

Audio Transcript of Sermon
October 24, 2020
David-Sheba's Rebellion

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Last week, we saw how David wept when Absalom his son who rebelled against him was killed in battle, instead of celebrating a decisive military victory that would clearly return the kingdom to David. Beyond David, his supporters were also mourning and this frustrated Joab who went to David to share his thoughts on Absalom's death. Joab told David that instead of celebrating the victory, the people were acting as if they were ashamed at taking the life of a person who would have in return killed them. Joab told David that David's mourning was bringing shame to his supporters because he was showing love to his enemies rather than his friends. As a father, like most parents, David could not easily turn off that parental love. As king, his responsibilities transcended responsibilities for his family. Joab told David that he was acting as if had Absalom prevailed and killed everyone, that David would have been fine with that. Joab told David that his supporters would feel betrayed and leave him, and that David's situation would be worse than what he faced with Absalom. Second Samuel nineteen beginning with verse one.

2 Samuel 19:1-7

- 1. And it was told Joab, Behold, the king weepeth and mourneth for Absalom.**
- 2. And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.**
- 3. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.**
- 4. But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!**
- 5. And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;**
- 6. In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.**

7. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

The situation faced by David and the choice he had to make is not much different than the choice we must make in our life. We may not have open rebellion in our life, but in our life, our love and loyalty must always be first to God and Jesus. This doesn't mean we will not have love and loyalty to our family, but the love and loyalty we have for God and Jesus will be more than the love and loyalty we have for our family. Jesus spoke of this during His earthly ministry. A word that is translated as 'hate' is translated from Strong's Greek word thirty-four zero four, 'miseo' and instead of 'hate', this word should be translated 'love less'. Jesus said if we cannot love our family less than Him, we cannot be His disciple. He also cautioned His followers to determine in advance to count the costs if we can bear it. The world that we live in today will not be the world of the Kingdom of God because the world of today is a world of compromise where Jesus and God are forgotten as people love their family more than Jesus and God, and they deceive themselves as they worship their family and themselves making God and Jesus to be after the likeness of man. When somebody in our family lives a lifestyle inconsistent with what the Bible teaches, it doesn't mean we will hate the person, it means we will love that family member less than we love Jesus and God. Luke chapter fourteen verse twenty-five.

Luke 14:25-33

25. And there went great multitudes with him: and he turned, and said unto them,

26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

The dialog with Joab helped David realize he needed to change his perspective regarding Absalom. When it was made public that David was acting as king, people took notice even though there was confusion and strife in the land. When David fled Jerusalem, many saw this as his abdication of the throne in favor of his son Absalom. Because David had not made a public statement, the people did not know who would be king. Through his mourning, David inadvertently created a leadership vacuum. Realizing this, David brought Zadok and Abiathar to him to talk to the leaders of Judah to ask them why they were questioning David's claim to be king when in other parts of Israel, this was not the issue. David wanted to know why even though he was of Judah, why Judah was the last to support him. Second Samuel nineteen verse eight.

2 Samuel 19:8-23

8. Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9. And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

11. And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12. Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

He told them to challenge Amasa to declare his loyalty to him, and the heart of the people of Judah went to David. Even Shimei who had cursed David as he fled

Jerusalem proclaimed his loyalty to David and begged forgiveness. Even though Abishai wanted Shimei to be put to death, David would have no part of that. David crossed the Jordan with a thousand men from Benjamin and with Ziba who was Mephibosheth's servant. Verse thirteen.

13. And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14. And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants.

15. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16. And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David.

17. And 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 Jordan before the king.

18. And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19. And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day 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, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

23. Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

Even though David lived long before the time of Jesus, David's actions with Shimei should remind us of what is written in the book of James. James, the first book of the New Testament to be written after the death of Jesus tells us to judge with

mercy. We are told that when we judge without mercy, no mercy will be given to us, because mercy is a celebration over judgment. Because we live in a world that is without mercy, we live in a time that is quick to judge and quick to condemn. We cannot follow the pattern of the world in which we live, where there is a cancel culture. We must show mercy if we want mercy to be showed to us. James chapter two verse twelve.

James 2:12-13

12. So speak ye, and so do, as they that shall be judged by the law of liberty.

13. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

After this, David met with Mephibosheth who was without shoes and unkempt. The casual reader might look at this think Mephibosheth was fasting and the look that Mephibosheth had was a result of fasting. We don't know why Mephibosheth had this look, but we do know Mephibosheth is described as having an acquired disability with an inability to use his legs, and some people with disabilities need personal care attendants. Mephibosheth acquired his disability at a young age when he was dropped by a nanny when the family was evacuating. Some people with personal care attendants that I know I would describe as the smartest people I know, and without their personal care attendant they are unable to get out of bed and get ready for the day as I would be able to. We know that Ziba, Mephibosheth's servant went to see David. It's plausible that Ziba was Mephibosheth's personal care attendant, but we don't know for sure.

We do know that when David spoke to Mephibosheth, David wanted to know why Mephibosheth didn't travel with Ziba to see him, and Mephibosheth said it was because Ziba deceived him. If Ziba was Mephibosheth's personal care attendant, this wouldn't be the last time that a person with a disability had a concern over quality of care provided by a personal care attendant. In the modern era, personal care attendants are compensated very poorly in the United States and especially in my home state of Texas, typically earning just beyond minimum wage.

Going back to the account in second Samuel, Mephibosheth expected nothing from David. He fully understood that David was king and saw no claim to be given

a spot at the king's table. David told Mephibosheth that he had decreed that land once belonging to Saul be split between Ziba and Mephibosheth. Because the kingdom was now restored to David, and because Mephibosheth had a place at the king's table, the family land was less of a concern to Mephibosheth. Second Samuel nineteen beginning with verse twenty-four.

2 Samuel 19:24-39

24. And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

25. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26. And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

28. For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29. And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

As they continued to Jerusalem, travelling with them was Barzillai, an eighty year old man. David wanted Barzillai to travel with him to Jerusalem and Barzillai instead reminded David that he was very old and wanted instead to return to his home town so that when he died, he could be buried in the family burial plot. He suggested that David take Chimham with him to Jerusalem, and David agreed. Barzillai travelled with David to just beyond the Jordan river before returning home. Verse thirty-one.

31. And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32. Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

33. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35. I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36. Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37. Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee.

39. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

When we read of Barzillai, a man of eighty years compared to David and Chimham who were much younger, we know there are times in our life when we will have different priorities based on our age. There is a beautiful passage from the Book of Ecclesiastes that reminds people who are younger to remember God and reminding them that one day they too, will be old with all of the physical deterioration that comes with age, loss of hearing, difficulty sleeping at night, problems with balance, hair turning gray or going bald, and incontinence with death awaiting us all. Let's read Ecclesiastes twelve beginning with verse one.

Ecclesiastes 12:1-7

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

The men of Israel were concerned that David went with the men of Judah and wanted to know why. It was explained to them by the men of Judah that David was one of them, of the tribe of Judah. The men of Israel told them that ten tribes were of Israel and David should be with them. A verbal debate ensued, probably not much different than political debates we see in our time, just more people verbally sparring back and forth with no moderator. The men of Judah eventually won that debate. Second Samuel nineteen continuing in verse forty.

2 Samuel 19:40-43

40. Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41. And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42. And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

43. And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

Having just successfully repelled the rebellion of Absalom, David might have thought all would rally around him. This was not to be the case. A man named Sheba, the son of Bichri, from the tribe of Benjamin wanted to challenge David and blew a trumpet to proclaim independence. He proclaimed that no longer would David rule over Israel, and this prompted the men of Israel to withdraw from David and to instead follow Sheba. The men of Judah stuck with David. Second Samuel twenty verse one.

2 Samuel 20:1-26

1. And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2. So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

David eventually returned to Jerusalem, to the palace, and to the concubines that were left behind, the same concubines that Absalom had slept with. David made a choice that while he would provide for their needs, he would no longer be associated with them, and he put them away. For the concubines, it was as if they had become widows. Verse three.

3. And 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 ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

It was then that David set his attention to defeating Sheba and called to him Amasa to gather the men of Judah together to prepare to fight Sheba. When Amasa took longer than expected, David immediately called Abishai and told Abishai to prepare to pursue and destroy Sheba before he could prepare defenses for a fortified city. When Abishai left, he was followed by Joab and Joab's men. Verse four.

- 4. Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.**
- 5. So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.**
- 6. And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.**
- 7. And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.**

Joab looked at the delay of Amasa as betrayal. By taking longer than needed to assemble the men of Judah, Amasa was giving precious time to Sheba to build a defense, and Joab considered Amasa to be a traitor. He approached Amasa with the friendliest of words and as they embraced, he stabbed Amasa to death right on the road and let his body lay right there. One of the men traveling with Joab saw this was causing a backup of the other people traveling with Joab as they stopped to look, and he moved Amasa's body to the side of the road and covered it with a blanket. Verse eight.

- 8. When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.**
- 9. And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.**
- 10. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.**
- 11. And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.**
- 12. And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.**

Once Amasa's body was to the side of the road, everybody once again followed Joab in pursuit of Sheba and they cornered him in the city of Abel near Bethmaachah. They build a siege mound, and began to tear down the wall. Verse thirteen.

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

14. And he went through all the tribes of Israel unto Abel, and to Bethmaachah, and all the Berites: and they were gathered together, and went also after him.

15. And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.

As this was going on, a wise woman yelled to Joab asking him to come close so they could talk, and Joab approached near where the woman was. She reminded him of an old saying about seeking counsel at Abel, the city they were at and wanted to know why Joab was willing to destroy a city of Israel. Joab explained he didn't want to destroy the city, that he was only trying to protect king David from the rebel Sheba. Once the woman understood that Sheba was the reason for the siege mound and attempt to destroy the city wall, the woman quickly agreed that Joab would soon have the head of Sheba. Once that woman returned to within the city and explained the discussion it didn't take long for Sheba's head to be tossed over the city wall. With Sheba no longer a threat, Joab called off the assault. Verse sixteen.

16. Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17. And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18. Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter.

19. I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20. And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21. The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22. Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

Joab cemented his position of authority within the army of Israel and commanded the army under David. Serving directly below him were Benaiah over the Cherethites and Pelethites. Adoram was responsible for tribute taken from nearby countries, and Jehoshaphat maintained official documents and archives with the assistance of Sheva. Zadok and Abiathar continued as priests and Ira the Jairite was chief of staff to David. Verse twenty-three.

23. Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

24. And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder:

25. And Sheva was scribe: and Zadok and Abiathar were the priests:

26. And Ira also the Jairite was a chief ruler about David.

Even though the rebellion was quelled, a famine arose in the land for three consecutive years and this prompted David to ask God why there was a famine. God let David know the famine was a result of Saul and Saul's bloody house because they killed the Gibeonites. This prompted David to consult with the Gibeonites, who were allies of Israel at the time Saul had them killed because David knew if he could make it right with the Gibeonites, perhaps God would restore favor to Israel and remove the famine. Second Samuel twenty-one beginning with verse one.

2 Samuel 21:1-22

1. Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

2. And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

3. Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

David found from the Gibeonites that they did not want compensation for their suffering or the death of any innocent person. David pressed them and asked them what they wanted, and he was told that they would be satisfied if seven of Saul's sons would be given to them so they could be executed to pay for the sins of their father, and David was quick to agree. Verse four.

4. And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5. And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel,

6. Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose. And the king said, I will give them.

David spared Mephibosheth from this punishment because of the oath he had previously made with Jonathan, and a lesson from this we can all take is to be cautious about making multiple oaths and promises. The more oaths and promises we make, the harder it is to keep. Keeping his word to Jonathan, David was able to round up seven sons of Saul, two from Rizpah and five from Michal, and delivered them up to the Gibeonites, at the beginning of the barley harvest. Instead of removing the bodies to be buried, these were left to decay on the tree and Rizpah the mother of two of them stayed nearby, mourning their loss and fending off the birds. Verse seven.

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. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; 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 in the hill before the LORD: and 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. And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

Word got back to David what Rizpah was doing and brought the bones of Saul and Jonathan so that they could be buried with the bodies of the recently executed. The remains were buried in the sepulcher of Kish, father of Saul in the land of Benjamin near the town of Zelah. Once the remains were buried, God relented and the famine went away. Verse eleven.

11. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeshgilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13. And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

With the famine out of the way, it was time for war once again. The Philistines once again challenged Israel and brought their new Goliath, Ishbibenob, who carried a sword rumored to have killed David. This time instead of fighting David, Ishbibenob was killed by Abishai and the men of Israel told David from now on he would no longer fight in battles because they did not want to lose the crown in a military fight. Verse fifteen

15. Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16. And Ishbibenob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

17. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

The battles with the Philistines would continue and again the giants of the Philistines were killed by the men of Israel. One by one the giants of the Philistines died at the hand of the men of Israel. Verse eighteen.

18. And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant.

19. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

20. And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21. And when he defied Israel, Jonathan the son of Shimea the brother of David slew 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.

The recent time had been hectic and confusing for David as he had to work through chaos brought about by the result of his own sins. David learned from his mistakes and sought to make things right and came to a time in his reign when life would begin to settle down a bit. We'll look at this more peaceful time in the life of David next week.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.

