will be destruction.

This is the meaning of the symbolic time of the 40 years in which Christ is now ruling. Christ did not come in the first coming to judge, but to save (John 12: 47). He is now giving the world and every human being a limited period of time. Then He comes at the second coming to judge. Here, every human being has either a place in glory or a place in perdition. The period of forty years is a grace period, after which it is either a reward or a punishment.

Chapter 7

(Verses 1-3): **Now it came to pass when the king was dwelling in his house, and the Lord had given him rest from all his enemies all around, 2 that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains." 3 Then Nathan said to the king, "Go, do all that is in your heart, for the Lord is with you."**

and the Lord had given him rest from all his enemies all around: Most likely in terms of chronology; this chapter comes after chapter eight, in which we find several wars after which the Lord gave him rest all around. But the author here did not observe the chronology. We find him mentioning building the temple, following the previous chapter about David moving the ark. We see here David's longing to build a temple for the Lord, as he felt His benevolence. **Nathan the prophet** = was a faithful prophet to God who respected the king, even when he rebuked him for his sins. He spoke respectfully but with courage (2 Samuel 12: 1-15). He and Gad the Prophet arranged the service of the Lord's house (2 Chronicles 29: 25). When Nathan agreed to David to build a house for the Lord, this was his own opinion, as he considered it a valid and decent request.

(Verse 4): **But it happened that night that the word of the Lord came to Nathan, saying,**

It seems that God spoke to Nathan, the prophet, during a night vision, and God refused to let David build the house.

(Verses 5-17): **"Go and tell My servant David, 'Thus says the Lord: "Would you build a house for Me to dwell in? 6 For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. 7 Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?'" 8 Now therefore, thus shall you say to My servant David, 'Thus says the Lord of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel. 9 And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who are on the earth. 10 Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, 11 since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies. Also the Lord tells you that He will make you a house. 12 "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. 13 He shall build a house for My name, and I will establish the throne of his kingdom forever. 14 I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. 15 But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. 16 And your house and your**

**kingdom shall be established forever before you. Your throne shall be established forever." 17
According to all these words and according to all this vision, so Nathan spoke to David.**

Why did God refuse to let David build the temple? God left this task to Solomon, son of David, to complete the symbol. The temple is the church, the body of Christ (Hebrews 3: 6). Christ, the son of David, is the one who builds it. The verses here are obvious that they are about the body of Christ, that is, the temple of His body (Zechariah 6: 12, 13 + John 2: 19-22 + 1 Corinthians 3: 9-17 + 1 Peter 2: 5). What glorifies God is not the huge buildings, but the living souls raised by the Lord Christ from the death of sin and paganism, and proclaiming His presence in their midst and His kingdom within them. St. Peter said about these souls, "living stones" (1 Peter 2: 5), are the ones by whom the temple of Christ's body is built. Therefore, when God says to David, "**Would you build a house for Me to dwell in?**" this is not an underestimation of David. God loves David, and we will see this in the rest of God's words to David. But God wants to explain to David that He, that is, God, is the one who builds the temple stone by stone, by transforming dead stones into living stones to build a living temple. Therefore, the meaning of what God says to David... Do you want, O David, to understand the meaning of creating a living stone? So look at yourself; what have you been before? You were a simple shepherd... and what did you become? Therefore, I have made of you a great living stone in the temple I will build and dwell in. Then the words extend to God's work with all the people of Israel and how He made them living stones in this temple that God is building. Then the explanation extends to Christ, the son of David in the flesh, who will come to gather in His body all these living stones to be His body, and He is the head of this body. When God shows David how He raised him from the sheepfold, to become the leader of His people (verse 8), and how He gave him success, by this God shows that with every spiritual victory and every inner success with every soul, the Lord's glorious house is declared within us, which God establishes to dwell in. Afterwards, we find that David understood this differently, as he understood that God prevented him from building the house because he was a man of blood (1 Chronicles 22: 8). But when we review what God said here, we find no reference to this sentence. God did not prevent David because he was a man of blood, but rather gave him a job different from the work of Solomon. David's work was to expand the kingdom and establish it, and that was through wars and bloodshed, and God was guiding him and helping him to win. He had another major work: to put the Psalms that would be used for prayer in the temple afterwards and organizes all matters of service and praise. Rather, he prepared all the materials required for construction.

But the building of the Temple was for Solomon, his son. Solomon, son of David, was a symbol of Christ, son of David, who established the Church as a spiritual house inhabited by the Holy Trinity. From this, we understand that when God says to David, "**Would you build a house for Me to dwell in?**" = this is not an underestimation of him, but rather that the building of the house is the work of his offspring, who is Christ Jesus. Therefore, note his saying in verse (12) **I will set up your seed after you, who will come from your body, and I will establish his kingdom.** He did not say I will set up your son, but rather **your seed**, for Christ, is from the descendants of David. Therefore, in verse (14), **I will be his Father, and he shall be My son.** The words are clear that it is about the Son of God, who will come from the descendants of David in the flesh. And in verse (13), **and I will establish the throne of his kingdom forever.** Does this statement apply to Solomon, who filled his house with pagan women and censured to

their gods? Rather, the words overlapped between Christ as the son of God and the son of David in the flesh and between Solomon as the son of David.

This is because Solomon, son of David, is the builder of the stone temple

A symbol of Christ, the son of David, in the flesh, who built the Church, His body, from living stones.

But by all standards, David is better than Solomon. Indeed, Solomon died with a question mark before him: Was his soul saved or not? We do not know. As for the sweet David, the singer of Israel, he was the reference against whom the rest of the kings were measured. It is said, for example... This king in his evils was not like David... Or that this king was righteous, but he was not like David, his father. Rather, God had mercy on Solomon for the sake of the holiness of his father, David (1 Kings 11: 34).

Because the words overlapped between Christ and Solomon and God knew that Solomon would deviate, He said, "**If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.**" If Solomon sinned as a son of God, God would chasten him. Chastening is a sign of fatherly love. However, Christ the Son is also the one who bore the sufferings for us in His body. Also, these chastisements that fall on any of us, as a result of our mistakes, are directed at us while we are members of the body of Christ, and thus these sufferings are directed at Christ, and this is what the Apostle Paul said in (Colossians 1: 24).

His saying, "**I will establish the throne of his kingdom forever,**" is directed at Christ, for He is the one whose kingdom will be established forever. As for Solomon's kingdom was divided after him, and then it ended after dozens of years. Even the temple that he built, Nebuchadnezzar, demolished it afterwards.

And in verse (11), **Also the Lord tells you that He will make you a house** = a house meant by the House of David, which means that God will establish his descendants on the throne. This is a sign because God is the one who builds the house, as it is in the hands of God and not in the hands of man (2 Corinthians 5: 1). We note in (2 Chronicles 7: 19, 20) that the promise to Solomon was conditional that God would perpetuate his kingdom and preserve the house if he and the people kept his commandments. As for the kingdom of Christ, its permanence is unconditional (Isaiah 9: 6, 7 + 11: 1-10 + 55: 1-5 + Jeremiah 23: 5 + Ezekiel 33: 24 + Luke 1: 31-33; Luke 1: 68-72; Acts 2: 25-32). In addition to that, the kingdom of Christ is a spiritual kingdom (Zechariah 9: 9 + Matthew 20: 28; John 18: 36). And in verse (6) **but have moved about in a tent and in a tabernacle.** . . . And in verse (7) we see that God did not say to any of the judges... **Why have you not built Me a house of cedar?** God does not care that His house is luxurious of cedar, as He accepted that to live in a tent, and He did not ask to live in palaces, as the heavens and the earth cannot accommodate Him (and the tent was called a dwelling). Rather, God dwells With him who has a contrite and humble spirit (Isaiah 57: 15). And God was joyful in His presence among His people. In verse (8) **thus shall you say to My servant David** = This is a sign of God's pride in David to attribute him to Himself. And in (verse 9) **and have made you a great name** = the name of David as a king was a great name, for he is the true founder of the kingdom, and kings were attributed to him, so it is said the Kingdom of David, and it is not said the Kingdom of Solomon, nor the son of Solomon. David is the greatest of the kings of Israel, but what increases the greatness of David is that Christ was attributed to

Him, so it is said that Christ is the son of David. And in (10) **and move no more** = thus is the steadfast house of the Lord "Peace I leave with you, My peace I give to you"

(Verses 18-29): **Then King David went in and sat before the Lord; and he said: "Who am I, O Lord God? And what is my house, that You have brought me this far? 19 And yet this was a small thing in Your sight, O Lord God; and You have also spoken of Your servant's house for a great while to come. Is this the manner of man, O Lord God? 20 Now what more can David say to You? For You, Lord God, know Your servant. 21 For Your word's sake, and according to Your own heart, You have done all these great things, to make Your servant know them. 22 Therefore You are great, O Lord God. For there is none like You, nor is there any God besides You, according to all that we have heard with our ears. 23 And who is like Your people, like Israel, the one nation on the earth whom God went to redeem for Himself as a people, to make for Himself a name—and to do for Yourself great and awesome deeds for Your land—before Your people whom You redeemed for Yourself from Egypt, the nations, and their gods? 24 For You have made Your people Israel Your very own people forever; and You, Lord, have become their God. 25 "Now, O Lord God, the word which You have spoken concerning Your servant and concerning his house, establish it forever and do as You have said. 26 So let Your name be magnified forever, saying, 'The Lord of hosts is the God over Israel.' And let the house of Your servant David be established before You. 27 For You, O Lord of hosts, God of Israel, have revealed this to Your servant, saying, 'I will build you a house.' Therefore Your servant has found it in his heart to pray this prayer to You. 28 "And now, O Lord God, You are God, and Your words are true, and You have promised this goodness to Your servant. 29 Now therefore, let it please You to bless the house of Your servant, that it may continue before You forever; for You, O Lord God, have spoken it, and with Your blessing let the house of Your servant be blessed forever."**

sat before the Lord: This means David sitting on the ground, bowing his head in humility, to thank God for His blessings, and not to be understood that David sat on the throne of the kingdom to pray. To be accepted before God, we must be humble. We will not find anyone like David in his humility. **Who am I, O Lord God?** = David felt that all the grace he received from God was a free grace that he did not deserve. And in (19) **for a great while to come** = perhaps David did not understand first what was meant by God's saying that his throne would be established forever and that this was about Christ, but he understood it that God would establish his throne for a long time, and this indeed happened.

Is this the manner of man: That is, man has become accustomed to this from You, O Lord, that You give him of Your blessings while he is not worthy (1 Chronicles 17: 17). And God, in his condescension, we find Him speaking to people as a person speaks to a person. He gave man to have the habit of talking to God without fear. Let us note that man does not concede to another, but God condescends and enters into a covenant with man, meaning that man has become accustomed to Your love, concession, and gifts from You, O Lord. Is there a concession more than the incarnation or is there a gift more than this? **Now what more can David say to You? For You, Lord God, know Your servant** = David felt ashamed that he was speaking to God, and God knows all the secrets of his heart, weaknesses, and sins are exposed before him. And in (verse 21) what You offer, Lord, of Your gifts, not because we deserve it, but

according to Your divine promise, Your steadfast word, and Your love, and in (23) because no one is like God, so His people also, none like him, for they are the people whom He redeemed, so the people became feared. In (verse 26), **Your name be magnified**: As we say in the Lord's Prayer, "Thy kingdom come, and hallowed be thy name." And how does this happen? that the kingdom of God to come? By handing him over the kingdom over the heart, it is said, "**O Lord of hosts, God of Israel**" which means that every person knows that the Lord of hosts has come to reign over me, and I am one of His soldiers. And in (verse 27) **Your servant has found it in his heart** = this is the prayer that pleases God, that it be from the heart and not from the tongue only. And notice that God is the one who placed a prayer in his heart (Romans 8: 26), and this is what we also heard in (Hosea 14: 2): "Take words with you, And return to the Lord. Say to Him, "Take away all iniquity; Receive us graciously, For we will offer the sacrifices of our lips." Here we find that God gives us what to pray with. This is the same thing that David the Prophet expressed when he said, "My heart is overflowing with a good theme; I recite my composition concerning the King; My tongue is the pen of a ready writer." (Psalm 45: 1). The ready writer is the Holy Spirit.

Chapter 8

(Verses 1-2): **After this it came to pass that David attacked the Philistines and subdued them. And David took Metheg Ammah from the hand of the Philistines. 2 Then he defeated Moab. Forcing them down to the ground, he measured them off with a line. With two lines he measured off those to be put to death, and with one full line those to be kept alive. So the Moabites became David's servants, and brought tribute.**

The prophet David's wars against the pagan nations, which were completely swept up in abominations, with violence, cruelty, and brutality, refer to the believer's struggle against sin with all its abominations and violence. We find David here always victorious, as if there is peace between man and God; man will succeed in all his ways. **David took Metheg Ammah** = Compared to the parallel place in (1 Chronicles 18: 1), we find that David "took Gath and its towns" because Gath is the reed of the Philistines and the reins of their state. Therefore, Gath was their most important city. And the word reins of the reed came in the Hebrew translation "the bridle of the nation." As if whoever lives in Gath holds the bridle of Israel and moves Israel as he pleases, so David held this bridle to control the Philistines, for this castle became in his hand (Luke 11:22). Gath had a fortified castle, high on a hill, from which it overlooked Dan and Judah. From there, it struck Israel and humiliated them. Therefore, Gath was their most important city. And the word **Metheg Ammah** came in the Hebrew translation "the bridle of the nation." As if whoever lives in Gath holds the bridle of Israel and moves Israel as he wishes, so David held this bridle to control the Philistines, for this castle became in his hand (Luke 11: 22). In verse (2), we find David striking Moab, and David had previously entrusted his parents to the king of Moab, see (1 Samuel 22: 3, 4), so why did this war happen? There are two possibilities: 1 Moab supported David when David was against Saul, but when David became king, Moab fought him. 2. The Jews say David was violent with Moab because they killed his father and mother, whom he left with them peacefully. David struck Moab, and Moab began to pay tribute to Israel until Ahab's death when Moab revolted against Israel and disobeyed him (2 Kings 3: 3, 4). And David's strike against them was severe **he measured them off with a line. With two lines he measured off those to be put to death**, i.e. seated them on the ground, and measured two-thirds of them with a rope, so they were for death **and with one full line those to be kept alive** = that is, a third kept them. And those who David measured were the prisoners, so he killed two-thirds of the prisoners and kept the third.

(Verses 3-8): **David also defeated Hadadezer the son of Rehob, king of Zobah, as he went to recover his territory at the River Euphrates. 4 David took from him one thousand chariots, seven hundred horsemen, and twenty thousand foot soldiers. Also David hamstringed all the chariot horses, except that he spared enough of them for one hundred chariots. 5 When the Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians. 6 Then David put garrisons in Syria of Damascus; and the Syrians became David's servants, and brought tribute. So the Lord preserved David wherever he went. 7 And David took the shields of gold that had belonged to**

the servants of Hadadezer, and brought them to Jerusalem. 8 Also from Betah and from Berothai, cities of Hadadezer, King David took a large amount of bronze.

Aram is from the children of Sam, and some of them lived in Damascus, so their name was Aram Damascus, and whoever lived in Zobah, their name became Aram Zobah, and whoever lived between the two rivers (Mesopotamia), their name became Aram between the two rivers (Mesopotamia), and so on. The Arameans are the Syrians. Aram included two great and distinct kingdoms in the north: Aram Zobah (its capital is Zobah, and it is believed to be Homs) and Aram-Naharaim (its capital is Damascus). David began to fight Hadadezer, king of Aram Zobah. Zobah was a mighty Aramaic kingdom west of the Euphrates, and its authority once extended to Hama. Damascus was to its south (southwest). **to recover his territory** = Hadadezer went to restore his prestige to some of the kings who were under his authority and rebelled against him. David seized the opportunity and struck him. In (verse 4), it was said that David took **one thousand chariots, seven hundred horsemen, and twenty thousand foot soldiers** and it was said in (1 Chronicles 18: 4) one thousand chariots, seven thousand horsemen, and twenty thousand foot soldiers.. And the verse in (2 Samuel 8: 4) means that David took 1,000 chariots, destroyed 900 of them, and kept only 100 chariots as well, as he says David took **one thousand chariots, seven hundred horsemen .. he spared enough of them for one hundred chariots**. When the king of Aram Damascus, saw what happened, he came to the aid of the king of Aram Zobah, so David struck him and set up governors in Aram so that their armies would not gather again to fight him, and he obliged them to pay tribute. In verse (4) **David hamstrung all the chariot horses** = i.e. cutting the tendon above the hoof, so the horse turns into a helpless animal that cannot fight. The question is why David did not take horses to fight with them. David, with his men, was stronger than Aram with its cavalry, because God is with them. God does not want the kings of Israel to increase their military power so that they do not think that with their military power, they will grow and win. This is against God's will for His people to have a military force, or the desire to have a military force for them, for He is the one who fights for them so that they do not pride or leave God who protects them and take refuge in their strength, and thus they are separated from God. Here, David applied the law completely (Deuteronomy 17: 16), and he was different from his son Solomon, who acquired many horses. And refer to (Psalm 20: 7 + 27: 3 + 147: 10). And the shields of gold and brass that David brought, Solomon benefited from them in the temple. And **from Betah and from Berothai** = Berothai was between Damascus and Hama. And Betah and Beruthai are Tibhath and Chun in the Assyrian language (1 Chronicles 18: 8).

(Verses 9-14): **When Toi king of Hamath heard that David had defeated all the army of Hadadezer, 10 then Toi sent Joram his son to King David, to greet him and bless him, because he had fought against Hadadezer and defeated him (for Hadadezer had been at war with Toi); and Joram brought with him articles of silver, articles of gold, and articles of bronze. 11 King David also dedicated these to the Lord, along with the silver and gold that he had dedicated from all the nations which he had subdued— 12 from Syria, from Moab, from the people of Ammon, from the Philistines, from Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah. 13 And David made himself a name when he returned from killing eighteen thousand Syrians in the Valley of Salt. 14 He also put garrisons**

in Edom; throughout all Edom he put garrisons, and all the Edomites became David's servants. And the Lord preserved David wherever he went.

Toi sent: Toi sent his son to congratulate David for his victory over Hadadezer because Hadadezer was an enemy to Toi. David's acceptance of gifts declared that he loved peace and not war, but he was preparing for Solomon, his son, all the conditions by subjugating the resisting nations around him, such as Aram and Edom... or by establishing friendly and peaceful relations with peaceful nations such as Hamath, so that Solomon could devote himself to building the house. In his wars, he collected materials that Solomon used to build the house, such as gold, copper, etc. And in (2 Samuel 5: 21) we find David removing the golden idols. And the word "removal" here came in the sense of smashing, burning, and destroying, as he did not take it to build the temple, but the gold that he brought from everywhere other than idols, he dedicated it to the temple... Why? God does not need any gold or silver, for what is defiled in idols is not wanted by God (and from this, the men of David learn not to sanctify idols but to despise them). As for us, every desire within us must be crucified, but our strength, health, and money must be used for the glory of God. And in (13) **And David made himself a name when he returned** = to remind everyone of the work of the Lord.

(Verse 15): **So David reigned over all Israel; and David administered judgment and justice to all his people.**

After David calmed down those around him, he cared about the affairs of his people and administered justice (Psalm 72: 2-4).

(Verses 16-18): **Joab the son of Zeruiah was over the army; Jehoshaphat the son of Ahilud was recorder; 17 Zadok the son of Ahitub and Ahimelech the son of Abiathar were the priests; Seraiah was the scribe; 18 Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief ministers.**

We find David distributing responsibilities: **recorder** = writing down the rulings and orders of the king and keeping them **Seraiah was the scribe** = i.e. a minister and inspector of the state. **the Cherethites and the Pelethites** = they carry out punishments for the guilty, and they are also the king's guards. **David's sons were chief ministers** = They rule with David, and when they find a request from the people, they presented it to him. And in (1 Chronicles 18: 17) he says the sons of David were chief ministers at the king's side, that is, his close associates and presidents who have their word, perhaps in the judiciary or administration, and their presence in the hands of David makes them under the eye of David.

Chapter 9

(Verses 1-13): **Now David said, "Is there still anyone who is left of the house of Saul, that I may show him kindness for Jonathan's sake?" 2 And there was a servant of the house of Saul whose name was Ziba. So when they had called him to David, the king said to him, "Are you Ziba?" He said, "At your service!" 3 Then the king said, "Is there not still someone of the house of Saul, to whom I may show the kindness of God?" And Ziba said to the king, "There is still a son of Jonathan who is lame in his feet." 4 So the king said to him, "Where is he?" And Ziba said to the king, "Indeed he is in the house of Machir the son of Ammiel, in Lo Debar." 5 Then King David sent and brought him out of the house of Machir the son of Ammiel, from Lo Debar. 6 Now when Mephibosheth the son of Jonathan, the son of Saul, had come to David, he fell on his face and prostrated himself. Then David said, "Mephibosheth?" And he answered, "Here is your servant!" 7 So David said to him, "Do not fear, for I will surely show you kindness for Jonathan your father's sake, and will restore to you all the land of Saul your grandfather; and you shall eat bread at my table continually." 8 Then he bowed himself, and said, "What is your servant, that you should look upon such a dead dog as I?" 9 And the king called to Ziba, Saul's servant, and said to him, "I have given to your master's son all that belonged to Saul and to all his house. 10 You therefore, and your sons and your servants, shall work the land for him, and you shall bring in the harvest, that your master's son may have food to eat. But Mephibosheth your master's son shall eat bread at my table always." Now Ziba had fifteen sons and twenty servants. 11 Then Ziba said to the king, "According to all that my lord the king has commanded his servant, so will your servant do." "As for Mephibosheth," said the king, "he shall eat at my table like one of the king's sons." 12 Mephibosheth had a young son whose name was Micha. And all who dwelt in the house of Ziba were servants of Mephibosheth. 13 So Mephibosheth dwelt in Jerusalem, for he ate continually at the king's table. And he was lame in both his feet.**

One of the old customs is that the new king kills all the descendants of the previous king so that they do not claim the reign and resist him. As for David, he did not receive power from the hand of man but rather from the hand of God. Therefore, he does not fear man. The One gave him the kingdom will keep his throne. On the contrary, we find that he is looking for the sons of Saul to do them a favour (compare with 2 Kings 11: 1). He did not forget his promise to Jonathan (1 Samuel 20: 14-17), which was about 15 years ago. David the prophet was very noble in his dealings with Mephibosheth. And in verse (3) **the kindness of God** = means excellent benevolence. And in verse (7) **Do not fear** = it seems that Mephibosheth imagined that David would kill him, as is the custom of kings. David's conversation and his love for Mephibosheth were full of love and benevolence and more precious than the fields he returned to him afterwards, as he relieved and satisfied his inner self. Note that what Jonathan sowed of love, his son reaps now, years after his father's death. And David offered practical love as he restored all his father's possessions to Mephibosheth and asked Ziba to work the land and give the return to Mephibosheth. Rather, he demanded that Mephibosheth eat at his table always. Mephibosheth could not bear all this love, so he bowed to David, but rather compared himself to a dead dog. David's love, generosity, and giving symbolize the love of Christ, who removes fear from us and restores what we lost of blessings because of our sins. He granted us to sit with Him at His heavenly table, partaking of His body and blood, and restored to us our land, i.e. the paradise that had been lost from us because of our

sins. And since Christ gave us all this, we must say with Mephibosheth, O Lord, **What is your servant, that you should look upon such a dead dog as I.** I do not deserve all this love. "So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.'" In verse (11) **Then Ziba said to the king, "According to all that my lord the king has commanded his servant, so will your servant do." "As for Mephibosheth," said the king, "he shall eat at my table like one of the king's sons."** That is, as my lord the king said, Mephibosheth eats at my table, so it shall be.

Chapter 10

(Verses 1-2): **It happened after this that the king of the people of Ammon died, and Hanun his son reigned in his place. 2 Then David said, "I will show kindness to Hanun the son of Nahash, as his father showed kindness to me." So David sent by the hand of his servants to comfort him concerning his father. And David's servants came into the land of the people of Ammon.**

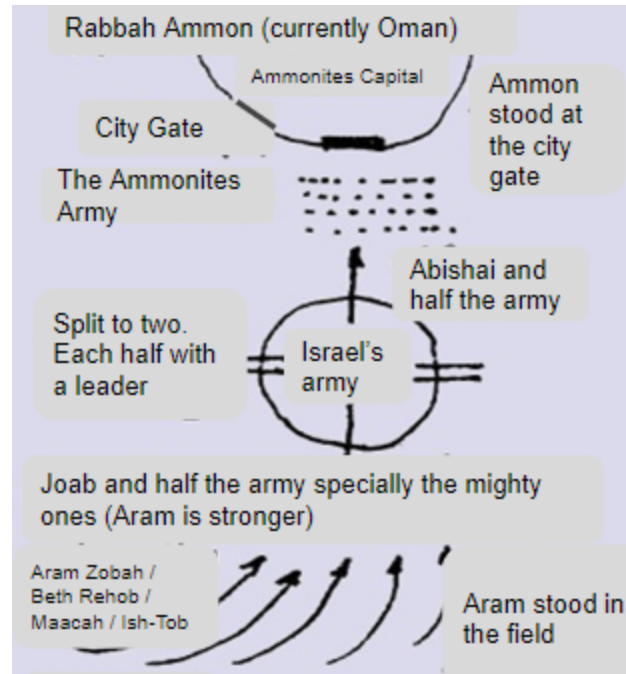
We do not know what favour Nahash did to David. Most likely, he sympathized with him or rendered him a service when he was fleeing in the borders of Moab (1 Samuel 22: 3, 4), especially because of Nahash's enmity towards Saul, so he considered everyone who had enmity toward Saul as his friend. And David showed his love to him by sending a consolation message to his son.

(Verse 3): **And the princes of the people of Ammon said to Hanun their lord, "Do you think that David really honors your father because he has sent comforters to you? Has David not rather sent his servants to you to search the city, to spy it out, and to overthrow it?"**

Hanun's counsellors misunderstood David, and the hasty judgment caused the misunderstanding, so perhaps we should not misunderstand the others so that there will not be many losses. They thought that David's men, spies, came to prepare the ground for David to strike the city: **to overthrow it**, that is, its destruction.

(Verse 4): **Therefore Hanun took David's servants, shaved off half of their beards, cut off their garments in the middle, at their buttocks, and sent them away.**

Hanun listened to his servants, **shaved off half of their beards, cut off their garments in the middle** = This act is considered by the Jews and others as a great insult. In the East, a man is honoured with his beard, is proud, and swears by it. Let us note that these messengers represent David personally, as they are his ambassadors and ministers. So any insult done to them would be done to David personally. Thus, we are ambassadors of Christ, so every reproach that falls on us falls on Christ. David took revenge for the insult that befell his men, and Christ will take revenge on everyone who insults His people. Note that after this insult, David himself went to the gates of the Ammonites to repay them for the insult in their homes. David was strong and tearing the clothes, a great insult, and Hanun intended this so they become a mockery of the Ammonites and its people.



(Verse 5): **When they told David, he sent to meet them, because the men were greatly ashamed. And the king said, "Wait at Jericho until your beards have grown, and then return."**

(Verse 6): **When the people of Ammon saw that they had made themselves repulsive to David, the people of Ammon sent and hired the Syrians of Beth Rehob and the Syrians of Zoba, twenty thousand foot soldiers; and from the king of Maacah one thousand men, and from Ish-Tob twelve thousand men.**

The Ammonites felt that the insult of David's ambassadors was directed at David and his entire state, and they understood that David would inevitably take revenge, so they hired Aram to help them to strike David.

(verses 7-8): **Now when David heard of it, he sent Joab and all the army of the mighty men. 8 Then the people of Ammon came out and put themselves in battle array at the entrance of the gate. And the Syrians of Zoba, Beth Rehob, Ish-Tob, and Maacah were by themselves in the field.**

(Verse 9): **When Joab saw that the battle line was against him before and behind, he chose some of Israel's best and put them in battle array against the Syrians.**

Joab realized that the plan of Aram and the Ammonites was for the Aramites to surprise the Israeli army from behind while they were preoccupied with the Ammonite army from the front and divided the army to strike both armies [as the brothers should help each other].

(Verses 10): **And the rest of the people he put under the command of Abishai his brother, that he might set them in battle array against the people of Ammon.**

(Verses 11-12): **Then he said, "If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will come and help you. 12 Be of good courage, and let us be strong for our people and for the cities of our God. And may the Lord do what is good in His sight."**

He said whoever among us becomes weak, the other will come to help him.

Joab was a bloody man, but we undoubtedly find in his words here and in other situations that he was a man of faith, magnanimity, and sacrifice. The Bible in its justice, presents all aspects of character. Without his positive attitude, David would not have chosen him to be the leader of his army, nor would he tolerate his betrayal and treachery against Abner, for example. These and similar wars were an opportunity for David the Prophet to record for us some of his psalms (2, 20, 21, 60, 110) that prophesied about the revolution of the nations and the conspiring of the leaders against him, so they would be prophecies about what happened to Christ when the nations and rulers rose up against Him and crucified Him. Just as David was victorious, Christ was victorious and was glorified over His enemies. David said in the spirit of prophecy, "The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."" (Psalm 110: 1).

(Verse 13): **So Joab and the people who were with him drew near for the battle against the Syrians, and they fled before him.**

When Aram saw Joab and his mighty men, they fled as they were hired. Therefore, the Ammonites were afraid and fled before Abishai because they were weaker than the Arameans.

(Verse 14): **When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai, and entered the city. So Joab returned from the people of Ammon and went to Jerusalem.**

When the Ammonites fled in front of Abishai, they entered quickly and fortified themselves in their walls, and Abishai did not pursue them. They preferred to take refuge in their walls and postpone the war for a year until they are prepared (2 Samuel 11: 1).

(Verses 15-19): **When the Syrians saw that they had been defeated by Israel, they gathered together. 16 Then Hadadezer sent and brought out the Syrians who were beyond the River, and they came to Helam. And Shobach the commander of Hadadezer's army went before them. 17 When it was told David, he gathered all Israel, crossed over the Jordan, and came to Helam. And the Syrians set themselves in battle array against David and fought with him. 18 Then the Syrians fled before Israel; and David killed seven hundred charioteers and forty thousand horsemen of the Syrians, and struck Shobach the commander of their army, who died there. 19 And when all the kings who were servants to Hadadezer saw that they were defeated by Israel, they made peace with Israel and served them. So the Syrians were afraid to help the people of Ammon anymore.**

The Arameans tried to restore their reputation and status, so they gathered again to fight David's men. **Then Hadadezer sent and brought out the Syrians who were beyond the River;** that is, he summoned them and brought them out, so they appeared in the showed to support him. David struck their armies, and here the prophecy of Abraham was fulfilled (Genesis 15: 18) that his sons would inherit the land up to the borders of the Euphrates River.

Thus, we find David ascending to his throne victorious in several wars (8 wars):

1. The civil war led by Abner against him.
2. The war against the Jebusites.
3. The war against the Palestinians and their allies.
4. The war against the Palestinians alone.
5. The war against the Moabites.
6. The war against Hadadezer.
7. The war against Edom.
8. The war against Ammon and Aram.

Chapter 11

Until now, we have seen David, the pure lover, the good shepherd, jealous for God's glory, who killed a lion and a bear, then Goliath, and faced Saul's resistance with a heart full of kindness and wisdom. He did not rush to rule; we saw his nobility with Mephibosheth. We saw him not knowing pride, reciting psalms. Therefore, God rewarded him for this holy life, and he won all his wars. Unfortunately, this is man's habit; when God gives him to indulge in his pleasures, he forgets the strife, and then he falls. This happened with Adam first and with the people of Israel repeatedly, and now with David, who, after his kingdom was established, fell in a moment of negligence to show human weakness in the life of the great David. He descended from one sin to another, and thus the chastisements rained down on him, and the pains continued. God reveals to us the weaknesses of every human being.

1. So that we do not despair if we sinned, but we imitate David and offer repentance.
2. A declaration of the weakness of humanity and our need for a Savior.
3. Knowing that every sin needs discipline and that we should accept discipline as children.
4. It is a warning for every believer to know that even if he is standing, he should be careful not to fall, and that we should live in a state of readiness and striving.
5. The failures of David filled him with bitter sorrows, but through repentance, they turned into glory, as his life and penitential psalms became the secret of resurrection for many who were destroyed by sin and fell into despair.
6. It is a lesson for every person to know that without God, no matter how strong he is, he would fall.
7. If we hear that others have fallen into heinous sins, we should thank God because He preserved us so that we did not fall.

(Verse 1): **It happened in the spring of the year, at the time when kings go out to battle, that David sent Joab and his servants with him, and all Israel; and they destroyed the people of Ammon and besieged Rabbah. But David remained at Jerusalem.**

in the spring of the year: It was said in (2 Samuel 10: 14) that Joab turned back from the Ammonites and came to Jerusalem, and in the following summer, David fought against the Syrians (2 Samuel 10: 15-19), and the war mentioned here in this verse took place in the summer that follows (2 Samuel 10: 14) by two years.

Note: The news of this war with the Ammonites stopped here, and the story of the fall of David enters. As for the rest of the story, we find it in (2 Samuel 12: 26-31).

at the time when kings go out to battle: That is, in the summer, when kings go out to war, as this is the right time. **and they destroyed the people of Ammon** = that is, the whole country, so they sought

refuge in their fortified city, Rabbah, and Joab besieged it. In the first war against Abishai, when Joab went to fight the Syrians, the Ammonites sought refuge inside the fortified Rabbah, and the number of Abishai's men was not sufficient to besiege Rabbah. Now they are ready, and of course, the goal of the war is to prevent them from attacking Israel again, so they do not represent a threat to the kingdom as long as their intentions are bad.

(Verse 2): **Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold.**

David arose from his bed and walked: A proverb says, "The idle hand is unclean," and this is what happened now. The army is fighting, and David is in his palace, not fighting. Before that, he used to strive in his prayers and psalms, but he is not striving in war nor prayer, so now he is walking and letting his eyes gaze, so he desires his brother's wife. The first step in falling is complacency and relaxation. Note that David did not fall into this sin while he was a young man, shepherding sheep and praying, or while he was expelled from Saul, or while he was fighting, and this is the blessing of trials and pains. But now that he is stable without striving, he is falling. And some said that Bathsheba intended this to attract the king's attention. She saw that it was an honour for her to be the king's wife, as she knew that the king's roofs revealed her. In any case, had David been in his natural state and in his prayers and striving, he would not have fallen, except that now, in a state of idleness, he created a void in the heart and the senses, and this man seeks to satisfy his senses with external beauty.

(Verse 3): **So David sent and inquired about the woman. And someone said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"**

Bathsheba, the daughter of Eliam, and she is Bathshua the daughter of Ammiel (1 Chronicles 3: 5). Bathsheba is Bathshua with a different pronunciation, Eliam (the people of my God) and Ammiel (God of my people) with the same meaning. Bathsheba's father has two names with the same meaning.

(Verse 4): **Then David sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house.**

she was cleansed from her impurity: It is a good time to conceive. We do not find that she objected to David, but rather **she came to him**. Perhaps David did not expect himself to descend one day to this heinous fall, but sin is very wrong, and all who were slain by her were strong men, and it knows how to hunt the mighty. However, its beginning was laxity in striving, then he slept on the bed of laziness, then walked on the rooftops instead of praying for himself and his men in war, and what doubles the sin of David, which is the sin of adultery, is the following:

1. His old age, he is now 50 years old. In addition to his spiritual experiences and psalms.
2. He is married to many women.
3. He received a lot from God. He is the anointed of the Lord and His Prophet.
4. He is the king who sentences adulterers to death.
5. The woman is married.
6. Her husband was in the war that David did not go to.
7. Rather, he is one of the heroes of David. He is a stranger who became Jewish. **Uriah** = "Ur," "iah": (the light of YHWH), and he is a Hittite from the Hittites.

Lust paralyzed all serious thinking. Lust had fangs more deadly than the fangs of lions and bears, and it had more power than Goliath. Let us look at other reasons for the fall:

1. Tolerating the little foxes that spoil the vineyards. He thought himself strong, so he did not run away at first sight but rather gave free rein to his lust. Therefore, we must close the doors of our senses, flee from evil, and not engage in dialogue with the serpent but rather reject it and its means (so that we do not fall like Eve).
2. The second reason is not feeling the Divine presence. Joseph's circumstances were much more difficult than David's, but he was conscious of the presence of the Lord, and this feeling of the divine presence would be like a light that guides man, so it was said here **Then it happened one evening** (verse 2).
3. The time of striving, war or prayer has turned into a walk on the rooftops. The third reason is to seek rest instead of striving. David used to enjoy luxury and forgot striving.

(Verse 5): **And the woman conceived; so she sent and told David, and said, "I am with child."**

According to the law, she deserves death, so she was sent to the king to arrange for her; otherwise, he will be defamed. How sin humiliates the best of people and makes them lose their reputation!

(Verses 6-13): **Then David sent to Joab, saying, "Send me Uriah the Hittite." And Joab sent Uriah to David. 7 When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered. 8 And David said to Uriah, "Go down to your house and wash your feet." So Uriah departed from the king's house, and a gift of food from the king followed him. 9 But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. 10 So when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Did you not come from a journey? Why did you not go down to your house?" 11 And Uriah said to**

David, "The ark and Israel and Judah are dwelling in tents, and my lord Joab and the servants of my lord are encamped in the open fields. Shall I then go to my house to eat and drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing." 12 Then David said to Uriah, "Wait here today also, and tomorrow I will let you depart." So Uriah remained in Jerusalem that day and the next. 13 Now when David called him, he ate and drank before him; and he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.

David wanted to hide the crime by asking Uriah to go down to his house and lie down with his wife, so he attributes the pregnancy to Uriah. And how great was Uriah's answer and Uriah's personality? Rather, his answer was a rebuke to David, who did not go to war and contented himself with enjoying himself in his palace. Uriah calculated that his lying with his wife was an insult to God symbolized by the ark, the people, the king, his commander, and his brothers in the field. The time for war is a time of sacrifice, not a time of personal enjoyment. After Uriah's refusal, David made him drunk to go home, yet he refused. And in (8) **and a gift of food** = means from the king's food.

(Verses 14-21): **In the morning it happened that David wrote a letter to Joab and sent it by the hand of Uriah. 15 And he wrote in the letter, saying, "Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be struck down and die." 16 So it was, while Joab besieged the city, that he assigned Uriah to a place where he knew there were valiant men. 17 Then the men of the city came out and fought with Joab. And some of the people of the servants of David fell; and Uriah the Hittite died also. 18 Then Joab sent and told David all the things concerning the war, 19 and charged the messenger, saying, "When you have finished telling the matters of the war to the king, 20 if it happens that the king's wrath rises, and he says to you: 'Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall? 21 Who struck Abimelech the son of Jerubbesheth? Was it not a woman who cast a piece of a millstone on him from the wall, so that he died in Thebez? Why did you go near the wall?'—then you shall say, 'Your servant Uriah the Hittite is dead also.'"**

Sins beget sins. When the matter narrowed, David thought of killing Uriah with a plot. Here we find that David underestimated justice and honesty but even handed over his faithful leader and other innocent souls to death to cover up his scandal. But there is no hidden that would not be made known, and what is spoken in the ear in inner rooms will be proclaimed on the housetops. Perhaps Joab did not realize at first the secret behind David's request to kill Uriah the Hittite, but he carried out the king's order. But he understood later when he found David had married his widow. Rather, Joab executed the order brilliantly to catch a slip against David so that he would not slip him again for killing Abner. Every sinner wishes that all be sinners like him. So, Joab definitely participated with David in killing Uriah because he rejoiced in this plan from David. We find Joab's words in (21), **then you shall say, 'Your servant Uriah the Hittite is dead also.'**" = He wanted to reach David that Joab understood that killing Uriah was in the king's interest and would give him pleasure. Rather, Joab most likely wanted to spread the scandal by sending this news with messengers to humiliate David. David really felt a kind of humiliation in front of

Joab, so we find that David did not dare to speak to Joab, and he tried to remove him from his position, but he was unable, so he left the matter to Solomon but recommended him to kill Joab (1 Kings 2: 5, 6). How sin humiliates man. And note that murder followed adultery, for cruelty fuses with impurity, so the person who falls under the weight of impurity, you find him violent and cruel in his depths. How did David's heart not move for all this, his heart that had already been struck by cutting part of Saul's robe? The answer is that sin hardens the heart and blinds the eyes. It is surprising that David's conscience remained calm for a whole year.

(Verses 22-26): **So the messenger went, and came and told David all that Joab had sent by him. 23 And the messenger said to David, "Surely the men prevailed against us and came out to us in the field; then we drove them back as far as the entrance of the gate. 24 The archers shot from the wall at your servants; and some of the king's servants are dead, and your servant Uriah the Hittite is dead also." 25 Then David said to the messenger, "Thus you shall say to Joab: 'Do not let this thing displease you, for the sword devours one as well as another. Strengthen your attack against the city, and overthrow it.' So encourage him." 26 When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.**

(Verse 27): **And when her mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the Lord.**

displeased the Lord: God loves David but does not cover up his crime, for God does not have partiality.

Chapter 12

(Verses 1-4): **Then the Lord sent Nathan to David. And he came to him, and said to him: "There were two men in one city, one rich and the other poor. 2 The rich man had exceedingly many flocks and herds. 3 But the poor man had nothing, except one little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him. 4 And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he took the poor man's lamb and prepared it for the man who had come to him."**

Because the conscience of David did not move, the Lord sent him the prophet Nathan, and God has many means to make us wake up and offer repentance, such as [sermons/the death of a loved one / illness/ trials/ failure /verse from the Bible]. The meaning of the parable that Nathan said, the hungry guest is the lust of David, for the lust is intrusive to man, and it came to man in the evening of this world. The rich David wanted to satisfy his lust by lying with Bathsheba, the only little girl who was very beloved by her man, who lived with him sharing his life, food, drink, bed and feelings. Now David, who is very rich and has many wives, lies with her. And this Bathsheba was preyed on by David's lust, as it had also preyed on David himself.

(Verses 5-6): **So David's anger was greatly aroused against the man, and he said to Nathan, "As the Lord lives, the man who has done this shall surely die! 6 And he shall restore fourfold for the lamb, because he did this thing and because he had no pity."**

David's anger was heated and he issued his judgment as if he was passing judgment on himself. Therefore, we must not rush to issue judgments and condemn others but rather leave the judgment to God, as a person tends to condemn others and not himself, but rather he does not see any error in himself. **And he shall restore fourfold for the lamb** = this indeed happened with David, as he killed Uriah and he had four sons that died: 1. The son of Bathsheba (son of sin); 2. Amnon was killed by Absalom; 3. Absalom; 4. Adonijah was killed by King Solomon. David committed adultery with Uriah's wife, and his son Amnon committed adultery with his daughter Tamar, and Absalom committed adultery with David's concubines. As for David's death sentence = **the man who has done this shall surely die!**, God forgave him because he confessed and repented.

(Verse 7): **Then Nathan said to David, "You are the man! Thus says the Lord God of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Saul.'**

Nathan's courage in the face of David is similar to Elijah's courage in the face of Ahab and John the Baptist in the face of Herod. He confronted David rigorously, frankly, and decisively and did not favour faces. And note that Nathan was talking to David in secret, and he did not defame him in front of a

human being, but God allowed this to be published in the Bible to teach us. It is better to be exposed here in this world than to lose eternity. **'I anointed you king over Israel, and I delivered you** = Let us remember God's benevolence towards us so that we do not sin against Him.

(Verses 8-14): **I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if that had been too little, I also would have given you much more! 9 Why have you despised the commandment of the Lord, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon. 10 Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.' 11 Thus says the Lord: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. 12 For you did it secretly, but I will do this thing before all Israel, before the sun.'" 13 So David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord also has put away your sin; you shall not die. 14 However, because by this deed you have given great occasion to the enemies of the Lord to blaspheme, the child also who is born to you shall surely die."**

David's discipline was very harsh, but it was required for his soul's salvation. **the sword shall never depart from your house** = 3 of his children died by the sword during his life. Until the end of the throne of David during the days of Zedekiah, the sword did not leave his house, as Zedekiah's children died by the sword of Nebuchadnezzar in front of their father's eyes. All these sufferings are the natural fruits of sin. Blessed families and parents offer their children blessings, and vice versa. A corrupt family inherits corruption and a curse on its children. The greatness of David the prophet is that he did not find excuses for himself, as Saul used to do, but rather he quickly confessed his sin and endured the Lord's chastisement in silence, so he was according to God's heart. God loves us to submit before Him, even in chastisement, and notice that David, as a great king, was not ashamed to confess before Nathan the prophet. And in verse (13) **you shall not die** = that is, you shall not die now immediately, and you will not be killed instantly, and you will not die the second death and perish because of sin. How wonderful are the psalms of repentance of David that he recorded on this occasion [6, 32, 38, 51, 102, 130, 143].

and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun: God will not take the women to give them to the enemy of David to commit adultery with them, but will not protect David's women from those who want to commit adultery with them. In the past, God protected David and his wives, as he did when Amalek kidnapped his wives and the women of his men (1 Samuel 30). But after David's sin, God did not protect his wives as a chastisement.

(Verses 15-23): **Then Nathan departed to his house. And the Lord struck the child that Uriah's wife bore to David, and it became ill. 16 David therefore pleaded with God for the child, and David fasted and went in and lay all night on the ground. 17 So the elders of his house arose and went to him, to**

raise him up from the ground. But he would not, nor did he eat food with them. 18 Then on the seventh day it came to pass that the child died. And the servants of David were afraid to tell him that the child was dead. For they said, "Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!" 19 When David saw that his servants were whispering, David perceived that the child was dead. Therefore David said to his servants, "Is the child dead?" And they said, "He is dead." 20 So David arose from the ground, washed and anointed himself, and changed his clothes; and he went into the house of the Lord and worshiped. Then he went to his own house; and when he requested, they set food before him, and he ate. 21 Then his servants said to him, "What is this that you have done? You fasted and wept for the child while he was alive, but when the child died, you arose and ate food." 22 And he said, "While the child was alive, I fasted and wept; for I said, 'Who can tell whether the Lord will be gracious to me, that the child may live?' 23 But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

The child of sin fell ill, so David humbled himself for the sake of his love for the child and because he felt that the child's death carried the meaning of God's wrath upon him, so he prayed and fasted. He was hoping for his recovery as a sign of God's satisfaction. However, when the child died, he announced his complete surrender to God's judgement. Rather, he anointed himself with oil as a sign of joy, as he felt that the child was with God, and this was His will. The child had to die as a sign to every sinful person that everything he gains from sin, which the world considers a temporal gain, must and will be lost. Whoever steals will not have a blessing in his wealth; likewise, whoever does not pay the tithes or searches for pleasure in the wrong way. Thus, in verse (15), **became ill**: he fell ill with a severe disease.

(Verses 24-25): **Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the Lord loved him, 25 and He sent word by the hand of Nathan the prophet: So he called his name Jedidiah, because of the Lord.**

Solomon: It means Peaceful or Peacemaker, since in his days the kingdom rested from wars, so the name was given to him in a prophetic way, as it is a symbol of Christ, the builder of the temple, the King of Peace and the Prince of Peace. He should have been called the Peacemaker. Perhaps David's choice of name was to indicate that, although the sin had stirred up many storms, he regained his inner peace through repentance and that he and his wife, Solomon's mother, returned to a state of peace with God. This does not preclude the occurrence of chastisements. He loved the child and sent for Nathan, who called him **Jedidiah**, which means the beloved of God, which is another derivation from the word David, which means the beloved, to assure his parents that even if the first child died for discipline, the second one proclaims God's love for them and His forgiveness of their sins.

(Verses 26-31): **Now Joab fought against Rabbah of the people of Ammon, and took the royal city. 27 And Joab sent messengers to David, and said, "I have fought against Rabbah, and I have taken the city's water supply. 28 Now therefore, gather the rest of the people together and encamp against the**

city and take it, lest I take the city and it be called after my name." 29 So David gathered all the people together and went to Rabbah, fought against it, and took it. 30 Then he took their king's crown from his head. Its weight was a talent of gold, with precious stones. And it was set on David's head. Also he brought out the spoil of the city in great abundance. 31 And he brought out the people who were in it, and put them to work with saws and iron picks and iron axes, and made them cross over to the brick works. So he did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem.

We return now to the news of the war with the Ammonites, which he started in (2 Samuel 11: 1), and we find that Joab had defeated the Ammonites.

It seems that the city of Rabbah had a wall surrounding it and surrounding a small city, i.e. a small neighbourhood, and it also had a wall that included the water tank or the wells that supplied the city with water. When the city of water fell into the hands of Joab, it was logical that the city of Rabbah: **the royal city** (its capital), would fall after the water was cut off from it. Then Joab sent for David to come and enter the city himself, lest it be said that Joab conquered the city and not David. Thus every Christian has to attribute his victory to Christ. Rather, every success is attributed to Christ, not to us. Perhaps the words of Joab carried a kind of warning to David, that is, if you want to be king, go down and fight. Joab was very bold against David. And in verse (30) **their king's crown**: its weight was **a talent of gold**, so how did David put this weight on his head (about 45 kg).

1. It was said that two of David's men held the crown and raised it on his head to signify his dominance over the Ammonites. They did this for some time, then took it down. This is the view of most commentators.
2. The crown may be light, but it is filled with jewels, and the value of the jewels in it is equivalent to a talent of gold.
3. It was said that the word crown of their king is the crown of their god, and this is an idol statue on which this crown can be placed.

In verse (31), **And he brought out the people who were in it, and put them to work with saws and iron picks and iron axes, and made them cross over to the brick works** = Most likely, this means that he used them to cut down trees with chainsaws and to thresh with saddles, i.e. he used them in bitter slavery. But in (1 Chronicles 20:3), the verse is clear that David put them to work with saws (and in other translations, "cut them with iron picks, and with axes"), which is undoubtedly cruelty, but they deserve it, as they were presenting their children as living sacrifices to their god Malcolm. They were burning them alive in front of him. But in any case, it is cruelty by David, who symbolizes Christ, but cruelty is usually associated with the sin of adultery. David was out of the sin of adultery and killing Uriah, and he did not return to his previous mercy by repentance yet. Still, it is certain that after he returned to the life of repentance, the mercy, love, and tenderness of his heart returned to him.

Question: Why were the penalties if God had put away David's sin (verse 13) after his confession?

God, who loves David, wants David in the most perfect form, for God wants to perfect His servants. Note what Paul the Apostle said: God perfected Christ through sufferings (Hebrews 2: 10), so would He not perfect us through sufferings so that we may have a greater share in heaven?

But let us note that God perfected Christ through sufferings to be like us in everything since we, as human beings, are under sufferings (James 5: 17).

God perfects us through sufferings so that we may be perfected and resemble Christ = until Christ is formed in you (Galatians 4: 19)

We note that God does not let us be tempted beyond what we can bear, lest we fail and despair (Psalm 125: 3; 1 Corinthians 10: 13). God found that David can endure. Therefore, God is chastising him to reach the highest degree (He is testing him, that is, He is allowing him to be tempted), and through the trial, these beloved sins are removed from his heart. We find that adultery and murder, which entered his house, made his heart purified from the sinful lust and cruelty that had crept into him. After he saw that his son committed adultery with his daughter, and his son Absalom committed adultery with his wives, he hated adultery and returned to his purity. Thus, after he saw the blood and the killing entering his house, he hated what he had done with Uriah and returned to his purity. Rather, when they brought him a young woman to warm him, he did not approach her, as he completely abstained from sexual relationships (1 Kings 1: 1-4). Discipline bore fruit and succeeded, for God, as a skilled physician, does not fail in His medicines and treatment of the spiritual illnesses of His children so that they may be saved.



In his purity, David's love for God and his praises was perfect, and thus, God loved him. After his sin, his heart changed, his lust flared up, and his cruelty increased. God, who loved David in the form of his purity, wanted to return him to his first form. Thus the Lord said, " Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven." (Matthew

18: 3). This is what the Holy Spirit does with us during our life journey, what the Apostle Paul said about, "renewing of the Holy Spirit" (Titus 3: 5).

Chapter 13

(Verses 1-22): **After this Absalom the son of David had a lovely sister, whose name was Tamar; and Amnon the son of David loved her. 2 Amnon was so distressed over his sister Tamar that he became sick; for she was a virgin. And it was improper for Amnon to do anything to her. 3 But Amnon had a friend whose name was Jonadab the son of Shimeah, David's brother. Now Jonadab was a very crafty man. 4 And he said to him, "Why are you, the king's son, becoming thinner day after day? Will you not tell me?" Amnon said to him, "I love Tamar, my brother Absalom's sister." 5 So Jonadab said to him, "Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, 'Please let my sister Tamar come and give me food, and prepare the food in my sight, that I may see it and eat it from her hand.'" 6 Then Amnon lay down and pretended to be ill; and when the king came to see him, Amnon said to the king, "Please let Tamar my sister come and make a couple of cakes for me in my sight, that I may eat from her hand." 7 And David sent home to Tamar, saying, "Now go to your brother Amnon's house, and prepare food for him." 8 So Tamar went to her brother Amnon's house; and he was lying down. Then she took flour and kneaded it, made cakes in his sight, and baked the cakes. 9 And she took the pan and placed them out before him, but he refused to eat. Then Amnon said, "Have everyone go out from me." And they all went out from him. 10 Then Amnon said to Tamar, "Bring the food into the bedroom, that I may eat from your hand." And Tamar took the cakes which she had made, and brought them to Amnon her brother in the bedroom. 11 Now when she had brought them to him to eat, he took hold of her and said to her, "Come, lie with me, my sister." 12 But she answered him, "No, my brother, do not force me, for no such thing should be done in Israel. Do not do this disgraceful thing! 13 And I, where could I take my shame? And as for you, you would be like one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you." 14 However, he would not heed her voice; and being stronger than she, he forced her and lay with her. 15 Then Amnon hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Arise, be gone!" 16 So she said to him, "No, indeed! This evil of sending me away is worse than the other that you did to me." But he would not listen to her. 17 Then he called his servant who attended him, and said, "Here! Put this woman out, away from me, and bolt the door behind her." 18 Now she had on a robe of many colors, for the king's virgin daughters wore such apparel. And his servant put her out and bolted the door behind her. 19 Then Tamar put ashes on her head, and tore her robe of many colors that was on her, and laid her hand on her head and went away crying bitterly. 20 And Absalom her brother said to her, "Has Amnon your brother been with you? But now hold your peace, my sister. He is your brother; do not take this thing to heart." So Tamar remained desolate in her brother Absalom's house. 21 But when King David heard of all these things, he was very angry. 22 And Absalom spoke to his brother Amnon neither good nor bad. For Absalom hated Amnon, because he had forced his sister Tamar.**

Nathan announced the judgment on David before, and we read in this chapter the direct implementation of the judgment. We see that troubles began to surround David and that the second half of his reign was not as glorious and prosperous as the first half. I wonder what was David's position in front of his men when this story was announced that his son committed adultery with his daughter!!

Indeed, what is spoken in the ear in inner rooms will be proclaimed on the housetops. The story of Amnon is a vivid illustration of the distinction between love and lust. Love makes a person give himself for the sake of those he loves to see them happy. In dealing with the opposite sex, whoever loves feels that he is dealing with a person who has his being and appreciates them. As for lust, it is nothing but satisfying pleasure and dealing with the opposite sex as a tool for pleasure. And love grows day by day and gives the heart room for everyone. As for lust, it destroys a person and narrows his heart. Soon, it plays with the person himself, so lustful love turns into hatred. Unfortunately, people have used to call lust love. Society can no longer distinguish between the two words, but logically, every illegal love [as in the case of David with Bathsheba or Amnon with Tamar] is lust. Every love of this kind is destructive. As long as we mentioned love, we cannot forget that God is love, so whoever resembles God in His love has love, and whoever does not resemble God in His love has lust. The question is what is the form of God's love? God's love flows from Him to others, to overflow them,  so whoever finds that His love comes out of him and makes him act as Christ acted, this is love, and what did Christ do? "Greater love has no one than this, than to lay down one's life for his friends." As for lust, which people have termed love, on the contrary,  it is merely satisfying the interior to satisfy a selfish desire to satisfy oneself. Therefore, we say that love is liberation from the ego so that a person can give himself for the edification and building of others and also the edification and building of himself. As for lust, it is confined around the ego. Everyone who shuts himself up is like a silkworm that surrounds itself, shuts down, and dies. Everyone who confines himself to himself dies, and everyone who goes out and searches for others lives because he is like God. Is Amnon's conspiracy and illness because of his lust for his sister considered love? of course not. In some languages, there is one word, which is love, which expresses the two types, but in Hebrew and in Greek, there are two words:

1. Agapo ἀγάπη is an expression of sublime, ego-free love.
- 2- Philo φιλία, which is an expression of ordinary love, and lust falls under it.

The word love used here for Amnon's love for Tamar is (Philo), as the words of the book are accurate. Therefore, after Amnon carried out what he wanted, his love or lust turned into a very intense hatred, to the extent that he expelled his sister, after he satisfied his lust from her. Amnon thought that Tamar alone was the reason of his happiness, and when he obtained from her the fulfillment of his desire, he did not find satisfaction within him as he thought, so he hated her. Thus, we often long for sin, and we think that it is our happiness, and we think that it is good for eating and that it is a delight for the eyes and a delicacy for the sight, but when we taste it, we regret it, and this is what happened with Adam and Eve. In (verse 2) **that he became sick** = Amnon suffered from illness; this is evidence of his corruption because of his lust, and the love of sin makes us weak and faint to death. In (verse 3) **a very crafty man**: but unfortunately, his wisdom was for evil, not good. His friendship with Amnon was a friendship that resulted in death, and if he showed Amnon the consequences of his lust, he would have saved him and saved his sister. Then we find that Tamar spoke very wisely with Amnon. **no such thing should be done in Israel** = This act is not befitting a holy nation and will bring God's wrath upon all the people, as they are members of the congregation. She told her brother that sin destroys the perpetrators of it and puts her in shame, and he is like one of the fools (**And I, where could I take my shame? And as for you, you**

would be like one of the fools in Israel). Perhaps she wanted to deceive him, so she told him to speak to the king because he does not prevent me from you (**please speak to the king; for he will not withhold me from you**). Perhaps she thought that marrying a half-brother was easier than falling into adultery, or she thought that the king had the right to make exceptions based on Abraham's marriage to Sarah, who was a sister but not from the same mother. Therefore, after Amnon raped her, she imagined that he should marry her, so she objected that he had expelled her and humbled herself before him to marry her and not leave her to shame. And in (verse 16) **No, indeed** = that is, there is no reason for you to fire me. And putting ashes..etc. is a sign of great grief is like someone at a funeral, and tearing the coloured garment, a sign of losing all glory. In (verse 22) Absalom harbors evil for Amnon.

(Verses 23-39): **And it came to pass, after two full years, that Absalom had sheepshearers in Baal Hazor, which is near Ephraim; so Absalom invited all the king's sons. 24 Then Absalom came to the king and said, "Kindly note, your servant has sheepshearers; please, let the king and his servants go with your servant." 25 But the king said to Absalom, "No, my son, let us not all go now, lest we be a burden to you." Then he urged him, but he would not go; and he blessed him. 26 Then Absalom said, "If not, please let my brother Amnon go with us." And the king said to him, "Why should he go with you?" 27 But Absalom urged him; so he let Amnon and all the king's sons go with him. 28 Now Absalom had commanded his servants, saying, "Watch now, when Amnon's heart is merry with wine, and when I say to you, 'Strike Amnon!' then kill him. Do not be afraid. Have I not commanded you? Be courageous and valiant." 29 So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and each one got on his mule and fled. 30 And it came to pass, while they were on the way, that news came to David, saying, "Absalom has killed all the king's sons, and not one of them is left!" 31 So the king arose and tore his garments and lay on the ground, and all his servants stood by with their clothes torn. 32 Then Jonadab the son of Shimeah, David's brother, answered and said, "Let not my lord suppose they have killed all the young men, the king's sons, for only Amnon is dead. For by the command of Absalom this has been determined from the day that he forced his sister Tamar. 33 Now therefore, let not my lord the king take the thing to his heart, to think that all the king's sons are dead. For only Amnon is dead." 34 Then Absalom fled. And the young man who was keeping watch lifted his eyes and looked, and there, many people were coming from the road on the hillside behind him. 35 And Jonadab said to the king, "Look, the king's sons are coming; as your servant said, so it is." 36 So it was, as soon as he had finished speaking, that the king's sons indeed came, and they lifted up their voice and wept. Also the king and all his servants wept very bitterly. 37 But Absalom fled and went to Talmi the son of Ammihud, king of Geshur. And David mourned for his son every day. 38 So Absalom fled and went to Geshur, and was there three years. 39 And King David longed to go to Absalom. For he had been comforted concerning Amnon, because he was dead.**

Absalom asked his sister to remain silent. He wanted to calm the atmosphere to plan revenge. When he asked her, **Has Amnon your brother been with you?** (Verse 20) = This means that he knows Amnon's fame, bad reputation, and sins. David heard and did not punish Amnon, as he spoiled his children or because he saw his crime with Bathsheba manifested in his children, especially in his eldest son.

Certainly, the just God, who rewarded Eli for not raising his children, must reward David for his son's corruption and for not punishing him. Absalom waited two years until everyone, David and Amnon, thought that the matter had been forgotten. And when the time came to shear the sheep, which was a time of celebration and joy, he made a feast and invited the king and his brothers to it, and he knew that the king would apologize for his busyness. When the king apologized, he asked him to send Amnon, and in (verse 26) the king's question, **Why should he go with you?** = Perhaps it was due to David's fear of something wrong towards Amnon. The news reached David by mistake due to the rumours that Absalom had killed all the king's children. But Jonadab, this crafty man in evil, told the king that Absalom had killed Amnon only, for he knew that Absalom had plotted evil because of Tamar. The question is, if he knew, then why did he not tell the king? This evil man did not prevent Amnon from sin and did not prevent death from him. Amnon reaped the fruits of his impurity and the price of his drunkenness. Then Absalom fled to his grandfather, **Talmai the son of Ammihud**, king of Geshur, which is a province, and he is probably a pagan. This province lies between Hermon and Bashan, east of the Jordan. And when David calmed down, he longed to see Absalom, as he loved him deeply (2 Samuel 18: 5, 33), but he feared that people would criticize him because he killed Amnon, the crown prince, as how could he leave him while he was a killer and not punish him, and how should he punish him, since he, that is, David, also is a killer?

Chapter 14

Joab wanted to be the mediator to reconcile David over his son Absalom, and his motives were:

1. He knew that David loved Absalom very much. He longs to bring him back to Jerusalem but fears the people's criticism. That is why he found a way to reconcile, or at least bring him back to Jerusalem, which makes David's heart happy, even if he pretended otherwise.
2. He realized that even if the time were prolonged, the father would definitely reconcile with his son, so his playing this role would earn him the friendship of both parties.
3. He knows that Absalom is very popular. If David dies, the people will be divided among themselves. Many want him to be king, and others are suspicious because of his father's anger at him for killing Amnon, and thus a rift occurs.
4. The return of Absalom, the murderer of his brother, and David's forgiveness of him removes the feelings of distress from David towards Joab for killing Abner. In this matter, Joab used a widow who tells a story that almost coincides with the story of David and Absalom. He knew that the king would hear her because he knew the tenderness of his heart towards the widows, and he knew that he would pardon her son, the murderer so that she would not lose both sons. Therefore, he would have pardoned his son.

(Verses 1-8): **So Joab the son of Zeruiah perceived that the king's heart was concerned about Absalom. 2 And Joab sent to Tekoa and brought from there a wise woman, and said to her, "Please pretend to be a mourner, and put on mourning apparel; do not anoint yourself with oil, but act like a woman who has been mourning a long time for the dead. 3 Go to the king and speak to him in this manner." So Joab put the words in her mouth. 4 And when the woman of Tekoa spoke to the king, she fell on her face to the ground and prostrated herself, and said, "Help, O king!" 5 Then the king said to her, "What troubles you?" And she answered, "Indeed I am a widow, my husband is dead. 6 Now your maidservant had two sons; and the two fought with each other in the field, and there was no one to part them, but the one struck the other and killed him. 7 And now the whole family has risen up against your maidservant, and they said, 'Deliver him who struck his brother, that we may execute him for the life of his brother whom he killed; and we will destroy the heir also.' So they would extinguish my ember that is left, and leave to my husband neither name nor remnant on the earth." 8 Then the king said to the woman, "Go to your house, and I will give orders concerning you."**

In verse (7) **extinguish my ember that is left** = she resembles her living son as an ember blazing with fire [thus he was named David in (2 Samuel 21: 17)], and so the clan's souls want to extinguish the ember to seize the inheritance. In addition, he is the only son who will bear the name of her dead man. David was very merciful to her and promised he would command so that her son would not die (verse 8).

(Verse 9): **And the woman of Tekoa said to the king, "My lord, O king, let the iniquity be on me and on my father's house, and the king and his throne be guiltless."**

let the iniquity be on me: Here, the woman knows that the rule of law requires the killing of the murderer, but she is an exceptional case, as she asks for forgiveness and that she is the one who bears the sin of abandoning the law, and this was permissible for the sake of mercy. God had mercy on them despite their deserving of death but rather blessed them. Then the king promised her pardon.

(Verse 10): **So the king said, "Whoever says anything to you, bring him to me, and he shall not touch you anymore."**

(Verse 11): **Then she said, "Please let the king remember the Lord your God, and do not permit the avenger of blood to destroy anymore, lest they destroy my son." And he said, "As the Lord lives, not one hair of your son shall fall to the ground."**

She was not satisfied with the king's promise, as she pretended to be afraid of the avenger of blood, lest her son's blood perish. All this to extract a comprehensive pardon by oath from the king, which she has already obtained from the king:

- a. A promise to favour her and her matter so they would be kind to her (verse 8).
- b. No one would harm her (verse 10).
- c. Pardoning her son and an immediate judgment in his favour, verse (11) and even an oath (verse 11).

(Verses 12-17): **Therefore the woman said, "Please, let your maidservant speak another word to my lord the king." And he said, "Say on." 13 So the woman said: "Why then have you schemed such a thing against the people of God? For the king speaks this thing as one who is guilty, in that the king does not bring his banished one home again. 14 For we will surely die and become like water spilled on the ground, which cannot be gathered up again. Yet God does not take away a life; but He devises means, so that His banished ones are not expelled from Him. 15 Now therefore, I have come to speak of this thing to my lord the king because the people have made me afraid. And your maidservant said, 'I will now speak to the king; it may be that the king will perform the request of his maidservant. 16 For the king will hear and deliver his maidservant from the hand of the man who would destroy me and my son together from the inheritance of God.' 17 Your maidservant said, 'The word of my lord the king will now be comforting; for as the angel of God, so is my lord the king in discerning good and evil. And may the Lord your God be with you.'"**

Here the woman reveals what she meant was about Absalom. In her analogy, she likened the people to the loving mother of her son Absalom without ignoring the slain Amnon. The king is the avenger of

blood and has the right to demand blood, but he must be kind to his people, who ask for forgiveness for Absalom. David took advantage of this story as he longed to forgive his son and see him again. In verse (13) **Why then have you schemed such a thing against the people of God?** as if she says if you were to pity a widow, then you would pardon her murderer's son, how much more should you pity an entire people. It is clear from the words that the people loved Absalom, and the people absolved him of Amnon's blood because of Amnon's adultery with his sister. Rather, they may have seen him as a hero, as he avenged his sister's honour and killed the adulterer. Her saying, **Why then have you schemed such a thing against the people of God?** Why did you invoke this evil thought against the people of God, that you deprived them of Absalom, whom they loved. **For the king speaks this thing as one who is guilty:** That is, your position, that you keep depriving the people of Absalom, makes you guilty. And you have to condemn yourself when you pass such a judgment on Absalom. **in that the king does not bring his banished one home again:** The king's fault that makes him guilty is that he does not want to return his exiled son. In (verse 14) **For we will surely die** = perhaps she meant that all of our days are very few, so let us bear with each other and forgive one another, and will the death of Absalom restore life to Amnon? Everyone will die, and Amnon must and would have died even if Absalom did not kill him; therefore, you have to forgive. We will all die, but God manages in various ways so that his exile will not be cut off from him: **Yet God does not take away a life; but He devises means, so that His banished ones are not expelled from Him:** This phrase is delightful, but rather it is a prophecy and an expression that reveals an accurate spiritual understanding of God's ways and His love. For God have no pleasure at all that the wicked should die, that he should turn from his ways and live (Ezekiel 18: 23), and Ezekiel said this hundreds of years after what the woman said. God did not remove Absalom and kill him. If God did not punish him, why would the king kill him? God's love for man, made Him incarnate and be crucified so that he would return us, the exiles, and so that he would not take away souls. We deserved death, but God thought thoughts (which refers to the second hypostasis, God's mind and power) so that we do not remain in death. Perhaps her mention of death here also was to rush the king to hurry up and bring his son before he dies without reconciliation, as no one guarantees his life. Rather, in her saying that **Yet God does not take away a life** = a reminder to David that he himself had made a mistake in the matter of Uriah, and God did not remove him and kill him, but rather forgave him, even if he had disciplined him. Verse (15) **the people have made me afraid** = She would not have disturbed the king with this narration had it not been that she was afraid of the people and she was afraid that she would return to the people while she had failed to convince the king. Now she has come so that the king might hear and **will perform the request of his maidservant**, so it is clear that the people are very sympathetic to Absalom and mad about him. Perhaps she is saying that the people may revolt if Absalom does not return. In (verse 16) she returns to the symbol again; the meaning of the words is that she took a risk and burdened the king, knowing that she is subject to punishment if she disturbed the king. He may punish her and her son or exile her, so she and her son will be deprived of inheritance and forced to live in a strange land Among the pagans. Still, she came confident that the king would hear from her, a simple woman, fulfill her request and not deprive her of her inheritance. The talk here about the deprivation of her and her son definitely refers to Absalom (he is the son), who is currently deprived of living among Israel and his people, and here he is forced to live among the pagans. The referral to her as a mother symbolizes the people who do not want to be deprived of Absalom. She frightens David that his son is now living among the pagans and may have been influenced by their customs and religion, but

his return may lead him to repentance. Certainly, the man she is talking about is the king himself = **deliver his maidservant from the hand of the man**. In verse (17), **'The word of my lord the king will now be comforting** = That is, I wish I could hear a comforting word from my master and he agrees with my request. With wisdom, the woman concluded her speech by praising him = **for as the angel of God, so is my lord the king**. It is true that Joab is the one who sent her, but all this wisdom and words filled with love, rather prophetic vision and spiritual knowledge, are not the words of Joab the full with bloody hands, but her words. She deserves every praise for her humility-filled wisdom.

(Verses 18-24): **Then the king answered and said to the woman, "Please do not hide from me anything that I ask you." And the woman said, "Please, let my lord the king speak." 19 So the king said, "Is the hand of Joab with you in all this?" And the woman answered and said, "As you live, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken. For your servant Joab commanded me, and he put all these words in the mouth of your maidservant. 20 To bring about this change of affairs your servant Joab has done this thing; but my lord is wise, according to the wisdom of the angel of God, to know everything that is in the earth." 21 And the king said to Joab, "All right, I have granted this thing. Go therefore, bring back the young man Absalom." 22 Then Joab fell to the ground on his face and bowed himself, and thanked the king. And Joab said, "Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has fulfilled the request of his servant." 23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem. 24 And the king said, "Let him return to his own house, but do not let him see my face." So Absalom returned to his own house, but did not see the king's face.**

David understood that Joab was behind this matter, and the woman confessed this. David ordered Joab to go and bring Absalom on the condition that he does not see him: 1. So that David would not appear as negligent towards Amnon. 2. For Absalom to humble himself and repent. 3. So that Absalom does not gain more popularity while he wants the throne to be for Solomon.

(Verses 25-27): **Now in all Israel there was no one who was praised as much as Absalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him. 26 And when he cut the hair of his head—at the end of every year he cut it because it was heavy on him—when he cut it, he weighed the hair of his head at two hundred shekels according to the king's standard. 27 To Absalom were born three sons, and one daughter whose name was Tamar. She was a woman of beautiful appearance.**

Absalom was not praised except for the beauty of his body, which attracted people's hearts. His hair was abundant and beautiful, he was anointing it with spices and adorning it with gold (gold filings), which added to its beauty and weight (Josephus wrote that this is a Jewish custom to sprinkle hair with gold filings). He shaved his hair annually and weighed it (this is a Palestinian religious custom). His beauty gave him popularity, but he was without holiness, so people's praise did not benefit him but was the reason for his destruction. He represents those who are proud of their bodies (its strength and beauty)

because they have nothing else to be proud of. **two hundred shekels according to the king's standard** = it is the weight of the hair, spices, oils and gold filings. However, the used shekel is different, which makes the 200 shekels range between ½ - 11½ kg. The Septuagint adds to verse (27) that Tamar, the daughter of Absalom, was the wife of Rehoboam and bore him Abijah (these are the same words as Josephus).

(Verses 28-33): **And Absalom dwelt two full years in Jerusalem, but did not see the king's face. 29 Therefore Absalom sent for Joab, to send him to the king, but he would not come to him. And when he sent again the second time, he would not come. 30 So he said to his servants, "See, Joab's field is near mine, and he has barley there; go and set it on fire." And Absalom's servants set the field on fire. 31 Then Joab arose and came to Absalom's house, and said to him, "Why have your servants set my field on fire?" 32 And Absalom answered Joab, "Look, I sent to you, saying, 'Come here, so that I may send you to the king, to say, "Why have I come from Geshur? It would be better for me to be there still.'" Now therefore, let me see the king's face; but if there is iniquity in me, let him execute me." 33 So Joab went to the king and told him. And when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king. Then the king kissed Absalom.**

Absalom stayed for two years in Jerusalem without learning humility or repentance, and he continued to be violent in his depths. He sent to summon Joab, but he did not come because Joab was afraid that David would know and become angry. Absalom requested that David pardon or kill him, for he knew his father's weakness that he could not kill him. There is another point: David feared that his son would defame him in the matter of Uriah. Absalom succeeded in returning to the palace to plot a revolt against his father, the king, and usurp the throne.

Chapter 15

(Verses 1-6): **After this it happened that Absalom provided himself with chariots and horses, and fifty men to run before him. 2 Now Absalom would rise early and stand beside the way to the gate. So it was, whenever anyone who had a lawsuit came to the king for a decision, that Absalom would call to him and say, "What city are you from?" And he would say, "Your servant is from such and such a tribe of Israel." 3 Then Absalom would say to him, "Look, your case is good and right; but there is no deputy of the king to hear you." 4 Moreover Absalom would say, "Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice." 5 And so it was, whenever anyone came near to bow down to him, that he would put out his hand and take him and kiss him. 6 In this manner Absalom acted toward all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.**

Absalom provided himself with chariots and horses, and fifty men to run before him: This is what Absalom learned from his pagan grandfather, how to look majestic in chariots and horses. God asked that the kings of Israel not do this so that they would not run after temporal honours and so that they would not rely on their own strength but on the power of God. The men who ran before him probably had a special uniform. Most likely, the people of Israel rejoiced in this image and preferred it over the image of the humble David. This behaviour reveals Absalom's goal of returning to Jerusalem, as he came with the spirit of vainglory and arrogance to usurp his father's throne. He rode chariots and horses, and men ran before him while his father rode a mule. David prepared his kingdom with many years of hardship, prayers and strife, and this comes to reign through vainglory and outward appearances. Surprisingly, his popularity increased with this. He was not satisfied with this, but he started deceiving the people. He would stand at the gate of the city to prevent the litigants from reaching his father and gives attention to each one, so he asks him about his city and his tribe, then he says to him in hypocrisy, he is good without examining his case and without knowing who is innocent and who is unjust. He would say to both parties **Look, your case is good and right**, meaning you have the right. Then he would lie, saying, **but there is no deputy of the king to hear you** for the king has become old and does not care about the judiciary because he does not have time. Thus, he shows that his father is not fit and to show that he alone is capable of kingship and litigation. He did not want to judge but rather to provoke the people against his father, the king. Then he says **Oh, that I were made judge**, his heart desires the presidency. Rather, in hypocrisy, he accepted anyone who came to worship him as the king's son. By this, Absalom won the hearts of the people.

(Verses 7-9): **Now it came to pass after forty years that Absalom said to the king, "Please, let me go to Hebron and pay the vow which I made to the Lord. 8 For your servant took a vow while I dwelt at Geshur in Syria, saying, 'If the Lord indeed brings me back to Jerusalem, then I will serve the Lord.'" 9 And the king said to him, "Go in peace." So he arose and went to Hebron.**

Now it came to pass after forty years: The book did not specify when the reckoning of the forty years began, and probably it is since David was anointed king by Samuel, as this event is one of the most

important events that history records. Absalom lied to David that he vowed a vow that if David returned him to Jerusalem and pardoned him, he would go to Hebron and offer sacrifices, and David was certainly happy about how religious his son was, so he allowed him.

(Verses 10-12): **Then Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the trumpet, then you shall say, 'Absalom reigns in Hebron!'" 11 And with Absalom went two hundred men invited from Jerusalem, and they went along innocently and did not know anything. 12 Then Absalom sent for Ahithophel the Gilonite, David's counselor, from his city—from Giloh—while he offered sacrifices. And the conspiracy grew strong, for the people with Absalom continually increased in number.**

Absalom made his plan to seize the throne, and he secured it.

1. He previously started attracting the people.
2. He announced his assumption of power in Hebron, where David reigned for 7½ years, and there he gathered all those who supported him.
3. The sound of the trumpet is an alternative to the telephone and the Telegraph. Now trumpets are blowing everywhere, and when the trumpet is blown in Hebron, all the trumpets are blown, and the news spreads in minutes throughout all of Israel. When the trumpet is sounded, the spreading spies say that Absalom has reigned, and the people rejoice in whom they loved, and perhaps people imagine that David had died or relinquished power to his son Absalom. And all Israel will proclaim him king at the same time.
4. Absalom took with him to Hebron 200 of the kingdom's great men, so it appeared to the people in Hebron that David had agreed to bequeath the throne to him and that he had sent these men with him when they decided. In addition, he forbade David to consult with these loyal men of his at these critical hours.
5. Absalom used a very intelligent person, Ahithophel, who was characterized by the desire and the ability to betray David. In this, he is likened to Judas in his betrayal of his Master, and they both were similar in the manner of their death (Psalm 41: 9 + John 13: 18). Most likely, David had dispensed with Ahithophel because he discovered his cunning and crafty nature. And most likely, Ahithophel is the mastermind behind this plot. Probably, Ahithophel is the grandfather of Bathsheba. We understand this by comparing the following verses: "Bathsheba, the daughter of Eliam" + "Eliam bin Ahithophel the Gilonite" + "And Absalom sent to Ahithophel the Gilonite, David's counselor" (2 Samuel 11: 3; 15: 12; 23: 34). Most likely, Ahithophel's betrayal of David is due to his grief over what happened to David with his granddaughter Bathsheba, and to David's plot against Uriah, her husband.
6. Absalom attacks David's palace, kills him and announces his death.

(Verses 13-14): **Now a messenger came to David, saying, "The hearts of the men of Israel are with Absalom." 14 So David said to all his servants who were with him at Jerusalem, "Arise, and let us flee, or we shall not escape from Absalom. Make haste to depart, lest he overtake us suddenly and bring disaster upon us, and strike the city with the edge of the sword."**

Filled with the Spirit of God, David realized the plan and quickly fled before being killed. The presence of David alive while declaring that he did not give up the throne would cause problems for Absalom.

But in these difficult moments, David remembers the prophecy, " Now therefore, the sword shall never depart from your house" On the other hand, David's plan was successful, as it gave him time to gather his forces in the face of Absalom. **and strike the city with the edge of the sword:** Even in his distress, David cares about the city, and that innocent blood is not shed.

(Verses 15-16): **And the king's servants said to the king, "We are your servants, ready to do whatever my lord the king commands." 16 Then the king went out with all his household after him. But the king left ten women, concubines, to keep the house.**

(Verse 17): **And the king went out with all the people after him, and stopped at the outskirts.**

the outskirts: The king and all his men went out after him and stood at the last house of the city so that all his men could cross before him and he could check on them. He took with him everyone who wanted to follow him. And whoever does not want, he left him to Absalom, whom he admires. Certainly, whoever chooses Absalom will suffer greatly from him afterwards. Thus, Christ wants us to flee with Him from the sins of the world and from the devil, but whoever wants to stay with the devil, let him rejoice in him for a moment, but afterwards, the pains fall on him. Those who followed David in his distress are his faithful servants who carried the cross with him, and they will be glorified with him. David recited the third psalm on this occasion.

(Verses 18-22): **Then all his servants passed before him; and all the Cherethites, all the Pelethites, and all the Gittites, six hundred men who had followed him from Gath, passed before the king. 19 Then the king said to Ittai the Gittite, "Why are you also going with us? Return and remain with the king. For you are a foreigner and also an exile from your own place. 20 In fact, you came only yesterday. Should I make you wander up and down with us today, since I go I know not where? Return, and take your brethren back. Mercy and truth be with you." 21 But Ittai answered the king and said, "As the Lord lives, and as my lord the king lives, surely in whatever place my lord the king shall be, whether in death or life, even there also your servant will be." 22 So David said to Ittai, "Go, and cross over." Then Ittai the Gittite and all his men and all the little ones who were with him crossed over.**

When David fled to Gath, he organized an army of 600 soldiers and appointed Ittai the Gittite as their leader. Most likely, this division continued with David in his reign over Judah, first in Hebron, then over Jerusalem, and then over all of Israel. They consisted of Israelites and Gittites. And some saw that Ittai the Gittite was the son of Achish, the king of Gath, who loved David. During David's stay in Gath, Ittai was attracted to him, and he and his men followed David, then they converted to Judaism after David became king. Notice the tenderness of David's feelings and that he did not want to burden Ittai with him while he was a stranger, but Ittai refused to leave David in his distress, so he resembled Ruth. God comforted David's heart for his son's ingratitude with the sincerity of Ittai. In terms of symbolism, Absalom and those with him are similar to the Jews who rejected Christ, and Ittai and his men are like the Gentiles who accepted the sufferings with Christ and did not leave him but went out with him outside the camp, bearing His reproach (Hebrews 13: 13). In verse (18) **before him** = David was a seasoned, organized leader, even at the hour of flight, he arranged his army, and they passed in front of him as a leader who arranged them and did not cross except after them. In (19) **Return and remain with the king** = strange that David calls Absalom the king, as he is the king now. The meaning of (verse 20) is that it is not befitting for me to burden you with all these troubles and risks.

(Verse 23): **And all the country wept with a loud voice, and all the people crossed over. The king himself also crossed over the Brook Kidron, and all the people crossed over toward the way of the wilderness.**

The people were weeping as David crossed over the Brook Kidron. And the daughters of Jerusalem wept while Christ carried the cross, just as the son of David also crossed the Brook Kidron to set out for the sufferings (John 18: 1).

(Verses 24-29): **There was Zadok also, and all the Levites with him, bearing the ark of the covenant of God. And they set down the ark of God, and Abiathar went up until all the people had finished crossing over from the city. 25 Then the king said to Zadok, "Carry the ark of God back into the city. If I find favor in the eyes of the Lord, He will bring me back and show me both it and His dwelling place. 26 But if He says thus: 'I have no delight in you,' here I am, let Him do to me as seems good to Him." 27 The king also said to Zadok the priest, "Are you not a seer? Return to the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar. 28 See, I will wait in the plains of the wilderness until word comes from you to inform me." 29 Therefore Zadok and Abiathar carried the ark of God back to Jerusalem. And they remained there.**

The priests brought the ark behind David, knowing that David reigns by God's command, contrary to this rebellious Absalom. Still, David refused to move the ark behind him, believing that if God wanted him, he would return again to Jerusalem, completely surrendering to God's will. He was afraid that something would happen to the ark. In (verse 27), "**Are you not a seer?**" = a seer here, not in the sense of a prophet, but rather it means that he would be an eye for David to see what Absalom is doing and inform David. In (verse 28) David's words become clear that Zadok would see what is happening and sends

someone to tell him **in the plains of the wilderness**, and David would delay, that is, wait for some time until a message comes from Zadok.

(Verses 30-37): **So David went up by the Ascent of the Mount of Olives, and wept as he went up; and he had his head covered and went barefoot. And all the people who were with him covered their heads and went up, weeping as they went up. 31 Then someone told David, saying, "Ahithophel is among the conspirators with Absalom." And David said, "O Lord, I pray, turn the counsel of Ahithophel into foolishness!" 32 Now it happened when David had come to the top of the mountain, where he worshiped God—there was Hushai the Archite coming to meet him with his robe torn and dust on his head. 33 David said to him, "If you go on with me, then you will become a burden to me. 34 But if you return to the city, and say to Absalom, 'I will be your servant, O king; as I was your father's servant previously, so I will now also be your servant,' then you may defeat the counsel of Ahithophel for me. 35 And do you not have Zadok and Abiathar the priests with you there? Therefore it will be that whatever you hear from the king's house, you shall tell to Zadok and Abiathar the priests. 36 Indeed they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them you shall send me everything you hear." 37 So Hushai, David's friend, went into the city. And Absalom came into Jerusalem.**

and wept as he went up: The situation is difficult, and we did not hear that David wept when he fled from Saul, but he certainly wept for the betrayal of his son, whom he loved. David said, "And my sin is always before me." Therefore, we understand that David's weeping was because he knew that all these pains were due to his sin, and God would forgive a heart like this. "Turn your eyes away from me, For they have overcome me." In (verse 31) it appears that David knows the cunningness of Ahithophel and prays that God will turn his council to foolishness. In (verse 32) David worshipped as he used to pray, and the immediate response to his prayers is amazing, as God responded by sending **Hushai the Archite**, who will invalidate Ahithophel's advice. Note David's prayer that the Lord turns the advice of Ahithophel to foolishness in verse (31) and verse (32) God's quick response. In general, this is divine wisdom for David to send a wise man like Hushai to nullify the advice of a shrewd man like Ahithophel. It seems that Hushai was absent when David fled, and when he heard the news, he came to him in great sadness, but David convinced him that it was better to stay with Ahithophel and Absalom, in addition, that his old age would hinder their movement. Hushai's love was a balm for David's wounds.

In general, the psalms that David sang during his escape show that he did not lose his hope in the Lord, realizing that all these sufferings were but a chastisement for him. This submission to God's will is the secret of David's greatness.

Chapter 16

(Verses 1-4): **When David was a little past the top of the mountain, there was Ziba the servant of Mephibosheth, who met him with a couple of saddled donkeys, and on them two hundred loaves of bread, one hundred clusters of raisins, one hundred summer fruits, and a skin of wine. 2 And the king said to Ziba, "What do you mean to do with these?" So Ziba said, "The donkeys are for the king's household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who are faint in the wilderness to drink." 3 Then the king said, "And where is your master's son?" And Ziba said to the king, "Indeed he is staying in Jerusalem, for he said, 'Today the house of Israel will restore the kingdom of my father to me.'" 4 So the king said to Ziba, "Here, all that belongs to Mephibosheth is yours." And Ziba said, "I humbly bow before you, that I may find favor in your sight, my lord, O king!"**

This was a plot by Ziba to usurp the possessions of Mephibosheth. Ziba realized that David was a strong man and that his ordeal was fleeting, so he hastened to present him with two laden donkeys. And his saying **the young men** = a simple gift that does not deserve to be presented to the king, but rather it is for his servants, and his saying to the young men is a kind of respect for them. Then he distorted the image of Mephibosheth in front of David. Ziba's words are unbelievable, as how could he assume power while he was lame in front of Absalom, who is popularly loved, with a beautiful figure, with his strength and authority? Even Absalom knew how to usurp power from David himself.

And the trick fell on David, so he gave Ziba all the fields. What is the benefit of this test to David?

1. David drank from the cup of betrayal that he gave to Uriah. For he betrayed Uriah, and now everyone is betraying him.
2. David discovered Ziba's deception after that, so he learned not to issue hasty judgments.
3. God used Ziba to support David and his men at a critical time, as the raven helped Elijah.

(Verses 5-14): **Now when King David came to Bahurim, there was a man from the family of the house of Saul, whose name was Shimei the son of Gera, coming from there. He came out, cursing continuously as he came. 6 And he threw stones at David and at all the servants of King David. And all the people and all the mighty men were on his right hand and on his left. 7 Also Shimei said thus when he cursed: "Come out! Come out! You bloodthirsty man, you rogue! 8 The Lord has brought upon you all the blood of the house of Saul, in whose place you have reigned; and the Lord has delivered the kingdom into the hand of Absalom your son. So now you are caught in your own evil, because you are a bloodthirsty man!" 9 Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Please, let me go over and take off his head!" 10 But the king said, "What have I to do with you, you sons of Zeruiah? So let him curse, because the Lord has said to him, 'Curse David.' Who then shall say, 'Why have you done so?'" 11 And David said to Abishai and all his servants, "See how my son who came from my own body seeks my life. How much more now may this**

Benjamite? Let him alone, and let him curse; for so the Lord has ordered him. 12 It may be that the Lord will look on my affliction, and that the Lord will repay me with good for his cursing this day." 13 And as David and his men went along the road, Shimei went along the hillside opposite him and cursed as he went, threw stones at him and kicked up dust. 14 Now the king and all the people who were with him became weary; so they refreshed themselves there.

There was a valley between Shimei and David and his men, and Shimei was throwing stones at them, and probably the stones did not reach David, but it was a sign of rage. As for the words, they were heard, and they were all lies and poisonous hatred. David did not usurp the kingdom from Saul, fight him, or shed the blood of a person from the house of Saul, but honored Mephibosheth and killed the killer of Ishbosheth and the one who claimed to have killed Saul. David prevented Abishai from killing Shimei, and he counted Shimei's insults as insults that he deserves, and if he is innocent of them, then he is innocent of Saul's blood. Still, he is not innocent of Uriah's blood, so he said, "**for so the Lord has ordered him**" David's ceasing to take revenge on those who insulted him is like Christ preventing Peter from using his sword. Shimei's insults to David were, for David, a medicine that he accepted with pleasure and thanksgiving to usurp God's mercies. Ziba's flattering words harmed David, so he issued a wrong judgment. As for Shimei's insults, he considered them a sign of God's love because the Lord disciplines whoever loves him. He considered it an opportunity to humble himself before God to ask for His mercy. He had a logic that if his son Absalom betrayed him, and he did not want to take revenge on him, then why should he take revenge on this Benjaminite (Shimei, of course, the reason for his hatred is that the kingdom left the house of Benjamin).

(Verses 15-19): **Meanwhile Absalom and all the people, the men of Israel, came to Jerusalem; and Ahithophel was with him. 16 And so it was, when Hushai the Archite, David's friend, came to Absalom, that Hushai said to Absalom, "Long live the king! Long live the king!" 17 So Absalom said to Hushai, "Is this your loyalty to your friend? Why did you not go with your friend?" 18 And Hushai said to Absalom, "No, but whom the Lord and this people and all the men of Israel choose, his I will be, and with him I will remain. 19 Furthermore, whom should I serve? Should I not serve in the presence of his son? As I have served in your father's presence, so will I be in your presence."**

Verse (18) shows the wisdom of Hushai, as he meant David, but whoever hears him thinks that he means Absalom, for he did not lie but answered wisely. Certainly, Absalom was not chosen by the Lord, but because of the pride of his heart, he thought that the words were for him and that he became the chosen one of the Lord. Absalom was convinced of Hushai's justifications.

(Verses 20-23): **Then Absalom said to Ahithophel, "Give advice as to what we should do." 21 And Ahithophel said to Absalom, "Go in to your father's concubines, whom he has left to keep the house; and all Israel will hear that you are abhorred by your father. Then the hands of all who are with you will be strong." 22 So they pitched a tent for Absalom on the top of the house, and Absalom went in to his father's concubines in the sight of all Israel. 23 Now the advice of Ahithophel, which he gave in**

those days, was as if one had inquired at the oracle of God. So was all the advice of Ahithophel both with David and with Absalom.

Among the pagan nations, the victorious king takes the concubines of the defeated king and his wives. However, it never happened that the king's son takes his father's concubines, as this is a degradation that did not occur even among the pagans. In (verse 23) **was as if one had inquired at the oracle of God:** Absalom was listening to Ahithophel, considering his advice as someone asking for the word of God (2 Samuel 16: 23), even though they were evil counsels by Satan that carried lustful earthly wisdom. The detestable thing is that what happened was in front of the crowds on the roof, in a tent on the top of the roof that they set up, especially for the people could see Absalom go in to his father's concubines (this is something that does not happen even among some animals). The satanic wisdom of Ahithophel is that he wanted to show that the hatred between Absalom and his father David had reached its extreme and that there would be no reconciliation between him and his father, and that he is the king who controls everything, even his father's concubines. Perhaps Ahithophel convinced Absalom of this, but he was harbouring something else, as he indicated this for fear that the son would one day yearn for his father, and they would reconcile, so his position would become embarrassing as a traitor to David. With this advice, the sword became strong in the hand of Absalom against his father and in the hand of David against his son. Notice that this happened on the rooftop where David walked to look at Bathsheba. Note that David was consulting God and his priests asking him, but we did not hear that Absalom prayed or asked God, but rather he was asking Ahithophel and Hushai the Archite, nevertheless Ahithophel's counsels were all evil (fornication), and Hushai's counsels were wisely against him while he did not know. Therefore, let us ask God and not ask a person.

Chapter 17

(Verses 1-4): **Moreover Ahithophel said to Absalom, "Now let me choose twelve thousand men, and I will arise and pursue David tonight. 2 I will come upon him while he is weary and weak, and make him afraid. And all the people who are with him will flee, and I will strike only the king. 3 Then I will bring back all the people to you. When all return except the man whom you seek, all the people will be at peace." 4 And the saying pleased Absalom and all the elders of Israel.**

David reigned over Hebron for seven and a half years without rushing to rule over all of Israel. Although he had a promise from God, but with confident faith in God, he waited for God to fulfill his promise. As for this disobedient young man, he hastened everything up to killing his father. The advice of Ahithophel was to achieve the goal of Absalom, which is to kill David, as they hasten to catch up with David, who would be tired together with all the people who were with him. Because of the extreme exhaustion and surprise, and before David would settle down to organize his army and manage his affairs, everyone would be disturbed and leave him so that David would remain alone = I will come upon him. At the same time, **he is weary and weak, and make him afraid. And all the people who are with him will flee, and I will strike only the king** = kill him. The rest of the people would return to Absalom, that is the rest of the men and the rest of the people who were still behind David when they see him dead; they would accept the fact and swear allegiance to Absalom [and Ahithophel thought that the matter only needed 12,000 men]. **When all return except the man whom you seek** = because the death of the man you are asking for means everyone's return to rally around you. **all the people will be at peace:** Because killing David will cause his men to disperse and scatter, and there will no longer be a war like the one that was between the house of Saul and the house of David. In verse (14) the book says that this advice was good. And good does not mean that it is according to God's will, but in the sense that it is correct and would have actually led to the killing of David, as David was really exhausted, he and his men and they were unable to fight, and the surprise would have been fatal for them. But David's prayer invalidated this advice and made it foolish; that is, it made Ahithophel's wisdom foolish and was not taken into account. The strange thing is that Ahithophel says, **"Then I will bring back all the people to you"** because he considered that those behind David are outlaws and apostates of King Absalom. There is a spiritual reflection on Ahithophel's saying that David's death would bring about peace for the people, and David as a symbol of Christ, his death was peace for the world, and God used this evil Ahithophel = brother of foolishness to announce this prophecy just as He used Caiaphas the high priest to announce a similar prophecy (John 11: 49-52).

(Verse 5): **Then Absalom said, "Now call Hushai the Archite also, and let us hear what he says too."**

This is God's arrangement, for God has His tools and sends the way of escape with the temptation. Hushai spoke wisely.

(Verse 6): **And when Hushai came to Absalom, Absalom spoke to him, saying, "Ahithophel has spoken in this manner. Shall we do as he says? If not, speak up."**

(Verses 7-13): **So Hushai said to Absalom: "The advice that Ahithophel has given is not good at this time. 8 For," said Hushai, "you know your father and his men, that they are mighty men, and they are enraged in their minds, like a bear robbed of her cubs in the field; and your father is a man of war, and will not camp with the people. 9 Surely by now he is hidden in some pit, or in some other place. And it will be, when some of them are overthrown at the first, that whoever hears it will say, 'There is a slaughter among the people who follow Absalom.' 10 And even he who is valiant, whose heart is like the heart of a lion, will melt completely. For all Israel knows that your father is a mighty man, and those who are with him are valiant men. 11 Therefore I advise that all Israel be fully gathered to you, from Dan to Beersheba, like the sand that is by the sea for multitude, and that you go to battle in person. 12 So we will come upon him in some place where he may be found, and we will fall on him as the dew falls on the ground. And of him and all the men who are with him there shall not be left so much as one. 13 Moreover, if he has withdrawn into a city, then all Israel shall bring ropes to that city; and we will pull it into the river, until there is not one small stone found there."**

Hushai wanted to allow David to organize himself and to tell him so he would not be surprised. Hushai answered wisely; his words were convincing to those who heard him. Here is a summary of what he said:

1. David is a man of war and certainly prepared his equipment for advice like Ahithophel's. Certainly, he will not spend the night among his men, but rather he will hide in a pit or a cave in the mountain that is difficult to discover. Then a fierce war will break out between the men of David and the men of Absalom, without benefit, because they will not find David. David will remain to disturb Absalom because there is a crowd that supports David.
2. That Absalom is facing David, who is a warlike man who plans well. Therefore, care must be taken so that Absalom's army will not be defeated, and the people will lose confidence in him. And the news of any defeat spreads quickly (this is the meaning of verse 9).
3. The wounded David and his men are now not weak, **and they are enraged in their minds, like a bear robbed of her cubs in the field**, and the psychologically wounded soldier fights with strength and ferocity. So if he was originally mighty (verse 10), then how much and how powerful would they be? The first defeat will strike terror into the hearts of Absalom's men (verse 10).
4. Absalom now as the king, his people extend from Dan to Beersheba, so let him use their capabilities and prepare a very large army, and not be satisfied with 12,000, so that they will not be defeated, and descend like dew on the ground: **will fall on him as the dew falls on the ground** (a proverb indicating a large number of the army). And if he hid in a city = **if he has withdrawn into a city** = that is, if David hid within the walls of a city, let them destroy this city and not leave one stone upon another (the meaning of verse 12). It's strange to find Absalom convinced and happy with this idea, that he destroys a city with

its people. While David fled from Jerusalem so Absalom would not strike it with the sword's edge. This is the difference between the true shepherd and the wolf (John 10: 10-12).

5. For the speech to find an echo in the psyche of this arrogant and reckless young man, Hushai hit a sensitive chord. After this mighty army gathered, O my Lord, **and that you go to battle in person** (verse 11). He left him wandering with pride and self-conceit, imagining this great scene in the midst of an army of hundreds of thousands that he leads to annihilate all the men of David and not a single one remains (verse 12). It is very easy to deceive the arrogant person, only by telling him what satisfies his pride, but this cannot deceive the humble person.

These points raised by Hushai frightened Absalom from being hasty and satiated his pride, not realizing that many are still attached to their hero, David. But for everyone to relate to him, it takes a long time. God allowed the advice of Ahithophel but then nullified it with the advice of Hushai to give victory to David and his faithful men. This is the hand of God working through the generations for the account of His believers.

(Verse 14): **So Absalom and all the men of Israel said, "The advice of Hushai the Archite is better than the advice of Ahithophel." For the Lord had purposed to defeat the good advice of Ahithophel, to the intent that the Lord might bring disaster on Absalom.**

(Verses 15-16): **Then Hushai said to Zadok and Abiathar the priests, "Thus and so Ahithophel advised Absalom and the elders of Israel, and thus and so I have advised. 16 Now therefore, send quickly and tell David, saying, 'Do not spend this night in the plains of the wilderness, but speedily cross over, lest the king and all the people who are with him be swallowed up.'"**

Hushai carried out the first part of the plan and nullified the advice of Ahithophel, and now he sent David the news of all that had happened through the priests. God used the people and priests, men and women, elders and young men, to achieve this goal, to proclaim that the Church is one body. Hushai asked David to flee that night and cross the Jordan and not stay in the east of the Jordan because he was afraid that Absalom would return and accept Ahithophel's plan.

Note: What appears on the surface is that Absalom has possessed, and he is the strongest, and those who belong to David are a few exhausted fugitives, and who supports him now in Jerusalem, Hushai, the two priests, a maidservant, and a boy, as we will see. However, it is not all of those who support David, rather God is the one who moves all of them, so Elisha said: "for those who are with us are more than those who are with them."

(Verse 17): **Now Jonathan and Ahimaaz stayed at En Rogel, for they dared not be seen coming into the city; so a female servant would come and tell them, and they would go and tell King David.**

A female servant was sent by the two elder priests, Zadok and Abiathar, to their two young sons (2 young priests), who were standing at **En Rogel**. She pretended she was going for a drink. The two young priests could not be seen in Jerusalem inside the city as their departure would raise inquiries, or they might have prevented them from leaving. It was a great plan for the two young priests to hide at **En Rogel**. And Hushai informs the two high priests, and they send the female servant outside Jerusalem, at the **En Rogel**, to get water, and she informs them while they go to David. And the two young priests **dared not be seen** = because they were known to be among the men of David and his followers.

(Verses 18-19): **Nevertheless a lad saw them, and told Absalom. But both of them went away quickly and came to a man's house in Bahurim, who had a well in his court; and they went down into it. 19 Then the woman took and spread a covering over the well's mouth, and spread ground grain on it; and the thing was not known.**

Despite all this, a boy (probably a spy) saw them and told Absalom's men, so they set out after them to catch them. As if with every action, we expect resistance from the enemy of good from where we do not know, so no human plan will succeed, no matter how wise it is, unless God's providence and grace intervene. **who had a well in his court** = the well is a place for preserving and storing the rain water, corresponding to the tank now. And it was dry.

(Verse 20): **And when Absalom's servants came to the woman at the house, they said, "Where are Ahimaaz and Jonathan?" So the woman said to them, "They have gone over the water brook." And when they had searched and could not find them, they returned to Jerusalem.**

Clearly, the woman lied and lying cannot be justified. God could have acted with honesty. For example, she could have said, "I do not know," as Christ said when they asked him about the last day.

(Verse 21): **Now it came to pass, after they had departed, that they came up out of the well and went and told King David, and said to David, "Arise and cross over the water quickly. For thus has Ahithophel advised against you."**

(Verse 22): **So David and all the people who were with him arose and crossed over the Jordan. By morning light not one of them was left who had not gone over the Jordan.**

not one of them was left who had not gone over the Jordan: If we understand that David symbolizes Christ, then this is similar to "Those whom You gave Me I have kept; and none of them is lost" The important thing is that we follow him as those who followed him.

(Verse 23): **Now when Ahithophel saw that his advice was not followed, he saddled a donkey, and arose and went home to his house, to his city. Then he put his household in order, and hanged himself, and died; and he was buried in his father's tomb.**

Ahithophel means the brother of foolishness, and what foolishness is more than a person dying by suicide. He committed suicide for the sake of his dignity, as they accepted Hushai's advice and left his advice, and most importantly, he knew that Hushai's advice would lead to the destruction of Absalom, and David would return to punish him as a traitor. This Ahithophel symbolized Judas, who betrayed his master and strangled himself. **Then he put his household in order** = wrote his will.

(Verse 24): **Then David went to Mahanaim. And Absalom crossed over the Jordan, he and all the men of Israel with him.**

David and his men crossed the Jordan River to Mahanaim, a city on the northern border of Gad and suitable for David because of its fortifications.

And Absalom crossed over the Jordan, he and all the men of Israel with him = this is a prelude to the upcoming events and the war that took place between Absalom and his army and between David and his men. In general, Absalom began to gather the army, but he did not search for his father David, according to Hushai's advice.

(Verse 25): **And Absalom made Amasa captain of the army instead of Joab. This Amasa was the son of a man whose name was Jithra, an Israelite, who had gone in to Abigail the daughter of Nahash, sister of Zeruiah, Joab's mother.**

It was said in Nahash that it is another name for Jesse or the name of Jesse's wife. Still, the solution agreed upon by the majority is that after the death of Nahash, Jesse took his widow. She bore him David and his brothers, so Abigail and Zeruiah were sisters from their mother and not their father.

(Verse 26): **So Israel and Absalom encamped in the land of Gilead.**

(Verses 27-29): **Now it happened, when David had come to Mahanaim, that Shobi the son of Nahash from Rabbah of the people of Ammon, Machir the son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim, 28 brought beds and basins, earthen vessels and wheat, barley and flour, parched grain and beans, lentils and parched seeds, 29 honey and curds, sheep and cheese of the herd, for David and the people who were with him to eat. For they said, "The people are hungry and weary and thirsty in the wilderness."**

David's lovers presented him with a table, and he sang the psalm (23): " You prepare a table before me in the presence of my enemies." David erred greatly in the case of Uriah. God really forgave him, but whom the Lord loves He chastens. Adultery entered his house, the sword entered his house, and here Shimei is insulting him, and his son Absalom is making a bloody revolution against him. Ahithophel betrayed him, and the people abandoned him, and he fled barefoot, and even got sick after that (Psalm 41, 55). The son of sin dies. But God gives with the trial the way out, so His left hand is under my head (discipline) And his right hand embraces me (condolences). Condolences are tranquillisers for the aching soul amid trials. Hushai the Archite and Ittai the Gittite showed their love, as did Zadok and Abiathar. Here we find those who love him and meet him with food for him and his hungry men.

Chapter 18

Within a few weeks of Absalom's reign, he had gathered a massive army from all over Israel and crossed the Jordan (2 Samuel 17: 14) to fight David and his men, seeking to kill David himself. Therefore, it was said there is no hatred of a son to his father like Absalom's hatred, and there is no equal to fatherly love like David's love for Absalom. We see that Absalom does not ask to kill anyone except David, and David, with all this, timidly advises his men for Absalom (2 Samuel 18: 5). David came victorious from this battle, symbolizing Christ's victory in the battle of the cross. Just as Absalom revolted against his father and gathered a huge army against him, so did the arrogant Satan, and Christ defeated him with the cross of his humility.

(Verses 1-5): **And David numbered the people who were with him, and set captains of thousands and captains of hundreds over them. 2 Then David sent out one third of the people under the hand of Joab, one third under the hand of Abishai the son of Zeruiah, Joab's brother, and one third under the hand of Ittai the Gittite. And the king said to the people, "I also will surely go out with you myself." 3 But the people answered, "You shall not go out! For if we flee away, they will not care about us; nor if half of us die, will they care about us. But you are worth ten thousand of us now. For you are now more help to us in the city." 4 Then the king said to them, "Whatever seems best to you I will do." So the king stood beside the gate, and all the people went out by hundreds and by thousands. 5 Now the king had commanded Joab, Abishai, and Ittai, saying, "Deal gently for my sake with the young man Absalom." And all the people heard when the king gave all the captains orders concerning Absalom.**

Here David was counting his men, not to know their number, but to organize his army in Mahanaim, and Josephus estimated their number to be about 4,000 people. At the same time, some say that the number reached 10,000 based on what the people said, **But you are worth ten thousand of us now** (verse 3). What is meant by this is that Absalom and his army will rejoice in killing you more than they will rejoice in killing 10,000 of David's men. David divided the army into three divisions and wanted to go out to war at the head of the three commanders (Joab, Abishai, and Ittai). But the people, i.e. his men, prevented him because they knew the advice of Ahithophel and his advice to kill David personally and that if David fell, the whole army would fall. But if it happened and the army was defeated, they would send for David in the city, so he would quickly arrange a rescue that would reach them and support them with his advice and management = **For you are now more help to us in the city**. This was a divine measure because God wanted to punish Absalom by killing him, and if David was found in the field, he would prevent them from killing him. David agreed not to go, but he recommended his men to be gentle to Absalom, and this is the commandment of a father, not the commandment of a military commander. Militarily, the killing of Absalom ends the battle. And if these are the feelings of David towards his son, then how great are the feelings of our heavenly father. David's request for pardon for his son is similar to Christ's request for forgiveness for his crucifiers.

(Verses 6-8): **So the people went out into the field of battle against Israel. And the battle was in the woods of Ephraim. 7 The people of Israel were overthrown there before the servants of David, and a great slaughter of twenty thousand took place there that day. 8 For the battle there was scattered over the face of the whole countryside, and the woods devoured more people that day than the sword devoured.**

So the people went out into the field: David asked his army to fight outside Mahanaim so that the people of Mahanaim would not suffer any disturbance, as they hosted him and his men. This is the tenderness of David's feelings, and these are the actions of the Good Shepherd. **And the battle was in the woods of Ephraim:** Ephraim, west of the Jordan, and this place is east of the Jordan, so why was it called that? In this place, the Ephraimites were defeated when they fought Jephthah and the people of Gilead (Judges 12: 6). **and the woods devoured more people that day** = the woods means the monsters, holes and trees, as happened to Absalom himself. Why did the woods not harm the men of David? The reason is that God is against them, for they are in revolt against a king chosen by God, and it is a revolt without reason, as if nature itself revolted against this evil one, as happened during the cross of darkness and so on.

(Verse 9): **Then Absalom met the servants of David. Absalom rode on a mule. The mule went under the thick boughs of a great terebinth tree, and his head caught in the terebinth; so he was left hanging between heaven and earth. And the mule which was under him went on.**

Josephus says that Absalom's hair was entwined with branches of a **great terebinth tree** because of its length and abundance. Perhaps this happened, but the book did not explicitly state that his hair was attached to the branches of the terebinth tree, but rather his head. It seems that his head was stuck in the branches of the terebinth tree, which exposed him to death. The mule passed under him (**. And the mule which was under him went on**), and his body remained hanging in the air as if he was hanged. Certainly, he kept trying to hold on to his hands, but his position was difficult and he almost died. Joab was the one who finished him off when he hit him with arrows, while he was still alive: **while he was still alive** (Verse 14) Saying while he was still alive indicates that if he had been left, he would have died alone, suffocated.

(Verse 10-15): **Now a certain man saw it and told Joab, and said, "I just saw Absalom hanging in a terebinth tree!" 11 So Joab said to the man who told him, "You just saw him! And why did you not strike him there to the ground? I would have given you ten shekels of silver and a belt." 12 But the man said to Joab, "Though I were to receive a thousand shekels of silver in my hand, I would not raise my hand against the king's son. For in our hearing the king commanded you and Abishai and Ittai, saying, 'Beware lest anyone touch the young man Absalom!' 13 Otherwise I would have dealt falsely against my own life. For there is nothing hidden from the king, and you yourself would have set yourself against me." 14 Then Joab said, "I cannot linger with you." And he took three spears in his**

hand and thrust them through Absalom's heart, while he was still alive in the midst of the terebinth tree. 15 And ten young men who bore Joab's armor surrounded Absalom, and struck and killed him.

Joab was angry at the one who told him that he saw Absalom like this because he did not kill him. Joab knows that Absalom's survival brought danger to David's life, and his death would end the war and bring peace, so he told the man that he was ready to give him 10 shekels of silver: **I would have given you ten shekels of silver** = this was the fee for the priest of Micah per year (Judges 17: 10) so it's a decent amount. **a belt** = this is like a military medal now. **Otherwise I would have dealt falsely against my own life** = This means that if I had killed Absalom, I would have endangered my life, or I had committed something wrong against my own life because I know that the king prevented the killing of Absalom. **For there is nothing hidden from the king** = it is a testament to David's wisdom and insight; in addition, everyone will tell the king what happened. **and you yourself would have set yourself against me** = It is a testimony that Joab cannot be trusted, meaning that when the king investigates the killing of Absalom, Joab may have testified against this soldier and may carry out the execution himself. In (verse 14), **I cannot linger with you**: Joab realizes the value of time, so he did not want to waste time talking. In (verse 15) **And ten young men who bore Joab's armor surrounded Absalom, and struck and killed him** = it is certain that Joab's blow alone was sufficient, as he was almost dead, so why did he order ten men to beat him? Certainly, this was to drop the responsibility of which strike killed him, and David could not order the execution of 11 individuals, including the army commander.

The defeat of Absalom and his men before David symbolizes the battle of the Cross:

1. Absalom remained hanging between heaven and earth on a tree (a wood), and the wood is a reference to the cross that made Satan suspended between heaven and earth, as he has no place in heaven, nor does the earth remain for him.
2. The Lord of Glory, Jesus, did all the work on the cross and left Satan exposed to the arrows of all believers (Joab represents the mighty, and the boys represent the simple in faith). By His cross, the Lord of Glory did not kill and entirely end Satan. Rather, just as the survival of Absalom was a danger that Joab and his servants must face with their arrows, so the Lord of Glory bound Satan, leaving him to the arrows of the prayers and faith of his people.
3. The hair (beautiful body) that Absalom had was the cause of his destruction. Thus, if we misuse our bodies and give in to satisfying our instincts, our bodies would be the cause of our destruction.
4. The place of war was outside the city, and let us go outside the camp bearing His reproach (Hebrews 13: 13); that is, we should separate ourselves from the evil society and its sins, and not imitate it, and accept any insult that comes to us, considering that every insult is our glory.

(Verse 16): **So Joab blew the trumpet, and the people returned from pursuing Israel. For Joab held back the people.**

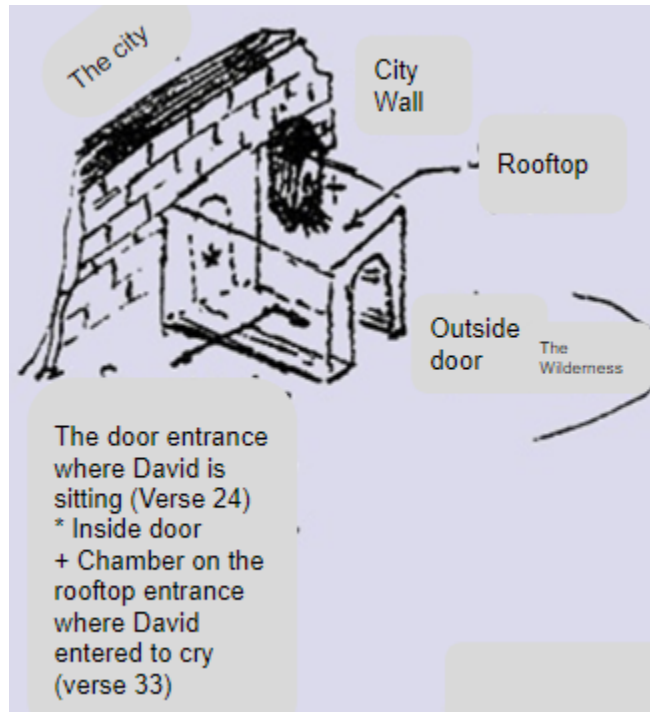
As long as Absalom is dead, there is no need for more bloodshed; otherwise, it will turn into a devastating civil war. From a symbolic point of view, there was the trumpet of preaching the good news of salvation and the end of the enemy of goodness after the Cross.

(Verses 17-18): **And they took Absalom and cast him into a large pit in the woods, and laid a very large heap of stones over him. Then all Israel fled, everyone to his tent. 18 Now Absalom in his lifetime had taken and set up a pillar for himself, which is in the King's Valley. For he said, "I have no son to keep my name in remembrance." He called the pillar after his own name. And to this day it is called Absalom's Monument.**

Absalom erected a memorial for himself to glorify him, and it is **called Absalom's Monument** because Absalom erected it, that is, by the strength of Absalom. Now, what is left but a heap of stones, a testimony to his painful end, as a punishment for his ingratitude and rebellion, and the monument has become a memorial and a lesson for the incident and for everyone who begged him to practice disobedience. Thus, every son who disobeys God, his father, loses his dignity as a son of the king.

(Verses 19-33): **Then Ahimaaz the son of Zadok said, "Let me run now and take the news to the king, how the Lord has avenged him of his enemies." 20 And Joab said to him, "You shall not take the news this day, for you shall take the news another day. But today you shall take no news, because the king's son is dead." 21 Then Joab said to the Cushite, "Go, tell the king what you have seen." So the Cushite bowed himself to Joab and ran. 22 And Ahimaaz the son of Zadok said again to Joab, "But whatever happens, please let me also run after the Cushite." So Joab said, "Why will you run, my son, since you have no news ready?" 23 "But whatever happens," he said, "let me run." So he said to him, "Run." Then Ahimaaz ran by way of the plain, and outran the Cushite. 24 Now David was sitting between the two gates. And the watchman went up to the roof over the gate, to the wall, lifted his eyes and looked, and there was a man, running alone. 25 Then the watchman cried out and told the king. And the king said, "If he is alone, there is news in his mouth." And he came rapidly and drew near. 26 Then the watchman saw another man running, and the watchman called to the gatekeeper and said, "There is another man, running alone!" And the king said, "He also brings news." 27 So the watchman said, "I think the running of the first is like the running of Ahimaaz the son of Zadok." And the king said, "He is a good man, and comes with good news." 28 So Ahimaaz called out and said to the king, "All is well!" Then he bowed down with his face to the earth before the king, and said, "Blessed be the Lord your God, who has delivered up the men who raised their hand against my lord the king!" 29 The king said, "Is the young man Absalom safe?" Ahimaaz answered, "When Joab sent the king's servant and me your servant, I saw a great tumult, but I did not know what it was about." 30 And the king said, "Turn aside and stand here." So he turned aside and stood still. 31 Just then the Cushite came, and the Cushite said, "There is good news, my lord the king! For the Lord has avenged you this day of all those who rose against you." 32 And the king said to the Cushite, "Is the young man Absalom safe?" So the Cushite answered, "May the enemies of my lord the king, and all who rise against you to do harm, be**

like that young man!" 33 Then the king was deeply moved, and went up to the chamber over the gate, and wept. And as he went, he said thus: "O my son Absalom—my son, my son Absalom—if only I had died in your place! O Absalom my son, my son!"



It is clear here the love of Ahimaaz, the priest for David, who wanted to be the first to announce the victory to him. But he did not want to make him sad about the death of his son, so he said, "**I did not know what it was about**" (verse 29). Therefore, because Joab knew David's love for his son, he wanted to have mercy on Ahimaaz, the priest, from David's wrath, and instead, he sent a Cushite, a servant of Joab from Cush. Notice that Ahimaaz ran **by way of the plain** = it is a bumpy road, but it is shorter, and he preferred this to reach David faster. David was sitting between the two gates, the entrance gate, and it was having two doors; one towards the wilderness and the other towards the city, **And the watchman went up to the roof over the gate** = to see from afar what would come from the wilderness and in (verse 25) **if he is alone, there is news in his mouth** = because if there had been a defeat for David's army, the fugitives would have been many. In (verse 27), **He is a good man** = he is a righteous man who helped him and supported him in his ordeal, and he knew that Joab would use a righteous man to send the good news, and we see here the feelings of fatherhood. Is he who wept for Saul, Jonathan, and Abner not to cry for his own son? Perhaps David wept over him because he died without repentance and perhaps because he felt he made a mistake in his upbringing, as he spoiled him a lot.

Chapter 19

(Verses 1): **And Joab was told, "Behold, the king is weeping and mourning for Absalom." 2 So the victory that day was turned into mourning for all the people. For the people heard it said that day, "The king is grieved for his son." 3 And the people stole back into the city that day, as people who are ashamed steal away when they flee in battle. 4 But the king covered his face, and the king cried out with a loud voice, "O my son Absalom! O Absalom, my son, my son!" 5 Then Joab came into the house to the king, and said, "Today you have disgraced all your servants who today have saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines, 6 in that you love your enemies and hate your friends. For you have declared today that you regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well. 7 Now therefore, arise, go out and speak comfort to your servants. For I swear by the Lord, if you do not go out, not one will stay with you this night. And that will be worse for you than all the evil that has befallen you from your youth until now." 8 Then the king arose and sat in the gate. And they told all the people, saying, "There is the king, sitting in the gate." So all the people came before the king. For everyone of Israel had fled to his tent.**

Joab considered David's excessive grief over his rebellious son Absalom as an insult to the people who risked their lives in the war for him, and they were expecting a word of thanks and a celebration of victory with joy and happiness. Therefore, Joab entered to the king to talk to him, but with hurtful and inappropriate words. Rather, he exaggerated his words when he said David hated his lovers: **hate your friends** (verse 6). This did not happen, as David did not hate anyone, but he was right when he said that he loved those who hated him: **you love your enemies** = Absalom and his men hated David, and if Absalom had won, he would have killed David and all his men, women, and children. The truth it was befitting for David to give up his personal and family feelings, as his intense grief over his son shattered the psyche of his men, as they were not expecting that. Joab feared that David's actions would cause all his men to desert him. Therefore, he threatened, saying that **not one will stay with you this night** (verse 7) = that is, we will abandon you as a king and leave you. In (verse 8), when the king got up and sat as usual at the door, **So all the people came before the king** = to rejoice with him, and what is meant by the people here are his supporters and his army who fought against Absalom. **For everyone of Israel had fled** = What is meant by Israel is the rest of the people who supported Absalom from Judah or from the tribes.

(Verses 9-10): **Now all the people were in a dispute throughout all the tribes of Israel, saying, "The king saved us from the hand of our enemies, he delivered us from the hand of the Philistines, and now he has fled from the land because of Absalom. 10 But Absalom, whom we anointed over us, has died in battle. Now therefore, why do you say nothing about bringing back the king?"**

Now all the people were in a dispute: Each one blames the other for the confusing situation they are in now. They now remembered the role of David since his youth and how he defended them and then his services to the people as a king, yet when Absalom revolted against him, they joined the revolter. They

anointed Absalom (**But Absalom, whom we anointed over us**), rejecting David. The most jealous tribe of them in rejecting David, the tribe of Judah himself, and now Absalom is dead, and David is not present, so the land is without a king. Everyone is now confused about how to act, and they are ashamed of David and how to meet him after what they did and the sedition that they sparked. David was able to enter Jerusalem at the head of his victorious army and take it by force. Still, he preferred to enter as a beloved king and not as a king who has power, and this is the position of Christ after he defeated Satan for us: "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me." (Revelation 3: 20). David preferred to enter in peace and reign in love for his people and by his people, and this does not come with the sword, for he set them free, and it is not appropriate to enslave them again, even if they were his. He wishes to enter without finding resistance from the people. He enters in dignity, not at the head of an army, but between the arms of his people. We note here that Israel (the ten tribes) were earlier than Judah in their decision to return David and accept him as their king. The king felt this, so what does the wise king do to attract his people? (verse 11) (Song of Solomon 5: 4).

(Verses 11-15): **So King David sent to Zadok and Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house, since the words of all Israel have come to the king, to his very house? 12 You are my brethren, you are my bone and my flesh. Why then are you the last to bring back the king?' 13 And say to Amasa, 'Are you not my bone and my flesh? God do so to me, and more also, if you are not commander of the army before me continually in place of Joab.'" 14 So he swayed the hearts of all the men of Judah, just as the heart of one man, so that they sent this word to the king: "Return, you and all your servants!" 15 Then the king returned and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to escort the king across the Jordan.**

David did what the Holy Spirit does through God's servants, as He calls every soul that has sinned against Christ and is ashamed to return. He calls her to reconcile with God (2 Corinthians 5: 18-21). So David sent the priests Zadok and Abiathar: **So King David sent to Zadok and Abiathar the priests** [Christ sends His priests and servants for the same task], as Judah is in an awkward position, but David takes the initiative and removes the embarrassment. Rather, he sends to Amasa, the army commander that fought him, to reconcile with him, promising to appoint him as a commander in place of Joab. He wants to reconcile with everyone and tries to win everyone's hearts. He reminds everyone that they are from His bones and flesh (and thus Christ says to us). Judah responded, and the king moved to Jordan.

Note: Perhaps David wanted to get rid of Joab for killing Abner and Absalom, for roughly talking to him, and also because he bears humiliation on David in the matter of Uriah, which made him do this.

Contemplation: Whoever among us, like Amasa, has an evil leadership role on behalf of Satan (Absalom), Christ can transform him, by His divine grace, to become a leader on behalf of the kingdom of Christ. This is what Christ did with Paul the Apostle.

(Verses 16-23): **And Shimei the son of Gera, a Benjamite, who was from Bahurim, hurried and came down with the men of Judah to meet King David. 17 There were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan before the king. 18 Then a ferryboat went across to carry over the king's household, and to do what he thought good. Now Shimei the son of Gera fell down before the king when he had crossed the Jordan. 19 Then he said to the king, "Do not let my lord impute iniquity to me, or remember what wrong your servant did on the day that my lord the king left Jerusalem, that the king should take it to heart. 20 For I, your servant, know that I have sinned. Therefore here I am, the first to come today of all the house of Joseph to go down to meet my lord the king." 21 But Abishai the son of Zeruiah answered and said, "Shall not Shimei be put to death for this, because he cursed the Lord's anointed?" 22 And David said, "What have I to do with you, you sons of Zeruiah, that you should be adversaries to me today? Shall any man be put to death today in Israel? For do I not know that today I am king over Israel?" 23 Therefore the king said to Shimei, "You shall not die." And the king swore to him.**

There were a thousand men of Benjamin with him = Shimei the son of Gera: He is the one who cursed David in his ordeal, we find him now with 1000 men, as he was a strong leader. Ziba and his sons went through the Jordan before him: **and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan before the king** = they crossed from the west to the east where David is, to be in the company of David as he returns to the west. Certainly, they did this because Shimei was afraid of David's revenge, and Ziba was worried of his deceit regarding Mephibosheth to be exposed by David [On the day of Christ's coming in glory, we find that the sinners who denied Him and those who insulted Him say to the mountains and rocks, Fall on us and hide us from the face of Him who sits on the throne (Revelation 6: 16, 17)]. Abishai saw that the time was right to take revenge on Shimei, while David only said that the time was a time of joy and healing of wounds, a time of love, tolerance and pardon. By pardoning Shimei, he won the hearts of all the people of Benjamin. And the hearts of the other tribes rested because if David began to take revenge on those who insulted him, he would take revenge on all those who stirred up sedition, and a bloody civil war would turn out. This is the wisdom of the kings who are filled with the Spirit of God. They do not turn every success or victory into a call for power but rather turn power into love and care. A question arises here: Why, if David pardoned Shimei, the son of Gera, would he go back and ask Solomon, his son, when he became king, to kill Shimei as a punishment for him? (1 Kings 2: 8, 9).

1. David personally forgave Shimei for the insult that befell him, but as the anointed of the Lord, it is not permissible to insult him, as it is an insult to the Lord. Here the punishment is because he insulted the Lord's anointed (Ecclesiastes 10: 20; Luke 10: 16). Thus, God punished Mary, the sister of Moses, although Moses forgave her. David symbolizes Christ on earth, who said I did not come to judge anyone, and Solomon symbolizes Christ in His glory in heaven, and the Father has given all judgment to the Son.
2. From a symbolic point of view, Solomon asked with his wisdom (which he took from God) that Shimei reside inside Jerusalem, and if he left, he would be killed. When he came out, he was killed. Here we see that David, when he forgave Shimei, represents Christ, who forgave his crucifiers, saying: " Father, forgive them." So did God forgive everyone whom Christ forgave on the cross? Of course not. Christ

gave the possibility of forgiveness through His blood to those who deserve it. And who is worthy? He is the one who truly repents. Did Shimei repent? Absolutely not; he did what he did just out of fear and pretended to respect the king only for fear of his wrath. Perhaps King David received news of Shimei's rejection of him after that or his mockery of him. When David asked to punish Shimei, he represented Christ in his glory as the Judge of all, punishing all those who did not live a life of repentance. For on the cross, He gave the possibility of forgiveness, but He seeks punishment when He comes on the clouds in His glory as a Judge. He will punish all who did not benefit from the possibility of this blood. How do we benefit? By remaining steadfast inside the body of Christ, "Abide in Me, and I in you." The symbol of that here is that Shimei will remain inside Jerusalem, and his punishment will be if he leaves.

(Verses 24-30): **Now Mephibosheth the son of Saul came down to meet the king. And he had not cared for his feet, nor trimmed his mustache, nor washed his clothes, from the day the king departed until the day he returned in peace. 25 So it was, when he had come to Jerusalem to meet the king, that the king said to him, "Why did you not go with me, Mephibosheth?" 26 And he answered, "My lord, O king, my servant deceived me. For your servant said, 'I will saddle a donkey for myself, that I may ride on it and go to the king,' because your servant is lame. 27 And he has slandered your servant to my lord the king, but my lord the king is like the angel of God. Therefore do what is good in your eyes. 28 For all my father's house were but dead men before my lord the king. Yet you set your servant among those who eat at your own table. Therefore what right have I still to cry out anymore to the king?" 29 So the king said to him, "Why do you speak anymore of your matters? I have said, 'You and Ziba divide the land.'" 30 Then Mephibosheth said to the king, "Rather, let him take it all, inasmuch as my lord the king has come back in peace to his own house."**

Here, Ziba's deception of David was exposed. He left the helpless Mephibosheth without an animal to ride or any help as he was lame, but rather, he went to lie to David. David reproached Mephibosheth for not going out with him, and he allowed him to defend himself out of his love. When David realized what had happened, he did not insist on his stance but re-divided the fields between them. David did not punish Ziba but rather gave him half of the fields because he did not align himself with Absalom but carried food for him and followed him in his distress. David remembered the support of Ziba as he did him a favour during his distress, even if he used deception. Notice Mephibosheth's love for David, as he did not take care of his helpless legs or beard out of grief over what happened to David, and here he is, receiving him with joy, preferring that everything go to Ziba, as long as David is safe.

(Verses 31-39): **And Barzillai the Gileadite came down from Rogelim and went across the Jordan with the king, to escort him across the Jordan. 32 Now Barzillai was a very aged man, eighty years old. And he had provided the king with supplies while he stayed at Mahanaim, for he was a very rich man. 33 And the king said to Barzillai, "Come across with me, and I will provide for you while you are with me in Jerusalem." 34 But Barzillai said to the king, "How long have I to live, that I should go up with the king to Jerusalem? 35 I am today eighty years old. Can I discern between the good and bad? Can your**

servant taste what I eat or what I drink? Can I hear any longer the voice of singing men and singing women? Why then should your servant be a further burden to my lord the king? 36 Your servant will go a little way across the Jordan with the king. And why should the king repay me with such a reward? 37 Please let your servant turn back again, that I may die in my own city, near the grave of my father and mother. But here is your servant Chimham; let him cross over with my lord the king, and do for him what seems good to you." 38 And the king answered, "Chimham shall cross over with me, and I will do for him what seems good to you. Now whatever you request of me, I will do for you." 39 Then all the people went over the Jordan. And when the king had crossed over, the king kissed Barzillai and blessed him, and he returned to his own place.

David here, as a symbol of Christ, we see him caring for all souls:

1. **Judah:** The Church as a whole, His body, from His flesh and bone.
2. **Amasa:** Everyone who rebelled against him, even if he was the leader of sedition, David wants to make him his servant.
3. **Shimei:** He represents the fallen souls who have repented.
4. **Ziba:** He represents the souls who lied and deceived, and now they are coming with repentance.
5. **Mephibosheth:** He represents the broken and oppressed souls.
6. **Barzillai:** He represents the pious souls preoccupied with their exit from this world.
7. **Chimham:** He represents the new souls of faith.

As for Barzillai, David wanted to reward him for his good deed (2 Samuel 17: 27-29), but Barzillai apologized because of his old age and sent his son Chimham instead. David reminded Solomon to remember him (1 Kings 2: 7), and it seems he made him ruler in Bethlehem (Jeremiah 41: 17).

(Verses 40-43): Now the king went on to Gilgal, and Chimham went on with him. And all the people of Judah escorted the king, and also half the people of Israel. 41 Just then all the men of Israel came to the king, and said to the king, "Why have our brethren, the men of Judah, stolen you away and brought the king, his household, and all David's men with him across the Jordan?" 42 So all the men of Judah answered the men of Israel, "Because the king is a close relative of ours. Why then are you angry over this matter? Have we ever eaten at the king's expense? Or has he given us any gift?" 43 And the men of Israel answered the men of Judah, and said, "We have ten shares in the king; therefore we also have more right to David than you. Why then do you despise us—were we not the first to advise bringing back our king?" Yet the words of the men of Judah were fiercer than the words of the men of Israel.

The men of Judah were late until David sent to them, perhaps because of their shame. Still, when they decided to return, they hurried and came and took him before the elders of Israel (10 tribes) arrived,

which caused a sedition that made the elders of the tribes say that they stole him because they thought that Judah's going and crossing the Jordan River with the king without waiting for them as an insult and underestimation of them. The response of the men of Judah was very harsh, and the book recorded it for two reasons:

1. God does not like harsh responses and records them so that we know His dissatisfaction with them.
2. Harsh responses cause a split between the brothers, and this is what happened. This was the beginning of a rift between Judah and the rest of the tribes. **Because the king is a close relative of ours:** He is from the tribe of Judah, our tribe, so he is close to us in the flesh. **Have we ever eaten at the king's expense? Or has he given us any gift?** We did not benefit from anything personally, nor did he feed us any extra. It's a rough, infuriating response.

Chapter 20

(Verses 1-2): **And there happened to be there a rebel, whose name was Sheba the son of Bichri, a Benjamite. And he blew a trumpet, and said: "We have no share in David, Nor do we have inheritance in the son of Jesse; Every man to his tents, O Israel!" 2 So every man of Israel deserted David, and followed Sheba the son of Bichri. But the men of Judah, from the Jordan as far as Jerusalem, remained loyal to their king.**

Here is the sword, unwilling to leave David's house to chastise him for killing Uriah, so we find tragedy after tragedy. Because of the problem of Judah with the rest of the tribes (2 Samuel 19: 40-43) and their harsh response, we note that Israel says: We are ten tribes = We have ten shares in the king (2 Samuel 19: 43), but you are one tribe. And Judah's response was the king is a close relative of ours. Therefore, a dispute arose that led to this rebellion. Perhaps for this reason, **Sheba the son of Bichri** the Benjaminite, revolted against David and invoked Israel with great speed, leaving the men of Judah alone with David. But it seems that only a few followed Sheba. Sheba's saying that **We have no share in David** is a response to Judah's saying that he king is a close relative of ours (2 Samuel 19: 42). They previously said we have ten shares, but the seeds of dispute had been laid. **Sheba the son of Bichri, a Benjamite** was a Benjaminite by birth, but he lived in Mount Ephraim (2 Samuel 20: 21). **Every man to his tents** = to his dwelling, and the meaning is the rejection of David's rule over the ten tribes. However, they did not go to their tents but gathered for war. **And there happened** = that is, in Gilgal, where the rivalry between Judah and Israel occurred. It is clear that what is happening is not natural, as the people turn around at a vast speed. They were with David, then turned against him and followed Absalom, then returned to David, then followed Sheba. Humans have volatile tendencies and they are not in one spirit, but why does this happen? It is, by divine permission, for the sake of disciplining David, and the sin he fell into once remains bitter in his mouth, so he does not return to it again.

(Verse 3): **Now David came to his house at Jerusalem. And the king took the ten women, his concubines whom he had left to keep the house, and put them in seclusion and supported them, but did not go in to them. So they were shut up to the day of their death, living in widowhood.**

David imprisoned the concubines because they probably surrendered to Absalom easily, thinking that David was gone forever. In general, it was inappropriate for them to return to him after Absalom went in to them.

(Verse 4): **And the king said to Amasa, "Assemble the men of Judah for me within three days, and be present here yourself."**

David instructed Amasa to gather an army from Judah quickly, provided that this was to be done within three days. As a seasoned leader, David saw that if this sedition was not struck very quickly, it would have become like a cancerous tumour spreading throughout the entire nation, and the whole nation

would be lost. It is dangerous and cannot be delayed. We find that David fulfilled his promise to Amasa to make him the commander of the army, and in general, his differences with Joab are well known. Perhaps his choice of Amasa as the commander of Absalom's army gives him an image that he is the forgiving leader who pardoned others, thus improving his image before the ten tribes.

(Verse 5): **So Amasa went to assemble the men of Judah. But he delayed longer than the set time which David had appointed him.**

(Verses 6-10): **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 find for himself fortified cities, and escape us." 7 So Joab's men, with the Cherethites, the Pelethites, and all the mighty men, went out after him. And they went out of Jerusalem to pursue Sheba the son of Bichri. 8 When they were at the large stone which is in Gibeon, Amasa came before them. Now Joab was dressed in battle armor; on it was a belt with a sword fastened in its sheath at his hips; and as he was going forward, it fell out. 9 Then Joab said to Amasa, "Are you in health, my brother?" And Joab took Amasa by the beard with his right hand to kiss him. 10 But Amasa did not notice the sword that was in Joab's hand. And he struck him with it in the stomach, and his entrails poured out on the ground; and he did not strike him again. Thus he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.**

Every delay in gathering the army and striking Sheba the son of Bichri increased the seriousness of the matter, as Sheba's strength increased. When Amasa was late, David asked Abishai to catch up with Sheba. So Abishai went out with Joab and their men. In (verse 8) **Amasa came before them** = Amasa had gathered an army in Benjamin after he had gathered the men of Judah and was returning to Jerusalem, so the two armies met at the large stone which is in Gibeon. **and as he was going forward, it fell out** = Joab orchestrated this by putting the sword in a way that made it fall out while he was advancing to meet Amasa, and when he came forward to kiss Amasa, the sword slipped and bent down to pick it up. Amasa did not suspect anything, so he attacked and killed him. Because David did not punish him for killing Abner, he repeats the same thing with Amasa, with the same lowliness. Strangely, the time when he killed Amasa is entirely inappropriate, for it is a time of war and not a time to stir up strife that might expose them to defeat. Rather, what he did was a clear challenge to the king, who appointed Amasa as army commander, but Joab's envy overshadowed everything. David could not be punish him, as he had used him to kill Uriah. The personality of Joab is a confusing one, for he is with all his bloodshed and violence, he is very honest towards the king and the kingdom. Rather, he killed Absalom and did not care about the king's orders because killing Absalom would benefit the kingdom.

(Verses 11-13): **Meanwhile one of Joab's men stood near Amasa, and said, "Whoever favors Joab and whoever is for David—follow Joab!" 12 But Amasa wallowed in his blood in the middle of the highway. And when the man saw that all the people stood still, he moved Amasa from the highway to the field and threw a garment over him, when he saw that everyone who came upon him halted. 13**

When he was removed from the highway, all the people went on after Joab to pursue Sheba the son of Bichri.

Whoever favors Joab and whoever is for David—follow Joab!: Amasa's men, whom Amasa gathered, stood near him when they found him murdered, not knowing what to do. Here, Joab shows himself that he is the leader by David's command. Perhaps he inspired them with these words that he killed Amasa for his betrayal of David and that he was David's first and faithful man. Thus, the men would not stop following Sheba the son of Bichri; he also removed the body of Amasa to the field so that his men would not stand in front of it. The two armies joined and went after Sheba.

(Verses 14-17): **And he went through all the tribes of Israel to Abel and Beth Maachah and all the Berites. So they were gathered together and also went after Sheba. 15 Then they came and besieged him in Abel of Beth Maachah; and they cast up a siege mound against the city, and it stood by the rampart. And all the people who were with Joab battered the wall to throw it down. 16 Then a wise woman cried out from the city, "Hear, hear! Please say to Joab, 'Come nearby, that I may speak with you.'" 17 When he had come near to her, the woman said, "Are you Joab?" He answered, "I am." Then she said to him, "Hear the words of your maidservant." And he answered, "I am listening."**

The army, led by Joab and Abishai, arrived north to the city of the tribe of Naphtali, **to Abel and Beth Maachah** = It is a fortified city with a wall, and the city was famous for the wisdom of its people. **and they cast up a siege mound against the city, and it stood by the rampart:** When the men who followed Sheba the son of Bichri felt the approach of Joab's army, and knowing his might, they dispersed from around Sheba, leaving only a few who were still with him. They entered and took refuge inside the walls of the city of Abel and Beth Maachah, and Joab besieged it. **the rampart** means a wall or an earthen dam that protects them, and they began digging into the wall to demolish it.

(Verses 18-19): **So she spoke, saying, "They used to talk in former times, saying, 'They shall surely seek guidance at Abel,' and so they would end disputes. 19 I am among the peaceable and faithful in Israel. You seek to destroy a city and a mother in Israel. Why would you swallow up the inheritance of the Lord?"**

'They shall surely seek guidance at Abel,' and so they would end disputes: This is a famous proverb about Abel, which means that people come to Abel to ask its people for advice. That is, it is a city famous for its wisdom, so the people are settled, and everyone knows our wisdom and correct and convincing advice. As if she was telling him why you did not come to us with negotiation and understanding, for we are peaceful and wise people. **a mother in Israel:** Meaning a city from which a people will emerge to establish other cities. Or that Abel was a major city in Naphtali, followed by many small cities, so it is like a mother to them. **Why would you swallow up the inheritance of the Lord?**= in the sense that you are attacking a city that God has given us as a share and inheritance for its people.

And now you are ruining it. According to the law, he was required to offer peace and engage in dialogue before attacking (Deuteronomy 20: 10).

(Verses 20-26): **And Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy! 21 That is not so. But a man from the mountains of Ephraim, Sheba the son of Bichri by name, has raised his hand against the king, against David. Deliver him only, and I will depart from the city." So the woman said to Joab, "Watch, his head will be thrown to you over the wall." 22 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. Then he blew a trumpet, and they withdrew from the city, every man to his tent. So Joab returned to the king at Jerusalem. 23 And Joab was over all the army of Israel; Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; 24 Adoram was in charge of revenue; Jehoshaphat the son of Ahilud was recorder; 25 Sheva was scribe; Zadok and Abiathar were the priests; 26 and Ira the Jairite was a chief minister under David.**

Ira the Jairite: He assumed the position previously held by the sons of David (2 Samuel 8: 18), as David no longer trusted his sons.

Chapter 21

(Verses 1-14): **Now there was a famine in the days of David for three years, year after year; and David inquired of the Lord. And the Lord answered, "It is because of Saul and his bloodthirsty house, because he killed the Gibeonites." 2 So the king called the Gibeonites and spoke to them. Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; the children of Israel had sworn protection to them, but Saul had sought to kill them in his zeal for the children of Israel and Judah. 3 Therefore David said to the Gibeonites, "What shall I do for you? And with what shall I make atonement, that you may bless the inheritance of the Lord?" 4 And the Gibeonites said to him, "We will have no silver or gold from Saul or from his house, nor shall you kill any man in Israel for us." So he said, "Whatever you say, I will do for you." 5 Then they answered the king, "As for the man who consumed us and plotted against us, that we should be destroyed from remaining in any of the territories of Israel, 6 let seven men of his descendants be delivered to us, and we will hang them before the Lord in Gibeah of Saul, whom the Lord chose." And the king said, "I will give them." 7 But the king spared Mephibosheth the son of Jonathan, the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul. 8 So the king took Armoni and Mephibosheth, the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite; 9 and he delivered them into the hands of the Gibeonites, and they hanged them on the hill before the Lord. So they fell, all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest. 10 Now Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the late rains poured on them from heaven. And she did not allow the birds of the air to rest on them by day nor the beasts of the field by night. 11 And David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done. 12 Then David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh Gilead who had stolen them from the street of Beth Shan, where the Philistines had hung them up, after the Philistines had struck down Saul in Gilboa. 13 So he brought up the bones of Saul and the bones of Jonathan his son from there; and they gathered the bones of those who had been hanged. 14 They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zelah, in the tomb of Kish his father. So they performed all that the king commanded. And after that God heeded the prayer for the land.**

This is a very sad story from the stories of the Bible, and we note the following:

1. The people of Gibeon deceived Joshua and claimed they were from a distant country because they feared that Joshua would utterly destroy them. Joshua gave them a covenant, and the leaders of the congregation swore to them, and they made peace with them (Joshua 9), so they lived among the Israelites, and Joshua appointed them as woodcutters and water carriers.
2. King Saul killed them out of jealousy and ignorance for his tribe to seize their money without regard to Joshua's oath to them. The Gibeonites suffered a lot from Saul and his men, as they killed them and expelled the rest from their place, breaking the covenant established between the two peoples. Perhaps

the people rejoiced in what Saul and his men did as they inherited their land and possessions. However, Saul made a mistake.

3. One of the matters that most angers God is the injustice to the poor. Because Job's friends wronged him, God asked Job to pray for them so that God may forgive them when Job the oppressed blesses them (Job 42: 7-9) and refer to (Malachi 2: 13,14). And Saul oppressed those Gibeonites whom he slaughtered for no reason while they also had a promise.

4. This famine was not mentioned while talking about Saul in (1 Samuel), as the book did not record all the news of the kings, but only some of them for our education. In (verse 2) **in his zeal** = is not zeal for the Lord but bias for his tribe.

5. There has been a famine for three years because of the lack of rain. Famine was for all the inhabitants of the nation, and this is an expression of God's wrath over injustice. The famine is a terrible example of the national responsibility towards the covenants made. The punishment was general, as the people rejoiced that they inherited the land of the Gibeonites without anyone's conscience moving because (1) there was injustice against innocent people. (2) There was a broken covenant and oath.

6. When did this famine occur? There are two opinions:

A. It may have occurred after the events of the ninth chapter, before Absalom's sedition, and after the sin (Uriah's sin). Those who hold this opinion justify it by saying that Shimei, when he said to David, "You man of blood," meant he killed the seven men of Saul's sons whom David handed over to the Gibeonites.

B. Perhaps this famine occurred after the incident of Sheba son of Bichri, that is, in the last days of David, so all the days of his reign after his fall in the matter of Uriah would be sad, and these are the results of sin.

7. In verse (1), **David inquired of the Lord** = David realized that there was a secret behind the famine. That is why he asked the Lord about its cause. But it is clear that he was late to ask. Had he asked early, the famine would have ended early. Unfortunately, we do not quickly turn to the Lord .. only after our ideas do not work.

8. In verse (1), God tells David the reason, which is Saul's injustice to the Gibeonites. Indeed, the people of Israel are the people of God, but this means that in them was the seed of faith and to prepare the world to accept Christ. However, this does not mean that God does not deal with the rest of the peoples, but rather, He explained to the people in various ways that He is on His way to accepting the nations. God has no partiality. God will not accept the injustice of any of the sons of Adam. Although Saul had died, God did not remain silent over the injustice to the Gibeonites. Rather, God allows famine in a land flowing with milk and honey and under the rule of the best and holiest of the kings of Israel because there is injustice to innocent people. Therefore, what happened is not a coincidence; there is no coincidence in our life, nor is it due to harsh natural conditions. Nature is in the hands of God, for He

is the Pantocrator of all. We must understand that everything that happens in our lives is according to a wonderful divine arrangement for the edification of all.

9. David's saying, "**What shall I do for you? And with what shall I make atonement, that you may bless the inheritance of the Lord?**" = the meaning of the words. What should I do for you to atone for what we did to you so that neither the Lord nor you see it again, as your satisfaction is a reason for the Lord's blessing upon us?

10. The requests of the Gibeonites were as follows:

A. They did not ask for silver or gold or take advantage of the situation to obtain a material interest. (verse 4).

B. They did not ask for innocent blood to be shed = **nor shall you kill any man in Israel for us** verse (4).

C. They demanded that Saul's house be disciplined and that 7 of his sons be crucified. In general, This biblical principle is that blood is not redeemed for silver, but for blood (Genesis 9: 6 + Numbers 35: 31). But this principle is about the same killer, not his children. They did not specify names so as not to embarrass David, knowing that he was protecting the soul of Mephibosheth, especially since he swore to Jonathan and he would not be able to break his promise.

D. They excuse David from carrying out the crucifixion so that he would not be embarrassed because they are of his people and they are Gentiles.

E. That the crucifixion occurred in Gibeah of Saul because Saul was the one who sinned. And because he is the Lord's anointed, his sin is greater.

11. **And the king said, "I will give them."**: (Verse 6) He made a promise without asking God and sinned in this. Perhaps God had found a better solution for him than hanging bodies on crosses. However, some said that Saul's sons participated with him in killing the Gibeonites, so they are responsible for the killing. In general, God is not satisfied with human sacrifices. If these sons of Saul participated in killing and slaughtering the Gibeonites, then they deserve to be killed. If not, then David made a mistake in not asking the Lord, who did not allow human sacrifices.

12. In (verse 8) **and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite**: Michal did not give birth to any sons to David and did not marry Adriel. Rather, the one who married Adriel was Michal's older sister, Merab. The solution to this problem is explained in many translations, and it is explained in the Jewish Targum that Merab died, and Michal took over raising her children and adopted them. **Rizpah** = Saul's concubine, because of her the problem occurred between Abner and Ishbosheth.

13. The seven were crucified by the Gibeonites, perhaps after they were killed. And number (7) is a complete number.

14. Saul's concubine, Rizpah, came to that place and sat in sackcloth on the rock. She probably pitched a tent and guarded the required bodies so that **she did not allow the birds of the air to rest on them by day nor the beasts of the field by night** (verse 10).

15. The bodies were not supposed to remain on the crosses for more than the same day; that is, they should not spend the night hanging, and the goal of the law was explained, which was not to despise the crucified, as the crucified sinned against the law and received his punishment. Perhaps the Gibeonites overlooked the law, and the people remained silent because they were offered as sin sacrifices on behalf of the entire nation, king and people, for everyone participated in the crime of injustice against the Gibeonites. Hanging them as a scene for people and angels is a testimony to everyone that God does not show favoritism and does not accept injustice. This is how the people at the time understood this work, so they left the bodies on the crosses. But would God be satisfied with such work or accept human sacrifices in this manner? The most likely possibility is that He does not accept this method, but this is how the people of the Old Testament understood the law.

16. In verses (9, 10): The bodies were hung on the first days of the harvest, that is, the months of April and May, **until the late rains poured on them from heaven**. The rain falls heavily in the fall, and there are two opinions:

A. The bodies remained suspended for about 5-6 months, which is a terrifying possibility.

B. Since the book did not stipulate that the water that poured on them from heaven came at its appropriate time, there is a great possibility that God intervened with a miracle. The water poured down at a time other than its appropriate time. They would have left the bodies on the crosses until the water fell in the fall, but God often did not accept this and poured early, which is one of God's mercies. Thus, the bodies may not have remained suspended for more than a day or two. God, who has the power to prevent rain at the usual times causing famine, to discipline the people, is the same God who can send down rainwater at times other than its usual times out of mercy.

C. This incident was an example of the crucifixion of Christ, by whose crucifixion God's wrath was removed from us so that the Holy Spirit could be poured upon us from heaven (its symbol is rain). Christ was offered a sacrifice to appease God's wrath, as how terrifying is God's wrath?

17. God is not satisfied with Saul's injustice to the Gibeonites. He is also not satisfied with the offering of human sacrifices. But we have to ask a question. Who are the types that God deals with? Aren't they the ones to whom God gave the law of an eye for an eye, a tooth for a tooth, and a life for a life.... God created this law so that a person would not avenge the eye that he lost with the soul of the aggressor, that is, killing him. How would the souls of these Gibeonites calm down after what they suffered at the hands of Saul? Some see in this story a harsh picture of God who agreed to hang the bodies for 5-6 months until the rain came, but:

A. Who said that it took five months to rain, perhaps the rain would come after a day or two.

B. Whoever sees the image of a woman standing to defend the bodies of her children sees in it an image of true love and compassion. If we know that The Bible says, " Can a woman forget her nursing child, And not have compassion on the son of her womb? Surely they may forget, Yet I will not forget you." Then we must imagine how much and great is God's love and care for his creation. We say that if the mother defended the bodies of her children, then God surrounded them with greater care. He included those crucified with His condolences and mercy before their death and preserved their bodies by allowing the rain to fall quickly and not waiting for fall.

C. This cruelty in the story is alien to humanity, and God tolerates it until the image of this world ends. Let us bear it as God tolerates it and continues to tolerate it with our sins.

18. King David was very affected by what this old mother did. To show that he could not bear hatred or malice against the house of Saul, he took the bones of Saul and Jonathan, which were buried secretly under a tree (1 Samuel 31: 12, 13) in Jabesh-Gilead so that the enemies would not harm them, and he buried them with the crucified. Once again, if David had compassion on the bones of those who were crucified, would God not have more compassion for their corpses and the feelings of the people and allow the rain to fall early?

19. **the street of Beth Shan:** In (1 Samuel 31: 12) it says: the wall of Beth Shan. They hung it on the wall of the house on the outside street, which is the place of traffic and meeting, for passers-by to see it.

(Verses 15-22): **When the Philistines were at war again with Israel, David and his servants with him went down and fought against the Philistines; and David grew faint. 16 Then Ishbi-Benob, who was one of the sons of the giant, the weight of whose bronze spear was three hundred shekels, who was bearing a new sword, thought he could kill David. 17 But Abishai the son of Zeruiah came to his aid, and struck the Philistine and killed him. Then the men of David swore to him, saying, "You shall go out no more with us to battle, lest you quench the lamp of Israel." 18 Now it happened afterward that there was again a battle with the Philistines at Gob. Then Sibbechai the Hushathite killed Saph, who was one of the sons of the giant. 19 Again there was war at Gob with the Philistines, where Elhanan the son of Jaare-Oregim the Bethlehemite killed the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam. 20 Yet again there was war at Gath, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also was born to the giant. 21 So when he defied Israel, Jonathan the son of Shimea, David's brother, killed him. 22 These four were born to the giant in Gath, and fell by the hand of David and by the hand of his servants.**

Probably, these wars were at the end of David's rule. David subjugated the Philistines, but often, if they found among them a mighty man capable of leading them like Goliath, they would rebel. These wars were wars of discipline and subjugation, often against their revolts and rebellions. But here we find that David had grown old: **David grew faint** and **Ishbi-Benob** was about to kill him had his commander Abishai not rescued him. Then David's men swore he would not go to war with them **lest you quench the lamp of Israel**, for He, through His wisdom, the light of His holiness, His love, and His justice, is the

light and lamp of Israel. His saying, "**David and his servants with him went down and fought against the Philistines**" (David went down from the mountains of Judah to the plain of the Philistines) = shows that it is a war of discipline for rebellion. It seems that after David fell into the matter of Uriah, as he committed adultery with his wife during the people's war with the Ammonites, while he did not go down to the battlefield and was walking on the roof, he decided to go to all the battles of his people and continue his striving until the end of his life. Therefore, we find David here fighting in his old age, and thus, each of us must continue striving until the last breath of his life. He says with the Apostle Paul, "I have fought the good fight, I have finished the race, I have kept the faith. Finally, He laid down for me the crown of righteousness". **sons of the giant** = Giant means mighty, so he is thought to be Goliath, and his four children were mighty like him. **who was bearing a new sword** = Got a new sword. It is said that new is a Hebrew word that means a weapon that was new at the time. **the lamp of Israel** = The presence of a lamp in a house indicates that the house has residents, and the extinguishing of the lamp indicates that the house has no residents. If David died, the entire kingdom would fall, as David is now like a lamp guiding Israel's path. And in (verse 19) **Elhanan the son of Jaare-Oregim the Bethlehemite killed the brother of Goliath the Gittite**: Referring to (1 Chronicles 20: 5), Elhanan killed Goliath's brother. It seems that his brother was like him in height and mighty like him, so he was given the famous name Goliath because the story of David and Goliath is famous and well known. **Jonathan the son of Shimea, David's brother**: (verse 21) He is the brother of Jonadab, the son of Shimeah (2 Samuel 13: 3). While Jonathan was a brave warrior and the book recorded his name in the register of honour, we find that Jonadab had negative advice to Amnon, as he taught him how to commit adultery with his sister Tamar. And his saying, "**David's brother**," is because he is his relative in the body because Shimea (Shammah) is David's brother, so David is the uncle of Jonathan, son of Shimea.

Note: In (verse 13), his saying "**the bones of those who had been hanged**" does not mean that they remained hanged until they turn into bones, as the word "bones" means the bodies of the dead (1 Kings 13: 31). The man's words do not mean that they should bury him after he becomes bones.

Chapter 22

The Victory Hymn

This song, which comes here at the end of David's life, is the same as the words of Psalm (18). In the introduction to Psalm (18), we read that David wrote this Psalm on the day the Lord saved him from the hands of all his enemies and the hand of Saul. We see the same words in verse (1) here. Let us note that David wrote Psalm 18 while he was at the height of his victories and glory before he fell. We find him at the end of his life reciting the same Psalm with the same words, and this after he had fallen, sinned, and repented. Is this not the story of salvation? God created man in glory, and man fell, and Christ came to restore him to glory. The meaning is that David's repentance restored him to his former glory and made him chant the same words. The meaning is that David's repentance restored him to his former glory and made him chant the same words. God who helped him kill Goliath is the same One who helped him, so he repented, "Restore me, and I will return" (Jeremiah 31: 18). He is the one who accepted his repentance and restored him to his same place. Didn't the fathers say that "repentance turns the adulterer into a virgin?" Repentance, its acceptance, and forgiveness of sin gained its strength from the blood of Christ, which cleanses us from every sin (1 John 1: 7). Therefore, we find in the words of Psalm (18) that David speaks to us about his righteousness, the purity of his hand, his preservation of the Lord's way, and his perfection before the Lord. How could he return at the end of his life after the sin of Uriah and speak the same words here? The reason is that repentance erased his sins. Didn't the Lord say to him through Nathan the prophet, "The Lord also has put away your sin; you shall not die." The question is, where did the Lord transfer David's sin? Is it not to Christ who bore our sins (Isaiah 53: 4-6), and is this not the salvation of Christ that David felt, so he recited the same Psalm at the end of his life? At the height of his glory, David was in a white garment of righteousness, and in Psalm (18) he boasts of his white garment of righteousness. In this hymn, he mentions how he blackened and stained this white garment with his sins and how Christ, with his blood, washed his garment and made it white for him in the blood of the Lamb (Revelation 7: 14). His garment returned to being white as before, so he once again rejoiced in his righteousness and the white garment of his righteousness that Christ had made white for him. He returned here to be proud of what Christ had done and of the strength of His arm and the power of His salvation (2 Corinthians 5: 21). This hymn had to come here, as it refers to the saving work of Christ, and for the salvation of Christ, we continue to sing and praise all our lives and until the last moment, just as David sang here until the last day of his life. This is the anthem of the victorious Church through Christ, the leader of her victorious procession.

(Verse 1): **Then David spoke to the Lord the words of this song, on the day when the Lord had delivered him from the hand of all his enemies, and from the hand of Saul.**

It is the same as the introduction to Psalm 18. **from the hand of all his enemies** = In Psalm 18, his enemies were Saul, the Philistines, and other peoples. But now he saw new enemies he did not know before, such as Satan, the enemy of goodness/ego/lust hidden in the organs...etc. God saves us from all of these.

(Verses 2-4): **And he said: "The Lord is my rock and my fortress and my deliverer; 3 The God of my strength, in whom I will trust; My shield and the horn of my salvation, My stronghold and my refuge; My Savior, You save me from violence. 4 I will call upon the Lord, who is worthy to be praised; So shall I be saved from my enemies.**

The Lord is my rock: He realizes his weakness and realizes the incredible power of God working in his weakness, granting him holiness and victory over evil. Therefore, he praises God for the strength God has given him. **The God of my strength** = God is the source of my strength (and he refers to strength as a strong rock that no one can move). If I have strength, God is its source. God, my God, is my rock. I will rise with Him so that the serpent that seeks to devour me will not overpower me. I rely on Him, for He is firm and stable; in Him, I take refuge from storms, that is, trials. Despite all of David's military might, he felt that his strength was that God supported him.

I will call upon the Lord: He said it in the present tense and not in the past tense; he did not say I called, but rather I will call. He calls on Him constantly and even all the day (Psalm 119: 97, 148, 164). Saint Paul the Apostle says, "pray without ceasing" (1 Thessalonians 5: 17). Why? Because we are constantly at war with Satan (Ephesians 6: 10-18). **My shield** = a shield for protection, and here we find that God is the one protecting David, and this is what God said to Abraham: "Do not be afraid, Abram. I am your shield" (Genesis 15: 1).

In what follows, we see Christ, who saved man from death. He is the rock of man's salvation and powerfully rescues him from all the effects of sin. God was truly dismayed and angry because His commandments were broken by sin, but He was also dismayed because of the death of man whom He loved and created to live eternally. But through Satan's deceit, man perished and died. Let us see the sequence of thoughts of the Psalm and the story of salvation:

Verses 1-4: Christ the Savior and Redeemer.

Verses 5-7: What was the condition of man before Christ? Destruction and death.

Verses 8-16: The redemptive work of Christ and the spread of the knowledge of the Lord throughout the inhabited earth.

Verses 17-20: David's joy, and even the joy of all humanity, for Christ's salvation and that He supports us.

Verses 21-25: Christ accomplished salvation and justified us, but He asks that we live in repentance.

Verses 26-28: Christ the Judge rewards the righteous who repent and punishes the arrogant sinner.

Verse 29: Christ is a light that guides and leads the way.

Verses 30-43: Strive against sin. We are in a spiritual war, but Christ strengthens us.

Verses 44-51: Praise to the Lord, the Savior, who lifts up our heads over our enemies.

(Verses 5-7): **"When the waves of death surrounded me, The floods of ungodliness made me afraid. 6 The sorrows of Sheol surrounded me; The snares of death confronted me. 7 In my distress I called upon the Lord, And cried out to my God; He heard my voice from His temple, And my cry entered His ears.**

In His love for David, we find that God does not remove from him the resistance of his enemies to him. Rather, on the contrary, he leaves him to suffer hardships from all sides until death almost surrounds him, like water when it surrounds a drowning person, or **When the waves of death surrounded** a person and destroy his energies, and like someone who is swept away by torrents (**The floods of ungodliness made me afraid**) to descend him into an endless abyss. The problems were like mountains that closed the paths to salvation before him, and he became like prey in the fisherman's net = **The snares of death confronted me**. But he did not despair, but **In my distress I called upon the Lord**, and the Lord answered, and God appeared to him as the giver of life and resurrection. This applies to:

1. A person in any trial that afflicts him in his life (illness/failure...).
2. Man in his spiritual wars as these wars also surround him like mountains.
3. Before Christ's salvation, man was in a state of divine judgment issued against him by death, so where does he go? David sensed God's transcendent love and got to know God more during tribulations. That is why the psalmist says in the Psalm, " Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me." (Psalm 50: 15). Saint James says: Rejoice in trials: "My brethren, count it all joy when you fall into various trials" (James 1: 2). God allows these afflictions to purify man. These verses refer to the problems that David faced and almost died because of them, but these verses refer to the death and pain that man suffered due to the deceptions of Satan = **The snares of death**. We see in these verses a picture of what man suffered as a result of sin: death, distress, pain, and terror that caused man to cry out. God listened to man's cries, and this is what we will see below.

The sorrows of Sheol = "Ropes of Hades surrounded me" in other translations, which means that when they wanted to find my inheritance using ropes (ropes used to divide the earth for inheritance), **Sheol** = Hades (Hell before Christ) was David's portion = **The sorrows of Sheol surrounded me**, also it was our portion. After Christ, we receive the inheritance of life.

Note: Those whom God chooses to do great work, He puts them through severe trials to prepare them. Was Joseph, pampered by his father, fit to play his great role in saving people from famine? Also, through these hardships, David became fit to lead the kingdom. As for us and for everyone, trials are the fires that burn the bonds of sins [(Daniel 3) the story of the Three Saintly Youth in the fiery furnace].

(Verses 8-16): **"Then the earth shook and trembled; The foundations of heaven quaked and were shaken, Because He was angry. 9 Smoke went up from His nostrils, And devouring fire from His mouth; Coals were kindled by it. 10 He bowed the heavens also, and came down With darkness under**

His feet. 11 He rode upon a cherub, and flew; And He was seen upon the wings of the wind. 12 He made darkness canopies around Him, Dark waters and thick clouds of the skies. 13 From the brightness before Him Coals of fire were kindled. 14 "The Lord thundered from heaven, And the Most High uttered His voice. 15 He sent out arrows and scattered them; Lightning bolts, and He vanquished them. 16 Then the channels of the sea were seen, The foundations of the world were uncovered, At the rebuke of the Lord, At the blast of the breath of His nostrils.

David saw God and His strong hand during the trials. Rather, through the spirit of prophecy, David's vision extended to see what happened to man due to Satan's envy, and he saw the results of God's wrath because of sin and the curse that befell the earth because of it. What also angered God was the death of the human being whom God loved and created to live eternal life with Him. David's prophetic view extended to the redemptive work of Christ to save humans from death and how God the Word Himself descended from heaven and became incarnated to declare His fiery love toward humans, which astonished the entire inhabited earth, heaven and earth. **Then the earth shook and trembled; The foundations of heaven quaked and were shaken, Because He was angry** = God was angry because of sin, and God was angry because of what sin did to human life and nature. Let us see the results of God's wrath against sin. God was angry with David because of his sin, so the sword did not leave his house. He was angry with Sodom and Gomorrah, so they burned with fire and brimstone. He was angry with Uzziah's attempt to usurp the priesthood, so a terrible earthquake occurred. But God's wrath at the destruction that occurred to man whom He created made him incarnate and crucified to save man out of His love for man. His work astonished the world, **Then the earth shook and trembled; The foundations of heaven quaked and were shaken** before this transcendent love that appeared in the incarnation. "great is the mystery of godliness: God was manifested in the flesh."

He bowed the heavens also, and came down = he bent the heavens, meaning he brought heavenly life to earth. By descending on earth, Christ made the earth heaven. Wherever Christ is, there is heaven. He made it bend to touch the earth. **He bowed the heavens also, and came down** = it is the descent of the righteous and holy Christ into the weakness of mankind. So our citizenship is in heaven (Philippians 3: 20), and our citizenship here means our nationality. The Apostle Paul also says, "raised us up together, and made us sit together in the heavenly places in Christ Jesus" (Ephesians 2: 6)

the earth shook and trembled: At the crucifixion, we find that this happened as the earth shook, the rocks split, and the graves opened (Matthew 27: 51, 52). How many kingdoms shook before Christianity and raged against the believers, and in the end, these kingdoms fell and bowed down to Christ (the Romans)? **The foundations of heaven quaked** = First, they trembled at the wrath of God, then they trembled when they saw what humans did to the Son of God when they rejected and crucified Him.

The incarnation was a mystery that no one could understand = **darkness under His feet**. This darkness was very thick in the Old Testament. No one was able to comprehend the secret of God's love until after the light of the cross shone, and He shone with His light in us. **Smoke went up from His nostrils** = a sign of anger. **And devouring fire from His mouth** = God, in His wrath, will be a consuming fire that consumes His opponents, as happened in Sodom, and just as a fire came out that consumed Aaron's two sons (Leviticus 10: 1, 2) and the fire that consumed the fifty men twice in the days of Elijah. God will be a

fire of judgment for His enemies (Daniel 7: 9-10 + Revelation 20: 9-10). But God, in His love, will be a fire that burns for us the enemy of goodness and a wall of fire to protect us (Zechariah 2: 5). He is a fire that ignites our hearts with love and zeal after it burns the thorns of sin in us = **Smoke went up from His nostrils**, and fire consumed him from his mouth. **Coals were kindled by it** = This is about the Holy Spirit, who ignites the hearts of believers with love for God.

In (verse 12) **canopies** = darkness. **Dark waters and thick clouds of the skies** = clouds that have a lot of water and become dark. The psalmist here explains that God is like someone hidden behind a heavy cloud, so we no longer perceive or know Him. This is the same thing that Isaiah said: "Truly You are God, who hide Yourself, O God of Israel, the Savior!" (Isaiah 45: 15) because in His love, He fears lest we die when we see Him. " for no man shall see Me, and live" (Exodus 33: 20).

From the brightness before Him Coals of fire were kindled: If God has surrounded Himself with darkness and clouds so that we cannot see Him out of fear for us, yet He longs to reveal Himself to us, and the incarnation in which we saw Christ was, and whoever sees Christ has seen the Father (John 14: 9). Christ revealed to us the Father, "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him." (John 1: 18). Christ was the **brightness**. He was a light emerging from a source of light. The sun sends its rays to the earth, and with this, we understand that Christ, the incarnate Son of God, is the ray that we saw on the earth. He revealed to us the light of the Father, so Christ is a light from light, and a true God from a true God. Thus, the Prophet Habakkuk expressed Christ as a ray coming from the hand of God, "His brightness was like the light; He had rays flashing from His hand, And there His power was hidden." (Habakkuk 3: 4). Christ appeared to us in a human body, but the glory of His divinity was hidden in it.

After Christ completed his redemptive work, he ascended to heaven = **He rode upon a cherub, and flew; And He was seen upon the wings of the wind**. Why this depiction? Christ is heavenly. He came from heaven and completed His mission of redeeming humanity. Then He ascended to the heavens. " I came forth from the Father and have come into the world. Again, I leave the world and go to the Father." (John 16: 28). **He was seen** = that is, He became known, and the secret was revealed to the whole world. But the question is: Who understands this work of Christ? They are the ones whose eyes will be opened, and they will know who Christ is like the Cherubim (Cherub = fullness of knowledge). How do we know Christ? This is the work of the Holy Spirit, symbolized here by the wind (the words wind and spirit are one word in Hebrew and Greek). Christ's heavenly nature was revealed through His ascension, which is revealed to us by the Holy Spirit (John 16: 14). This wonderful image adds that whoever knows Christ, Christ will dwell in him and carry him to high heavenly levels. On the contrary, we find that the revelation says, " My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me" (Hosea 4: 6).

* What is the importance of knowledge? Whoever truly knows God will love Him and praise Him for all His provisions.

*And why, when he knows Him, will he love Him? Because He deserves it, as the psalmist said, " Oh, taste and see that the Lord is good"

*Whoever does not know Him will clash with him, complaining about his rulings, as happened to the Israelites in Sinai.

*But those who know Him will realize the greatness of His rulings, realize their wisdom, and realize the depth of the love behind His rulings. Such a person loves and praises God; as love increases, the person rises in his heavenly level. Because God is love, we find that everyone whose level of love rises becomes more steadfast in God, so such a person rises in his heavenly level. Therefore, we find that the Church places the martyrs in a higher degree than the saints, for there is nothing greater than someone sacrificing his life for Christ out of love for Christ.

* Knowledge leads to love God, and this love leads to deeper, true knowledge. This is a circle without end. God is love, so the more love increases, the more steadfastness in God and union with Him increases. As love increases, knowledge increases. Hence the phrase that knowing God means uniting with Him (see the interpretation of John 15: 9). The Lord of Glory indicated this by saying, "And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." (John 17: 3). As for love, Saint John the Beloved says, "We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death." (1 John 3: 14).

* We see that love is life, and knowledge is life. They are linked to each other.

* The One who opens our eyes to the knowledge of God (John 16: 14) and to the love of God is the Holy Spirit (Romans 5: 5), whom God sent after the ascension of Christ. Therefore, we hear in this verse, "**And He was seen** (i.e., he was known) **upon the wings of the wind** (the Holy Spirit). The explanation will come below.

After his ascension, Christ sent us the fiery Holy Spirit = **From the brightness before Him Coals of fire were kindled**. Symbolically, the Holy Spirit sent to us by Christ is likened to rain that falls from heaven and likened to fire that ignites hearts with love. Thus we understand that the **Coals of fire** are the believers whom the Holy Spirit ignited with zeal and love for God. Therefore, in the Prostration Prayer on the Holy Day of Pentecost, the day the Holy Spirit descends, we place a vessel containing many burning coals, symbolizing the believers whom the Holy Spirit has ignited. As for the incense in the censer in the priest's hand, they refer to Christ Jesus, who is in the womb of the Virgin, uniting his divinity with his humanity. The Holy Spirit opens our spiritual senses to the secrets of heaven = **Then the channels of the sea were seen** = secrets that we did not know were revealed to us.

Then the channels of the sea were seen, The foundations of the world were uncovered, At the rebuke of the Lord: The Lord was angry at the death of His beloved man, and His incarnation was to save him from death. This incarnation revealed the secret of Divine Love. If we understand that the sea indicates the death of man, as there is no human being who can live in the sea, then the appearance in the depths of the sea is a sign of the parting of the sea, and the meaning is the end of the power of death. This was through death with Christ and resurrection with him in baptism. The baptized person descends into the water to die with Christ, but he does not continue in the water but rather comes out to live in Christ.

Then the channels of the sea were seen: The verse can be translated like this: streams of water were seen, which completes the picture. After baptism comes the sacrament of chrismation. Note that the streams of water refer to the Holy Spirit. The righteous man is thus likened to " He shall be like a tree Planted by the rivers of water" (Psalm 1: 3). Thus, we understand that Christ's redemption was the way for the Holy Spirit to dwell in us and to be filled with the Spirit. That is why the Lord Jesus says, " out of his heart will flow rivers of living water." (John 7: 38)).

The foundations of the world were uncovered: Through the incarnation of Christ, the love upon which God founded the universe appeared, the love that made God create the world and give life. The streams of water appeared, that is, it appeared to us how we obtain the Holy Spirit, that is, through the incarnation of Christ. The Holy Spirit opened our eyes, and we saw the secrets of divine love for us.

Spiritual contemplation: The work of Christ shakes our entire being, renews and shakes our nature. Body = (earth) and soul = (heaven). The lustful body crucifies itself, its passions and desires, as a living sacrifice, and the soul is shaken by the indwelling of the Holy Spirit within it, so we become a new creation (2 Corinthians 5: 17).

He rode upon a cherub: Because the throne of God is on a cherubim chariot (see Ezekiel 1). If Cherub means full knowledge, and this is the meaning of those with full eyes, then the implication is that God rests in those who know Him. **And He was seen upon the wings of the wind** = His salvation and work were very quick, and Christ's redemptive work quickly became known throughout the world, and the world believed in him, but how? The answer: **He sent out arrows and scattered them; Lightning bolts, and He vanquished them:** He sent the disciples, apostles and evangelists to the whole world as arrows and lightning in their power and in the wonders they performed. Note that the **Lightning** is a sign of promises of glory to the believers. After the lightning comes rain, and rain is good for all people. These promises are what made people not be deceived by the temptations of sin, which are the weapon of Satan. As for **arrows**, they are an offensive weapon for killing, and the apostles' words were like fiery arrows that burn demons.

The kingdoms of Satan were disturbed = **He vanquished them** when faith entered the whole world. In short, the Word of God bows down the heavens through His incarnation to descend to us, shining like the sun of righteousness on those sitting in darkness. Before Him, all that is temporal in us trembles, so our inner heavens (soul) and our earth (body) are sanctified, and the darkness of ignorance that was within us is dispelled. He gave us knowledge, so we became temples of God and the Holy Spirit and became like chariots of cherubim. He rode on the clouds as on a cherub and ascended to carry us to Him and make us sit with Him in the heavenly places. Everyone who is a temple of God will be in the heavenly places, and everyone who has become like a cherub who knows God will be in the heavenly places. He sent his disciples and apostles like arrows, and their evangelical preaching penetrated the hearts. The light of knowledge shines in it, all evil in the hearts is shaken, the kingdom of Satan is destroyed, and the kingdom of the Lord rises in its place in human hearts. Christ becomes a king who rules over our hearts through his cross. Let us pray, "Thy kingdom come."

He rode upon a cherub, and flew; And He was seen upon the wings of the wind: About the cherubim chariot, please see (Ezekiel 1 + Daniel 2 placed between the statue of Nebuchadnezzar and the faces of the cherubim). In short, because the cherubim know God, we find God resting in them, and this is the meaning of "rode." And God raises them to high heavenly levels = this is the meaning of **and flew**.

The verse comes in Psalm 18: "And He rode upon a cherub, and flew; He flew upon the wings of the wind." The word "flew" originally means "to rise very high and lofty." The word wings in ancient languages refers to speed, but they did not know speeds more significant than the speed of birds, as if a strong wind - which he likened to a bird with wings - blew and carried a very light body high on its wings.

We understand from the verse that God was angry because of sin and what it did to man. Man hid from God (Genesis 3: 8). God hid Himself from man so that man would not die, as man no longer knew God. He no longer finds comfort in man because man no longer realizes God and no longer knows Him. But on the contrary, we find that God, who rests in the cherubim because they are full of knowledge, raises them high to the heavenly places.

Would God leave the man whom He loved and created in this miserable state?! No, but the Son of God was incarnated and brought us heavenly life on earth, "He bowed the heavens also, and came down" as a pledge of what we will obtain in heaven after that. Now we do not see the glory with our eyes, but dimly (1 Corinthians 13: 12) = **With darkness under His feet**. But whoever imitates the cherubim in knowing God and sanctifying his energies for the glory of God, God will rest in him, "rode" and God will raise him to high heavenly levels, "flew" by the work of the Holy Spirit "upon the wings of the wind" Rather, we see here his saying, "**He was seen upon the wings of the wind**" If we understand that the wind* refers to the work of the Holy Spirit (Acts 2: 2), then the Holy Spirit raises us to heavenly heights and declares to us and tells us about the Lord Jesus, so we know Him more clearly: "He will glorify Me, for He will take of what is Mine and declare it to you." (John 16: 14). The Holy Spirit works to purify us and renew our nature, so our eyes are opened, and we see God (Matthew 5: 8; Titus 3: 5). But "**He was seen upon the wings of the wind**" carries another meaning, that knowledge of Christ and faith in Him spread and extended across the entire world with amazing speed, even amid bloody persecutions, and this was the work of the Holy Spirit in the apostles and preachers (see the interpretation of Malachi 4: 2).

*The words "wind" and "spirit" in Hebrew and Greek are one word.

(Verses 17-20): "**He sent from above, He took me, He drew me out of many waters. 18 He delivered me from my strong enemy, From those who hated me; For they were too strong for me. 19 They confronted me in the day of my calamity, But the Lord was my support. 20 He also brought me out into a broad place; He delivered me because He delighted in me.**

He sent from above, He took me: We saw how the work of the Holy Spirit extended preaching, and what was the effect of this on believers? God, with His wondrous salvation, seemed to extend His hand from above to save David.

By the work of His cross, He saved us after we were on the verge of death = **He drew me out of many waters** = just as Moses was pulled out before he died in the water. The many waters refer to the death surrounding us (verse 5), from which Christ pulled us out. David faced deadly events in his life (the lion, the bear, Saul's attempts to kill him, the wars he fought, then attempts to kill him at the hands of his son Absalom...), and this is what David was referring to, but what is meant by the death from which Christ rescued us is the death of separation from God, that is eternal death. This was so that Christ, after His death, went to Hades to open the eternal gates, bring out the righteous of the Old Testament, and open the door of Paradise before them. After that, everyone who moved while remaining in Christ was carried by the angels to Paradise = **He also brought me out into a broad place.**

David is saying that God was pleased with him when he chose him, when he anointed him, when he saved him when he made him king, and when he accepted his repentance. This applies to every believer and to the Church that God called from among many waters, as He gathered her from among the various nations and peoples and saved her from the powerful enemy who bound her with the bonds of love for the world. The Savior brought her out into a broad place and brought her out of the narrowness of physical life to the breadth of spiritual faith, and He set her out to the freedom of the spirit. He saved her from eternal death, giving her eternal life. **because He delighted in me** = "Greater love has no one than this, than to lay down one's life for his friends." (John 15: 13).

(Verses 21-25): **"The Lord rewarded me according to my righteousness; According to the cleanness of my hands He has recompensed me. 22 For I have kept the ways of the Lord, And have not wickedly departed from my God. 23 For all His judgments were before me; And as for His statutes, I did not depart from them. 24 I was also blameless before Him, And I kept myself from my iniquity. 25 Therefore the Lord has recompensed me according to my righteousness, According to my cleanness in His eyes.**

Therefore the Lord has recompensed me according to my righteousness, According to my cleanness in His eyes:

This has two meanings for David: a) I am innocent of the charges brought against me by my enemies, such as Saul and Absalom. b) That David, as a man of the Old Testament, speaks about righteousness in its sense and from his point of view and that he adhered to the commandments. This is how David felt in Psalm 18: he was righteous and committed to the commandments, so God saved him. He is a humble person who said about himself, "A flea and a dead dog," but David understood that if he adhered to the law and the commandments, then he was righteous.

* But now that he has fallen and became tainted, how can he talk like this? He understood that repentance gave him a second purity, and he believed in the words of Nathan the Prophet that the Lord removed his sin from him = "Wash me, and I shall be whiter than snow."

* But these words, in a prophetic sense, speak of the true righteous Christ alone, where David symbolizes Him. Now His Church, which is His body, has the right to say that she is pure, for she has

been washed with blood. Salvation is that Christ descended into the world to carry us in Him and become members of His holy body, so we stand before the Father as His children, justified in the precious blood, as those without blemish, carrying the perfection of Christ within us. That is what the Apostle Paul said - that in Christ we are considered perfect (Colossians 1: 28), without blame (Ephesians 1: 4), and without condemnation (Romans 8: 1). We stand in humility and say that if we do all righteousness, then we are unprofitable servants, and we are dead dogs and fleas. But we are perfect in Christ, for righteousness is through Christ and in Christ.

In these verses, we see that Christ has justified us by His blood, but we are still in the body and sinning, but the door to repentance is open, and the blood of Christ makes atonement for the repentant sinner. In verses (26-28) we see God the Judge who accepts the repentance of the repentant and punishes the arrogant one who persists in his sin. In verse (29) we find that God is the one who leads and illuminates the path for the repentant, for God helps those who come to Him.

(Verses 26-28): **"With the merciful You will show Yourself merciful; With a blameless man You will show Yourself blameless; 27 With the pure You will show Yourself pure; And with the devious You will show Yourself shrewd. 28 You will save the humble people; But Your eyes are on the haughty, that You may bring them down.**

With the merciful You will show Yourself merciful; With a blameless man You will show Yourself blameless; 27 With the pure You will show Yourself pure; And with the devious You will show Yourself shrewd: David saw this in his life. Throughout David's righteousness and perfection, David was in his glory, victorious over all his enemies. After he fell, everything changed. When David's ways became crooked, the ways became crooked with him and before him, and he saw God harsh with him. The word shrewd is translated as crooked, and it is also translated as cruel.

The nature of God is that He is merciful. "And the Lord passed before him and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth," (Exodus 34: 6). The Lord loves to facilitate the path for His children and protect them on the way. Therefore, the psalmist prays, saying, "Lead me, O Lord, in Your righteousness because of my enemies; Make Your way straight before my face." (Psalm 5: 8). But if they deviate, God responds to them with many hardships that may be painful, as happened with Jonah and the prodigal son. Thus (Psalm 23) says that the shepherd has a rod and a staff to bring the lost sheep that strayed back to the flock. The staff has a pointed tip that hurts the sheep that stray to return to the herd, while the rod intimidates the wolves that try to attack the herd. This cruelty is not in God's nature, but He resorts to it to discipline His children so they do not go astray. "For whom the Lord loves He chastens, And scourges every son whom He receives." (Hebrews 12: 6). Thus, we understand that the word "shrewd" refers to the path that is no longer easy for those who try to stray from the path of God and that the one who allowed this difficult and twisted path is God Himself. Let us ask ourselves: Was the famine of the prodigal son and the distance of his friends from him an easy or shrewd path, and was Jonah's path in the belly of the whale an easy or shrewd path? The twisting of the path here is against God's nature, but it also stems from

God's love to ensure the salvation of His people and their return to Him. Therefore the shrewdness of the path was for discipline, so that man could return to being perfect and pure, so God would return to him and be perfect and pure with him.

You will save the humble people: In fact, God is perfect with the perfect, but Christ came to the world in the most severe degree of decadence, sin, and idolatry, when sin increased "But where sin abounded, grace abounded much more," (Romans 5: 20). The world had reached a state of misery and blindness that made it not know God and did not seek Him, so God was incarnated so that the world could know Him and seek Him. **But Your eyes are on the haughty, that You may bring them down** = those who are haughty, that is, the arrogant, and they are the devils, and whoever follows them will descend into the abyss. We see an example of the verse, "**And with the devious You will show Yourself shrewd**" in the story of Ahab when he was led astray by the evil spirit (1 Kings 22: 20). We now see another understanding of the verse that Christ has become the secret of our righteousness and sanctification, for through Him and in Him we obtain the new, holy nature, so we become merciful, perfect, pure, and humble, and thus enter into a new relationship with the Father. It is as if we are saying, through you, we have become merciful, so we may have mercy on others, so you, O God, may have mercy on us.

As we saw in the previous verses, Christ the Savior, we see in these verses Christ the Judge who rewards the righteous and punishes the arrogant evil one.

(Verse 29): **"For You are my lamp, O Lord; The Lord shall enlighten my darkness.**

How can we become merciful and blameless so that God can be merciful and blameless with us (verse 26)? Darkness had descended upon the soul, as it had become ignorant, so Christ, the Word of God the Teacher, came, shining upon the soul with sincere spiritual knowledge, thus enlightening our inner depths. God asks for repentance and righteous behaviour, so how should we walk, and what is the way? Christ is the way, and He is the light of the world, with His life, teachings and commandments., so we can see how Christ behaved and learn from Him. This is what God the Father said on the day of the Transfiguration: " This is My beloved Son, in whom I am well pleased. Hear Him!" (Matthew 17: 5). We also find that the only commandment that the Virgin Mary said was " Whatever He says to you, do it." (John 2: 5).

(Verses 30-43): **For by You I can run against a troop; By my God I can leap over a wall. 31 As for God, His way is perfect; The word of the Lord is proven; He is a shield to all who trust in Him. 32 "For who is God, except the Lord? And who is a rock, except our God? 33 God is my strength and power, And He makes my way perfect. 34 He makes my feet like the feet of deer, And sets me on my high places. 35 He teaches my hands to make war, So that my arms can bend a bow of bronze. 36 "You have also given me the shield of Your salvation; Your gentleness has made me great. 37 You enlarged my path under me; So my feet did not slip. 38 "I have pursued my enemies and destroyed them; Neither did I turn back again till they were destroyed. 39 And I have destroyed them and wounded them, So that**

they could not rise; They have fallen under my feet. 40 For You have armed me with strength for the battle; You have subdued under me those who rose against me. 41 You have also given me the necks of my enemies, So that I destroyed those who hated me. 42 They looked, but there was none to save; Even to the Lord, but He did not answer them. 43 Then I beat them as fine as the dust of the earth; I trod them like dirt in the streets, And I spread them out.

David here talks about his wars against the Moabites and the Ammonites. . . etc. Which ended with his victories. Here, he is not proud of his strength but rather gives credit to God. Even if the enemy is strong, God is David's strength and shield, repelling all the enemy's arrows. He is a wall of fire that protects him. **the necks of my enemies:** his enemies flee before him.

But this war is an image of spiritual wars. After God opened our eyes, we saw that Satan is fighting us, so we stand up and fight him, and we will certainly have victory, for God is our strength. The best explanation of these verses is Christ's promise to the Church, "on this rock I will build My church, and the gates of Hades shall not prevail against it." (Matthew 16: 18). The Church is an aggressive warrior, with her prayers, Liturgies, and praises, capable of demolishing the fortresses of the kingdom of Satan. **And sets me on my high places** = He sets me on high heights so that no harm will come to me. Whoever lives with Christ in the heavenly places and tastes how sweet is the Lord to have mighty power and be sufficient, we find that such a person rejects the temptations of the world and its sins.

You enlarged my path: So I will pursue my enemy and conquer him with the power of the cross. God is the one who gave us the authority to trample on serpents and scorpions and all the power of the enemy. In verse (35) **He teaches my hands to make war, So that my arms can bend a bow of bronze** = David here remembered his battle with Goliath and how he could not carry heavy weapons that day, so he fought with a slingshot. Now, he is a mighty warrior proficient in using all types of weapons and has learned to bend his hand inside a bow of bronze, carry it, and defend with it. The word "**bend**" means wrapping the arm inside the bow and carrying it to fight. The spiritual meaning is that if a person is still in his spiritual beginnings, his weapons are simple, and after he grows spiritually, God trains him to use all means of spiritual warfare (Ephesians 6: 11-18). In (verse 31) **The word of the Lord is proven; He is a shield to all who trust in Him** = God said to Abraham, " Do not be afraid, Abram. I am your shield, your exceedingly great reward." (Genesis 15: 1). The meaning is that God protects him. Thus, we understand the verse that whoever adheres to the pure word of the Lord will be protected. And His saying **His way is perfect; The word of the Lord is proven** = whoever adheres to God's commandments will find that they are pure, making his life in purity, peace, and joy. And he will be perfect in his ways before God and people. God is faithful to His children and gives them good commandments that lead to life and joy. David said in (Psalm 12: 6): "The words of the Lord are pure words, Like silver tried in a furnace of earth," Therefore, we understand that all of God's promises will be fulfilled, for He is faithful and perfect in His promises.

In the previous verses, we saw the redemptive work of Christ, sending the Holy Spirit, and the importance of a life of repentance, and that the meaning of redemption is not that God will accept the sinner who refuses to repent, but rather we must live a life of repentance, for Christ the Savior is also Christ the Judge, and God leads and guides. In these verses, we see the importance of striving against sin

and that we are in a war against it, but God, who helped David in his wars, will help all those who resort to him and all those who strive against sin.

(Verses 44-51): **"You have also delivered me from the strivings of my people; You have kept me as the head of the nations. A people I have not known shall serve me. 45 The foreigners submit to me; As soon as they hear, they obey me. 46 The foreigners fade away, And come frightened from their hideouts. 47 "The Lord lives! Blessed be my Rock! Let God be exalted, The Rock of my salvation! 48 It is God who avenges me, And subdues the peoples under me; 49 He delivers me from my enemies. You also lift me up above those who rise against me; You have delivered me from the violent man. 50 Therefore I will give thanks to You, O Lord, among the Gentiles, And sing praises to Your name. 51 "He is the tower of salvation to His king, And shows mercy to His anointed, To David and his descendants forevermore."**

the strivings of my people: A reference to Saul's wars, then the rejection of his ten tribes after his rule, then Absalom's revolt against him. Wars are against us from outside and within. **You have kept me as the head of the nations** = He ruled over all the pagan peoples around him. This is a symbol of the believer's sovereignty over Satan despite his internal and external wars. **As soon as they hear, they obey me** = they heard about me and loved me, and now they obey me.

But in these verses, David speaks on behalf of Christ, who became **the head of the nations**, and through His preaching, the world believed in Him; that is, from hearing the words of the preaching, they obeyed Christ, and the peoples who did not know Christ began to worship him (the nations) = **A people I have not known shall serve me.**

The foreigners submit to me; As soon as they hear, they obey me. The foreigners fade away, And come frightened from their hideouts = those who rejected Christ and became strangers to Him and barricaded themselves inside their hideouts to attack him. Here they are afflicted, that is, they are bowing down, surrendering, and leaving their fortresses, as happened to the Roman state that entered Christianity. This is a prophecy about the humiliation that happened to the Jews over 2000 years ago when they crucified Christ. The psalmist here called them **The foreigners**, because by rejecting Christ, they became strangers to God's care.

You have also delivered me from the strivings of my people = What does this phrase mean for Christ?

1. The Jews tried to kill Christ repeatedly, but God saved Him from their hands so that He could complete His mission and teachings and show us the image of the Father. Then He handed Him over to the crucifixion to complete the redemption (Luke 4: 29-30 + John 5: 16-18 + John 8: 59 + John 10: 31). This was the meaning of the words of the Psalm: "The Lord is at Your right hand;" (Psalm 110: 5), that is, to protect him and save him with his strength.

2. After His crucifixion, God raised Him up victorious over death, over Satan, and over sin. See the interpretation of (Hebrews 5: 7).

Here we find David not proud of his strength, as he is a strong warrior. We may understand that he **can bend a bow of bronze**, and the direct meaning is that with his physical strength, he is able to bend a bronze bow. But he does not boast about his strength. Rather, he says that God gave him this in application of the words of the Apostle Paul: "He who glories, let him glory in the Lord." (1 Corinthians 1:31). We must not be proud of our talents, but rather attribute them to the One who gave them to us, and thank God for them. Rather, we understand that they are talents God holds us accountable for.

Here, David remembers God's work with him, mentioning his faithfulness to him and how He exalted him before his enemies, and he praises God for all his works. This is a hymn of thanksgiving to God the Savior.

Verses 47-51: It is a hymn of thanks for God's work that always saves the Church.

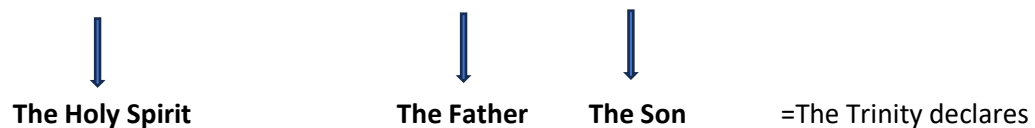
Chapter 23

(Verse 1): **Now these are the last words of David. Thus says David the son of Jesse; Thus says the man raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel:**

the last words of David: If David had talked about his experiences with God, he would not have stopped, but he speaks here briefly. His last words will be his last praises inspired by the Holy Spirit and his last inspired prophecies. **Thus says David the son of Jesse** = This great prophet to whom the Holy Spirit inspires does not forget his origin, that he is the son of Jesse, the simple man. But he is now a man of God, and God is revealing to him. And he even became king. **says the man raised up on high** = David was of simple origin and a shepherd of no value to his father or his brothers, but God raised him and made him king, so he became the highest position in his nation and the greatest of its entire kings. **The anointed of the God of Jacob:** God anointed him to serve the people of God, the children of Jacob. He provided various services to his nation, for which he made a name for it among the nations and subjugated its enemies to it. But the sweetest thing he taught his people and the church was praise. **the sweet psalmist of Israel** = He was sweet in his psalms. They are praise, thanksgiving, and prayer, and their sweetness is that the Holy Spirit inspired them. He is the one who said, "My tongue is the pen of a ready writer." (Psalm 45: 1). The ready writer who used the tongue of David is the Holy Spirit. The book was inspired by The Holy Spirit (2 Timothy 3: 16 + 2 Peter 1: 21). There is a comment by His Holiness Pope Shenouda III that says, "We did not know whether David was playing the harp of the Holy Spirit or whether the Holy Spirit was playing the harp of David."

(Verses 2-3): **"The Spirit of the Lord spoke by me, And His word was on my tongue. 3 The God of Israel said, The Rock of Israel spoke to me: 'He who rules over men must be just, Ruling in the fear of God.**

The Spirit of the Lord spoke by me .. The God of Israel said, The Rock of Israel spoke to me



spoke by me: This is the meaning of "My tongue is the pen of a ready writer." (Psalm 45:1). The Holy Spirit is the One who speaks in the prophets and is the one who inspired the psalms to him: "All Scripture is given by inspiration of God" (2 Timothy 3:16). The psalms included prophecies regarding Christ, the Son of David, in the flesh, and about everything related to Him from the incarnation to the crucifixion, resurrection, and ascension. God declared His love for the world in his psalms, which would reveal in his Son. The Holy Spirit inspired the psalms that declare the Father through the Son, who was incarnated and crucified to save us.

The God of Israel said = God the Father wants, and His Holy Spirit speaks, and David hears.

The Rock of Israel spoke = God spoke to us through His Son (Hebrews 1: 2). The Son is the Word of God.

(Verse 4): **And he shall be like the light of the morning when the sun rises, A morning without clouds, Like the tender grass springing out of the earth, By clear shining after rain.'**

In his last prophecies, David speaks to us about the characteristics of the ideal king, inspired by the Holy Spirit. David was not this ideal king without error, so we understand that he is talking about Christ, his Son in the flesh, and He is a symbol of this ideal king. The words here are a prolongation and continuation of the prophecy in (2 Samuel 7: 12-16). This prophecy was fulfilled partly in Solomon and entirely in Christ. Let us look at the words of the prophecy as being about Christ, and let us see what the prophets said which confirms that these characteristics are about Christ:

rules	just	in the fear of God	like the light the sun	after rain
(Micah 5: 2)	(Jeremiah (23: 5)	(Isaiah 11: 2)	(Malachi 4: 2)	(Psalm 72: 6)

Just: There is none righteous nor just but Christ. "Have not I, the Lord? And there is no other God besides Me, A just God and a Savior; There is none besides Me." (Isaiah 45: 21). The Apostle Paul says, "There is none righteous, no, not one;" (Romans 3: 10).

like the light of the morning when the sun rises = Christ is the "The Sun of Righteousness" (Malachi 4: 2).

Like the tender grass springing out of the earth = This is the Church of Christ that grows, flourishes, and has life after the sun shines on her and the rain falls. The sun is Christ, the Sun of Righteousness. Rain is the descent of the Holy Spirit. **after rain** = that is after the rain fell. The righteous Christ ruled over her to give her His righteousness. Everyone who fears God will enjoy this light and will have life-like green grass and will not be burned by temptations because the rain moistens it and makes it shine. The rain washes the grass and shines; thus, the Church is a light to the world. That is, the Holy Spirit comforts every soul during the journey of this world if she lives in the fear of God. As for David, these verses apply partially: If David was glorified and gained authority, it was through his fear of the Lord and his righteousness. When he fell, he quickly repented, and God accepted his repentance. God granted him enlightenment to shine like a bright sun in the morning after a period of darkness [and they say that he is the lamp of Israel (2 Samuel 21: 17)], and blessings poured down during the reign of David like rain, rejoicing his people.

(Verses 5-7): **"Although my house is not so with God, Yet He has made with me an everlasting covenant, Ordered in all things and secure. For this is all my salvation and all my desire; Will He not make it increase? 6 But the sons of rebellion shall all be as thorns thrust away, Because they cannot be taken with hands. 7 But the man who touches them Must be armed with iron and the shaft of a spear, And they shall be utterly burned with fire in their place."**

Although my house is not so with God: The words mean that God made David's house prosperous and will continue to be prosperous according to God's promise to him. Just as the sun rises, the rain falls, and the grass grows, so his house will be prosperous like this grass. This is according to God's promise = **Yet He has made with me an everlasting covenant.** But the words also mean that the house is the Church, the house of God, the body of Christ, and it has **an everlasting covenant** to be eternal. The House of David ended with the death of Zedekiah at the hands of Nebuchadnezzar in the year 586 BC. But Christ, the branch emerging from the lineage of David, founded a new house, which is His body, that is, the Church.

But the sons of rebellion shall all be as thorns: The Church has promises that they are eternal, but many opponents resist the Kingdom of Christ. However, they are now like the tares planted among the wheat, and on the last day, the wheat is gathered for the barns (the children of God go to glory), and the thorns for the fire (Satan and his followers are those who resist to the lake burning with fire). They are **as thorns thrust away, Because they cannot be taken with hands** = The simile is taken from agriculture, as the farmer, in order not to injure his hands from the thorns, throws them aside. At this time, he wears gloves when he separates the fruits from the thorns. He places the fruits with his right hand and carefully throws away the thorns until he burns them. Whenever he takes off the glove, he collects and sweeps these thorns with an iron tool so as not to injure himself. The meaning is that all these resisters who think they can wound the Church and shed the blood of her believers, God will cast them down and discipline them **with iron and the shaft of a spear** (to kill) + "You shall break them with a rod of iron" (Psalm 2: 9). As for David, as a king, he must discipline all the sons of rebellion, that is, the wicked who oppose and resist the truth. It is his commandment to all his children, who will be the kings in future, so whoever reigns must destroy and resist those who oppose him. When Christ establishes his Church and reigns over it, he destroys her enemies and places them under her footstool.

(Verse 8): **These are the names of the mighty men whom David had: Josheb-Basshebeth the Tachmonite, chief among the captains. He was called Adino the Eznite, because he had killed eight hundred men at one time.**

In (1 Chronicles 11: 11) he lifted up his spear against 300, while what is mentioned here is 800, perhaps for the following:

- A. He killed 300, and his men killed 500.
- B. Perhaps each of them occurred in a different battle.
- C. Perhaps the number was 300 after the stability of David and before the fall of Uriah, and the number was 800 at the end of David's reign.
- D. Perhaps the 300 were dead, and the 800 were the dead and wounded.

(Verses 9-39): **And after him was Eleazar the son of Dodo, the Ahohite, one of the three mighty men with David when they defied the Philistines who were gathered there for battle, and the men of Israel**

had retreated. 10 He arose and attacked the Philistines until his hand was weary, and his hand stuck to the sword. The Lord brought about a great victory that day; and the people returned after him only to plunder. 11 And after him was Shammah the son of Agee the Hararite. The Philistines had gathered together into a troop where there was a piece of ground full of lentils. So the people fled from the Philistines. 12 But he stationed himself in the middle of the field, defended it, and killed the Philistines. So the Lord brought about a great victory. 13 Then three of the thirty chief men went down at harvest time and came to David at the cave of Adullam. And the troop of Philistines encamped in the Valley of Rephaim. 14 David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. 15 And David said with longing, "Oh, that someone would give me a drink of the water from the well of Bethlehem, which is by the gate!" 16 So the three mighty men broke through the camp of the Philistines, drew water from the well of Bethlehem that was by the gate, and took it and brought it to David. Nevertheless he would not drink it, but poured it out to the Lord. 17 And he said, "Far be it from me, O Lord, that I should do this! Is this not the blood of the men who went in jeopardy of their lives?" Therefore he would not drink it. These things were done by the three mighty men. 18 Now Abishai the brother of Joab, the son of Zeruiah, was chief of another three. He lifted his spear against three hundred men, killed them, and won a name among these three. 19 Was he not the most honored of three? Therefore he became their captain. However, he did not attain to the first three. 20 Benaiah was the son of Jehoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day. 21 And he killed an Egyptian, a spectacular man. The Egyptian had a spear in his hand; so he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear. 22 These things Benaiah the son of Jehoiada did, and won a name among three mighty men. 23 He was more honored than the thirty, but he did not attain to the first three. And David appointed him over his guard. 24 Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Bethlehem, 25 Shammah the Harodite, Elikai the Harodite, 26 Helez the Paltite, Ira the son of Ikkesh the Tekoite, 27 Abiezer the Anathothite, Mebunnai the Hushathite, 28 Zalmon the Ahohite, Maharai the Netophathite, 29 Heleb the son of Baanah (the Netophathite), Ittai the son of Ribai from Gibeah of the children of Benjamin, 30 Benaiah a Pirathonite, Hiddai from the brooks of Gaash, 31 Abi-Albon the Arbathite, Azmaveth the Barhumite, 32 Eliahba the Shaalbonite (of the sons of Jashen), Jonathan, 33 Shammah the Hararite, Ahiam the son of Sharar the Hararite, 34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, 35 Hezrai the Carmelite, Paarai the Arbite, 36 Igal the son of Nathan of Zobah, Bani the Gadite, 37 Zelek the Ammonite, Naharai the Beerothite (armorbearer of Joab the son of Zeruiah), 38 Ira the Ithrite, Gareb the Ithrite, 39 and Uriah the Hittite: thirty-seven in all.

The Bible mentions here the names of David's heroes. If David symbolizes Jesus Christ, then these heroes symbolize men of faith, and there are several observations:

1. The same group is found in the Book of Chronicles, with a difference in some names. As we said in the introduction, this is due to several reasons, and we add here another reason. Perhaps the writer of the Book of Samuel took the names from a list that was written in a time other than the time in which the list in the Book of Chronicles was written. Perhaps there was a list that David wrote after the stability of

his kingdom and before his fall, and then this list was amended at the end of his days. Or because these heroes have two names, one that they had in their beginnings and then another name that they took as fame at the end of their days.

2. Their mention in the Holy Bible is considered the most significant reward they enjoy. It is glory and honour for them (Matthew 26: 13 + Luke 10: 20). Whoever adheres to our Lord Jesus Christ as a good soldier and strives legally enjoys this dignity to have his name recorded in the Book of Life (Revelation 3: 5).

3. This list is considered a glory to David, who led them in this struggle and victory. Every victory we have, and every triumph, is for the account of our true King, the Son of David. Christ is the one who calls us to strive, and He is the one who works in us. He offers us the crown and He is the one who accepts it in us.

4. Mentioning this list contains an urge for every person across the generations to live a life of striving until Christ, the Son of David, reigns in his heart and his kingdom is established in us.

5. Mentioning these heroes does not merely mean their military or martial superiority; their military success and courage were linked to their faith. We would not be surprised to see Joab - the first man and commander of David's army - not mentioned here. He lost his crown because of his constant treachery, evil jealousy, and envy, as he killed Abner and betrayed Amasa and was bold in his conversations and dialogue with David.

6. It appears from the names that they are from different tribes, such as Judah, Benjamin, Gath, and Ammon.... Thus, great men of faith appear from many nations and diverse peoples, among them men, women, children, youth, and the elderly.

7. These heroes were divided into three grades or ranks:-

A. The first three: Josheb, Eleazar, and Shammah. These may refer to the fathers and prophets of the Old Testament. The next three refer to the men of the New Testament.

B. Three next to them: They are mentioned in verse (13): Abishai (Joab's brother), and Benaiah became the head of the army in the days of Solomon instead of Joab, and the third may be Amasa, and his name was not mentioned due to his betrayal of David = and his bias towards Absalom. These three brought water to David while he was at war with the Philistines and became thirsty.

C. Thirty: They refer to the believers in general.

8. The total number is 37, which is equal to 30+3+3+1 (most likely, Joab himself was the leader of all, and his name was omitted due to his betrayal).

(Verses 11-12): **And after him was Shammah the son of Agee the Hararite. The Philistines had gathered together into a troop where there was a piece of ground full of lentils. So the people fled**

from the Philistines. 12 But he stationed himself in the middle of the field, defended it, and killed the Philistines. So the Lord brought about a great victory.

there was a piece of ground full of lentils: In the Book of Chronicles, it was said a barley field. There is nothing wrong with the field having two types. The meaning is that a group of Palestinians came to usurp the field's crops of lentils and barley, and this hero resisted them and saved the crop. Shammah's courage was evident in standing alone while the rest fled (verse 12).

(Verses 13-17): **Then three of the thirty chief men went down at harvest time and came to David at the cave of Adullam. And the troop of Philistines encamped in the Valley of Rephaim. 14 David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. 15 And David said with longing, "Oh, that someone would give me a drink of the water from the well of Bethlehem, which is by the gate!" 16 So the three mighty men broke through the camp of the Philistines, drew water from the well of Bethlehem that was by the gate, and took it and brought it to David. Nevertheless he would not drink it, but poured it out to the Lord. 17 And he said, "Far be it from me, O Lord, that I should do this! Is this not the blood of the men who went in jeopardy of their lives?" Therefore he would not drink it. These things were done by the three mighty men.**

the garrison of the Philistines: That is, the Palestinians occupying the fort. **at harvest time** = the hot time, so David became thirsty. **from the well of Bethlehem** = David, in his thirst and fatigue during the war, remembered the well of water from which he drank as a child in Bethlehem. Its water was sweet and cold, and he said, "Who will bring me such water?" He did not order anyone to bring him this water, as Bethlehem is now in the hands of the Palestinians, and he knows this, and it is impossible for him to ask his men to risk their lives so that he could drink sweet water. But the three responded to his wish because of their love for David. Let us note that Bethlehem is now in the hands of the Palestinians due to sin. **but poured it out to the Lord** = meaning that only the Lord deserves an offering like this in which people risk their lives. He considered that this water was equal to men's blood and that blood belonged to God alone.

(Verses 20-23): **Benaiah was the son of Jehoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day. 21 And he killed an Egyptian, a spectacular man. The Egyptian had a spear in his hand; so he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear. 22 These things Benaiah the son of Jehoiada did, and won a name among three mighty men. 23 He was more honored than the thirty, but he did not attain to the first three. And David appointed him over his guard.**

two lion-like heroes of Moab: They may be two lions or two giants. **He also had gone down and killed a lion in the midst of a pit on a snowy day** = It seems that the lion was hitting and attacking people and then escaping into the pit, so Benaiah came down to it. **And David appointed him over his guard** = that of his advisors.

Chapter 24

The book concludes the life of David with a severe mistake that David committed, which was to count the people to know the number of men ready for war without consulting the Lord. Then, harsh chastisement came upon the people that shook the depths of David's soul. Mentioning this story here is very important as this harsh chastisement ended with offering a sacrifice in the place of the Temple that Solomon had built. This story is considered an introduction to the life of Solomon, who appears in the Bible as if his main work was building the Temple, and even the Temple is attributed to him and is called the Temple of Solomon. Even after it was destroyed by Nebuchadnezzar and built by Zerubbabel after the people returned from captivity, it continued to be called the Temple of Solomon. This was a symbol of what Christ did. The Temple refers to the body of Christ (John 2: 21), which He took from the Virgin Mary, and to the church, which is His body. Christ did this to remove the curse from His people, just as by offering the sacrifice on the grounds of this Temple, God lifted the curse from the people. (Solomon symbolizes Christ as the founder of the Temple and as the son of David.)

(Verse 1): **Again the anger of the Lord was aroused against Israel, and He moved David against them to say, "Go, number Israel and Judah."**

Why was God angry when David made this census:

1. He did not consult the Lord as usual.
2. David began to feel that the secret of his strength was in the number of his men and his capabilities, so he began to rely on this. If David thought about how his life began and how he was transformed from a shepherd into a mighty king, he would understand that this was accomplished by the power of God's arm and not by the arm of man.
3. the main motive seems to announce his greatness, abilities, and capabilities, as the kings of the nations around him used to terrorize the neighbouring nations. The people shared this spirit with him, so the sin was on everyone and not on David alone. In his love, David tried to attribute it to himself and his father's house so that the punishment would be directed at him, not the people.
4. The people needed discipline; otherwise, God would have disciplined David alone. In the matter of Uriah, we did not hear that God disciplined the people for David's mistake, but rather, the discipline was directed at those who deserved it. But now we hear that the punishment is directed at the people, as they deserve it. God allowed the shepherd's mistake to discipline his flock, as they deserve to be disciplined. God is just in His judgments and does not punish anyone for another's sin. This is a hypothesis. God does not favor anyone or oppress anyone. He does not need anyone, and He does not fear anyone. When the Jews wondered why they were punished when their fathers were the ones who sinned, the Jews said this proverb: "The fathers have eaten sour grapes (i.e., they sinned) And the children's teeth are set on edge. (i.e., we are the ones being punished)." God replied in the mouth of the prophet Ezekiel that this is not true and that God does not punish anyone for another's sin (see Ezekiel

18), saying: "The soul who sins shall die." The probable reason for the people's punishment was: A. The beginning was David's pride in his victories and the large kingdom that he had created. B. There is another reason for his pride, which is clear from his separation of Judah from Israel in the census. He feels the strength of his tribe and its superiority over the rest of the tribes. This became clear from the census: the number of men of Judah is close to that of Israel. This mistake was repeated and was the cause of the seed of separation. C. The people of Judah participated in this when they spoke harsh words to the elders of Israel that started the seeds of discord. "Just then all the men of Israel came to the king, and said to the king, "Why have our brethren, the men of Judah, stolen you away and brought the king, his household, and all David's men with him across the Jordan?" So all the men of Judah answered the men of Israel, "Because the king is a close relative of ours. Why then are you angry over this matter? Have we ever eaten at the king's expense? Or has he given us any gift?" And the men of Israel answered the men of Judah, and said, "We have ten shares in the king; therefore we also have more right to David than you. Why then do you despise us—were we not the first to advise bringing back our king?" Yet the words of the men of Judah were fiercer than the words of the men of Israel." (2 Samuel 19: 41-43). The men of Judah were also filled with pride and were stronger than the rest of their brothers, the tribes of Israel. They are the king's tribe; thus, they have the right to rule over their brothers, the tribes of Israel, as they are the strongest. D) I can also say that the tribes of Israel also sinned. During their distance from Jerusalem, the seeds of their mingling with the pagan peoples surrounding them began. Their relationship with the altar of God in Jerusalem began to weaken, and perhaps they were lazy to go to Jerusalem annually as the Lord asked of them. This became clear later in the decline of the northern Kingdom of Israel into paganism. E) Therefore, the whole story is linked to the fact that God determines the Temple's location in which sacrifices will be offered and acceptable worship will be held before God. After the sacrifice was offered in this place, the epidemic stopped. Everyone understood that this altar, and not the pagan altars, was the secret of their power. The sacrifice offered on the altar of God is the secret of power, not the number of men. This means that God asked them to place horns on the altars (burnt offerings and incense) to announce the power of the sacrifice and its ability to forgive and God's satisfaction with them. God's satisfaction is their strength. Note: In pastoral societies, horns symbolize strength, and note David's words: "The Lord is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold." (Psalm 18: 2). We must understand that God's strikes can never be random (as in a plague on everyone and the righteous dies with the sinner). We saw a building fall, and a man was taken out of it alive after ten days - how? God does not want him to die, but just a lesson, discipline, and chance for a second life. Church bombs these days, two people are present, one is martyred, and one of them is not even slightly injured. Whoever is martyred is prepared for heaven. The rest has learned the lesson, and God will give him a new life opportunity. Or that the one who was martyred had finished his work that God created him to complete, so God allowed him to be martyred. Or whoever lives, it is because he has work that is still waiting for him. No one has authority over our lives unless God allows it, and this happens after we finish the work for which we were created (Ephesians 2: 10). Jacob finished his work, so God allowed Herod to kill him, and he tried to kill Peter but couldn't because he had work still waiting for him (Acts 12). He sends an angel to miraculously release him from prison. No one has authority over God's children.

In general, we can say that David's fall here, and with him the people, is the same as the fall of Satan and Adam, which is eating from the forbidden tree. God created Satan, beautiful and strong, and he saw his beauty and power and attributed it to himself, so he separated himself from God, died, and perished. Thus, Adam did and ate from the same tree, so he died and perished, and curses fell on the earth and on man. Christ had to come in His body to lift this curse and establish His Temple by offering Himself as a sacrifice. The sacrifice of the cross becomes the reason for God's acceptance of us and the secret of our strength over our enemies, the devils and the lust of the flesh.

5. Perhaps David intended with this census to provoke new wars that God had not ordered to expand his kingdom and increase his glory.

6. Perhaps he wanted to subjugate the people by imposing a heavy financial tribute on his own account or on the account of the treasury and not on behalf of the Tabernacle.

7. The census permitted by God was linked to the collection of half a shekel for each person. (This is a symbol of redemption... see the Book of Exodus.) David did not get the half-shekel in a symbolic sense. He only wanted the number. He wanted people who were not redeemed by blood, and for those who were not redeemed, the curse would continue on them. They were not part of the body of Christ or among the Temple's stones.

8. Joab, despite his bloodiness, realized David's mistake and tried to warn him, but David insisted on his mistake, and God uses those around us a lot to make his voice reach us. Therefore, it is important that we hear advice, even if it comes from those who are younger than us or even from our enemies, as perhaps through them, we will hear the voice of God. We must hear and test the spirits (1 John 4: 1). If we are certain that the voice is from God, we must submit to it.

9. David forgot that the people are the Lord's people, not his own and that the Lord can increase the people, as happened in Egypt if He wanted. He is capable of decreasing it, as happened here. God can grant victory to the smallest number, as occurred in the days of Gideon. We must know this for our lives so we do not set our hearts on what we possess, for God can increase and bless what we possess. He can also take away everything and bless what is little. The important thing is to look to God and not to what we have.

10. As we said here, the mistake is a double mistake. It is the mistake of David and the mistake of the people. They both felt that they were powerful and began to feel arrogant and puffed up, and thus, the feeling of not needing God and staying away from Him began to creep into the people, which quickly led to them falling into many sins. God allowed David to make the census even afterwards so they see God's wrath and know his mistake, which happened with Balaam. God often warns us of a mistake, more than once, and we insist on the mistake, so God leaves us to fall and see the bitterness of its consequences; this is discipline.

Go, number Israel and Judah: Here the one who said is the Lord, then in (1 Chronicles 21: 1) "**Now Satan stood up against Israel, and moved David to number Israel.**" = and there is no contradiction for whoever understands that God is the Ruler of all, and the interpretation of this is that God allowed

Satan to tempt David so that the hidden sin in his heart and the hearts of his people would be revealed, which is their puffiness, their love for their strength, their admiration for themselves, and their pride in themselves. It is a hidden sin; that is, it is not seen by their eyes. It is not hidden from God, for God searches hearts and minds. But it is hidden from their eyes, as evidenced by the fact that Joab alerted David that this was a mistake, but David could not see the sin. If God had left the evil disease (pride) within David, he would have perished because of it. God allowed Satan to tempt David so that David would take a census, and God would strike the people. All of this was so that God would save David and His people from pride and heal their backsliding (Hosea 14: 4). A sign that this call for a census was against God's will is that David did not feel joy from his work, nor did he praise God as is his custom. Rather, his heart condemns him over this work (verse 10). If the work was according to God's will, he would rejoice and praise God for it. A sign of God's satisfaction is that a person rejoices in his heart and praises God. **Go, number Israel and Judah** = Judah is mentioned here distinct from Israel, and this is because the book was written after the separation of the two kingdoms or because Judah is the king's tribe. Or because David reigned over Judah first.

(Verses 2): **So the king said to Joab the commander of the army who was with him, "Now go throughout all the tribes of Israel, from Dan to Beersheba, and count the people, that I may know the number of the people."**

from Dan to Beersheba: Dan is the northernmost part, and Beersheba is the southernmost part. This is a Biblical expression for all of Israel.

(Verse 3): **And Joab said to the king, "Now may the Lord your God add to the people a hundred times more than there are, and may the eyes of my lord the king see it. But why does my lord the king desire this thing?"**

Joab's response shows that it was God's voice that wanted to alert David that the census was wrong. The meaning of his words is spiritual, that God can increase the number of people 100 times before you. So why would the king delight in being puffed up by the abundance of his people?

(Verse 4): **Nevertheless the king's word prevailed against Joab and against the captains of the army. Therefore Joab and the captains of the army went out from the presence of the king to count the people of Israel.**

(Verse 5): **And they crossed over the Jordan and camped in Aroer, on the right side of the town which is in the midst of the ravine of Gad, and toward Jazer.**

Aroer: A city in front of Rabbah, to the east of Israel. They started from the east.

(Verses 6-8): **Then they came to Gilead and to the land of Tahtim Hodshi; they came to Dan Jaan and around to Sidon; 7 and they came to the stronghold of Tyre and to all the cities of the Hivites and the Canaanites. Then they went out to South Judah as far as Beersheba. 8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.**

(Verse 9): **Then Joab gave the sum of the number of the people to the king. And there were in Israel eight hundred thousand valiant men who drew the sword, and the men of Judah were five hundred thousand men.**

The census was 800,000 for Israel and 500,000 for Judah

In (1 Chronicles 21: 5) it is mentioned 1,100,000 and 470,000 for Judah, and the solutions for this:

1. David had a choice army of 30,000 (2 Samuel 6: 1). These were not included in the calculations of the writer of the Book of Chronicles regarding Judah. So Judah would be $470,000+30,000=500,000$.
2. We note that Joab was averse to censuses, feeling the seriousness of the situation (1 Chronicles 27: 24). As a result of his hatred of censuses, Joab did not take a census of Levi and Benjamin (1 Chronicles 21: 6). In general, the Levites are not counted as men of war, as war is not their job. Perhaps the tribe of Benjamin was 30,000, and Benjamin was counted with Judah, so the number would be $470,000+30,000=500,000$.
3. Regarding Israel, the Book of Samuel says, "**And there were in Israel eight hundred thousand.**" As for the Book of Chronicles, it says, "All Israel had one million one hundred thousand men." The word "all" was not said in the Book of Samuel. The difference between the two numbers can be explained as follows: The 800,000 is the number of those who could be ready for war, but there are actual men of war 288,000 in all of Israel ($24,000 \times 12 = 288,000$) see (1 Chronicles 27: 1-15). In addition, David appointed 12 governors, and 1,000 armed men followed each governor, so the total number becomes $800,000 + 288,000 + 12,000 = 1,100,000$. The names of the 12 governors are found in (1 Chronicles 27: 16-22). Note* Regarding the census of Benjamin, Joab probably enumerated Benjamin but did not record the number officially (1 Chronicles 21: 6 + 27: 24).
4. some solve the problem in an excellent way by noting that when the writer of the Book of Samuel mentioned the census of Israel, he said that the number of 800,000 for Israel is of **valiant men**, and this phrase did not occur with the author of the Book of Chronicles. It is understood from this that there is a difference in capabilities between the 800,000 and the 300,000. In general, we understand that there are different records, and each author recorded the numbers differently, but the numbers are all correct. Rather, this disagreement is evidence of truth and not evidence of error. When the two stories are completely identical except for several numbers, we understand that the sources are different but

all true. They were not quoted from each other, but rather they were two different witnesses who told the same story with differences that are not important. Rather, it is interpreted as being due to each author looking from his point of view of the census. Some took Benjamin's number, which was not registered in the official state records, and some did not take it because it was not registered, and both are correct.

(Verse 10): **And David's heart condemned him after he had numbered the people. So David said to the Lord, "I have sinned greatly in what I have done; but now, I pray, O Lord, take away the iniquity of Your servant, for I have done very foolishly."**

This is the secret of the greatness of David the Prophet. When he knew that he had sinned, he would confess and not provide justifications.

(Verses 11-14): **Now when David arose in the morning, the word of the Lord came to the prophet Gad, David's seer, saying, 12 "Go and tell David, 'Thus says the Lord: "I offer you three things; choose one of them for yourself, that I may do it to you.'"" 13 So Gad came to David and told him; and he said to him, "Shall seven years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days' plague in your land? Now consider and see what answer I should take back to Him who sent me." 14 And David said to Gad, "I am in great distress. Please let us fall into the hand of the Lord, for His mercies are great; but do not let me fall into the hand of man."**

David's heart was broken; that is, he began to feel remorse and remained all night in bitterness, anticipating the fruits of his mistake. Gad the Prophet came to David, bringing him three options to choose one of them as punishment. Note that plagues and discipline are consistent with sin. David's pride was due to the number of his people, and God took the reasons for his pride from him and deprived him of them. What David was arrogant about was the reason for his punishment. The three options were:

- 1- **War**: This will be against the soldiers, as David does not go out to war.
- 2- **Famine**: This will not harm David, as he takes from taxes what satisfies him.
- 3- **Plague**: This may affect him as well as the people. David chose the plague to share with the people out of his nobility.

Shall seven years of famine come to you: In (1 Chronicles 21: 12) he says three years. The solution to this problem is very simple. One looks at the period when the stores are completely empty (3 years). This is preceded by a drought and water scarcity period, and the crops begin to decrease until they are exhausted. This period may be two years; after the water returns and the drought ends, the stores are filled again in two years. **Please let us fall into the hand of the Lord, for His mercies are great; but do**

not let me fall into the hand of man: for war makes us fall into the hand of our enemies. Famine will make us submit to them, so they would give us something to eat. As for the plague, we are in the hands of the Lord, and the Lord's mercies are many.

(Verses 15-17): **So the Lord sent a plague upon Israel from the morning till the appointed time. From Dan to Beersheba seventy thousand men of the people died. 16 And when the angel stretched out His hand over Jerusalem to destroy it, the Lord relented from the destruction, and said to the angel who was destroying the people, "It is enough; now restrain your hand." And the angel of the Lord was by the threshing floor of Araunah the Jebusite. 17 Then David spoke to the Lord when he saw the angel who was striking the people, and said, "Surely I have sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray, be against me and against my father's house."**

till the appointed time: Most likely, this refers to the time of the evening sacrifice, as the sacrifice is clearly connected to the lifting of the plagues. This means that God threatened a plague that would last three days, and then, out of His mercy, the plague stopped after one day. Or it means after the end of the three days and at the evening offering on the third day. The commentators say the angel was on the same Mount Moriah on which Abraham sacrificed Isaac. It is as if the meaning is that there is no way to stop the plague that is reaping humanity except through the sacrifice of the only begotten Son (the plague that is reaping humanity is death). **Araunah the Jebusite** = Araunah, a foreigner, Jebusite. He saw the angel (1 Chronicles 21: 20), so he and his children hid. Then he saw the king coming, so he was confused, bowed down before the king and asked him about the secret of his coming. We see in David's cries his extraordinary love for his people. When he saw his people in distress, he cried out, asking for distress to befall him and his father's house, not the people. He was ready, like Christ, to go ahead of the flock to bear the dangers on their behalf. His cries have a meaning: If they have sinned, then I am the shepherd, then I am responsible. Therefore, correct me and my father's house. It is my own sin, so I deserve punishment.

(Verses 18-25): **And Gad came that day to David and said to him, "Go up, erect an altar to the Lord on the threshing floor of Araunah the Jebusite." 19 So David, according to the word of Gad, went up as the Lord commanded. 20 Now Araunah looked, and saw the king and his servants coming toward him. So Araunah went out and bowed before the king with his face to the ground. 21 Then Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy the threshing floor from you, to build an altar to the Lord, that the plague may be withdrawn from the people." 22 Now Araunah said to David, "Let my lord the king take and offer up whatever seems good to him. Look, here are oxen for burnt sacrifice, and threshing implements and the yokes of the oxen for wood. 23 All these, O king, Araunah has given to the king." And Araunah said to the king, "May the Lord your God accept you." 24 Then the king said to Araunah, "No, but I will surely buy it from you for a price; nor will I offer burnt offerings to the Lord my God with that which costs me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver. 25 And David built there an altar to the**

Lord, and offered burnt offerings and peace offerings. So the Lord heeded the prayers for the land, and the plague was withdrawn from Israel.

God heard David's cries, filled with love, and asked to build an altar in this place. There is no reconciliation without sacrifice. Establishing an altar, offering a sacrifice, and having it accepted by God means achieving reconciliation. Notice God's quick response to David's prayer, as the prophet Gad came directly to him. Araunah offered the place for free, but David insisted on paying. If he had taken it for free, it would have been Araunah who offered it to God, not David. The fact that David paid was a sign of his true repentance.

fifty shekels = This is the price of **the threshing floor and the oxen** according to verse (24). David immediately paid this price, and they built an altar on which they offered the oxen immediately in the same place until the plague stopped. David called on the Lord, and God answered him with fire from heaven and commanded the angel to return his sword back to its sheath (1 Chronicles 21: 26, 27). Because the Lord responded to David in this place, he was afraid to go to Moses' tent in Gibeon afterward. He knew that this place was the one God had chosen to offer sacrifices and to be the location of the Temple that his son would build, so he bought the entire place for 600 shekels of gold (1 Chronicles 21: 25).

God had previously told the Prophet Moses that the Temple would be built to offer sacrifices and that God Himself would determine the place (Deuteronomy 12: 5, 11, 13, 14). And now He chooses the place.

Summary of the Life of David

David symbolizes the suffering Christ on earth while He is in the flesh, while Solomon, in his wisdom and wealth and the peace that prevailed in his kingdom, symbolizes Christ in His glory. David was the young son neglected in his father Jesse's house, and he was left to tend the sheep while his brothers were senior officers in the army. He was persecuted by Saul, and afterwards, he entered into many wars, then he was persecuted by Absalom. But why does God allow all this to His beloved servant?

God was enrolling David in divine preparation schools:

1. The shepherd school to prepare him as a king. God did this with many leaders, as they began as shepherds to shepherd His people after that, like Moses.
2. The School of Faith. He begins with a struggle with a bear and a lion, so his faith increases. He fights Goliath, so his faith increases, and he can bear the burdens of kingship and even establish a kingdom amid powerful enemies. Therefore, we find that his psalms begin with a complaint and end with thanksgiving for God's response, without the response having occurred, due to his strong faith.
3. The School of Suffering, where he experienced God's comforts (2 Corinthians 1: 4, 5).

4. The school of divine discipline after sin, to remove all evil tendencies from within him and prepare him for his heavenly inheritance.