

1 Chronicles 10-11 – Thursday, August 11th, 2016

- Because it's been three weeks since we were in 1st Chronicles, I think it would be good to revisit the introduction to this book.
- First, it may appear 1st and 2nd Chronicles sort of repeats the narrative of the books of 1st and 2nd Samuel and 1st and 2nd Kings.
- However, while there are similarities, both the content and the intent are vastly different in terms of the purpose for the record.

- It's important to understand that 1st and 2nd Kings was written to the Jews when they went into Babylonian captivity for their sin.
- This is known as the pre-exilic period in Israel's history, such that, it's about Israel prior to the 70 years of Babylonian captivity.
- More specifically, that of why God allowed them to be taken into captivity, which was due to their sin of idolatry and rebellion.

- 1st and 2nd Kings was written to the Jews who were in the pre-exilic period and 1st and 2nd Chronicles is written to the post-exilic.
- Namely, the generation of Jews who were born in exile during the Babylonian captivity, and there in lies the difference in them.
- It's for this reason that 1st and 2nd Chronicles record more detail for this generation who knew nothing of the generations' prior.

- This is why the first nine chapters of 1st Chronicles provide us a detailed genealogy of Israel's forefathers starting with Adam.

Of this one commentator wrote, "Having established Israel's historical setting and ethnic bounds in the preceding genealogies, the Chronicler now enters on his main subject, the history of the Hebrew kingdom, with its theological conclusions."

1 Chronicles 10 -- 1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount Gilboa. 2 Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons.

- Here we're reintroduced to Saul, who was Israel's first king and with him the Philistines, who were the archenemy of Israel.
- I suppose in some way, the ancient Philistines have been reinvented and remanufactured as the archenemy of Israel today.
- Namely, by way of the so-called "Palestinians," as a transliteration of the word "Philistine," and their false claim to the land.

One of the best books I've ever read concerning the myth of the false claim to the land was written by Ramon Bennett titled, "Philistine The Great Deception." Allow me to quote from his outstanding work, "In 130 A.D. the Romans renamed Jerusalem "Aelia Capitolina", after the emperor Aelias Hadrianus and the god "Jupiter Capitolinus". ...The Romans kept Aelia Capitolina as their name for Jerusalem, and renamed the Promised Land "Syria Palaestina". ...The renaming of the land was an overt effort to eradicate the Jewish connection. ...After the Muslim conquest of Palaestina in the 7th century A.D., the name Aelia Capitolina gradually faded from use. And in due process of time Palaestina, the Latin form of Philistia-the land of the ancient Philistines-was Anglicized into Palestine. ...The Jews purchased tracts of land from those few Arabs who actually owned land, and only three percent of Palestine was owned by Arabs in 1948 – nine percent was owned by Jews, 17 percent was abandoned land, and the remaining 71 percent was empty Crown or State Land vested in the British Mandatory government." Often the Jews paid exorbitant sums of money for what was considered useless land-malaria infested swamps..."

- This begs the question of where did the Palestinians come from if they were never from the land legitimately belonging to Israel.
- Actually, the answer to this question was a game changer for me having been taught from an early age that I was Palestinian.
- Thankfully, we need look no further than to the pages of Holy Writ for this answer as to the origin of the ancient Philistines.

Amos 9:7 (NKJV) — 7 "Are you not like the people of Ethiopia to Me, O children of Israel?" says the LORD. "Did I not bring up Israel from the land of Egypt, The Philistines from Caphtor, And the Syrians from Kir?"

- So now the question is, what was the geographic location of Caphtor? Answer, it was the area known as the island of Crete.
- The next question we need to answer is how did the Philistines end up in Canaan, which is known today as the nation of Israel?
- The answer is they came in great numbers soon after Israel came to the land of Canaan from Egypt in the time of Abraham.

- The last question we need to answer is how do we know that the Philistines are extinct? The answer is found in two scriptures.
- Amos 1:8 (NKJV) — 8 I will cut off the inhabitant from Ashdod, And the one who holds the scepter from Ashkelon; I will turn My hand against Ekron, And the remnant of the Philistines shall perish," Says the Lord GOD.

Zephaniah 2:5 (NKJV) — 5 Woe to the inhabitants of the seacoast, The nation of the Cherethites! The word of the LORD is against you, O Canaan, land of the Philistines: "I will destroy you; So there shall be no inhabitant."

3 The battle became fierce against Saul. The archers hit him, and he was wounded by the archers. 4 Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it. 5 And when his armorbearer saw that Saul was dead, he also fell on his sword and died. 6 So Saul and his three sons died, and all his house died together.

- Here we have the account of Saul's death, which actually deals with another often-asked questions having to do with suicide.
- However, first, it's important to note that it's widely believed Saul didn't actually commit suicide by falling on his own sword.
- This because he'd already sustained a mortal wound and as such had wanted his armorbearer to hasten his inevitable death.

Adam Clarke in his commentary explained it this way, "He was to all appearance mortally wounded, when he begged his armorbearer to extinguish the remaining spark of life ... though this wound accelerated his death, yet it could not be properly the cause of it, as he was mortally wounded before, and did it on the conviction that he could not survive."

- Be that as it may, we still have the question of suicide, which I'll attempt to answer, though at the risk of an oversimplification.
- Simply put, suicide is sin by virtue of it being self-murder, however, let me hasten to say, suicide is not the unforgivable sin.
- I'm personally of the belief that God in His mercy and grace can and does forgive the sin of suicide in some, but not all cases.

One of the best answers to this question of suicide is in Chuck Smith's book, *Answers For Today*, where Pastor Chuck answered the question of, "Is a person who commits suicide totally lost for eternity?" Here is his answer, "Definitely not! I believe that a person who is driven to the point of committing suicide no longer has full responsibility for the things he's doing. Driven to a point of such mental extremes, he isn't necessarily responsible for the action of taking his own life."

Lest one think that suicide is an option, you would do well to consider what G. Campbell Morgan had to say about suicide in the context of Saul; "Suicide is always the ultimate action of cowardice. In the case of Saul, and in many similar cases, it is perfectly natural; but let it never be glorified as heroic. It is the last resort of the man who dare not stand up to life."

7 And when all the men of Israel who were in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and fled; then the Philistines came and dwelt in them. 8 So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen on Mount Gilboa. 9 And they stripped him and took his head and his armor, and sent word throughout the land of the Philistines to proclaim the news in the temple of their idols and among the people. 10 Then they put his armor in the temple of their gods, and fastened his head in the temple of Dagon. 11 And when all Jabesh Gilead heard all that the Philistines had done to Saul, 12 all the valiant men arose and took the body of Saul and the bodies of his sons; and they brought them to Jabesh, and buried their bones under the tamarisk tree at Jabesh, and fasted seven days. 13 So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance. 14 But he did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse.

- Because we studied the life of Saul in depth while we were in 2nd Samuel, I won't revisit it except to say, there is one take-away.
- It's that of Saul's life serving as a reminder that we often learn more from the sins of another more than we do their successes.
- I would suggest this is one of the main reasons God has included such graphic detail in scripture of the lives of men like Saul.

G. Campbell Morgan summed it up best this way, "Upon the whole subject of responsible service, the story of Saul throws the light of the most solemn warning."

- This brings us to chapter eleven, which to me should be studied in the context of chapter ten, and this for a number of reasons.
- Chiefly, the reason is because God has been preparing a David as a successor to the throne as king of Israel after king Saul.
- In other words, while Saul's reign was detrimental to Israel over the years, God was already at work in bringing about His man.

1 Chronicles 11 -- 1 Then all Israel came together to David at Hebron, saying, "Indeed we are your bone and your flesh. 2 Also, in time past, even when Saul was king, you were the one who led Israel out and brought them in; and the LORD your God said to you, 'You shall shepherd My people Israel, and be ruler over My people Israel.'" 3 Therefore all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the LORD. And they anointed David king over Israel, according to the word of the LORD by Samuel. 4 And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land. 5 But the inhabitants of Jebus said to David, "You shall not come in here!" Nevertheless David took the stronghold of Zion (that is, the City of David). 6 Now David said, "Whoever attacks the Jebusites first shall be chief and captain." And Joab the son of Zeruiah went up first, and became chief. 7 Then David dwelt in the stronghold; therefore they called it the City of David. 8 And he built the city around it, from the Millo to the surrounding area. Joab repaired the rest of the city. 9 So David went on and became great, and the LORD of hosts was with him.

- Here again, we won't go in-depth into a study of David's life given that we already did so when we were in 1st and 2nd Samuel.
- However, I would like to point out that this is yet another document of Israel's legitimate claim to Jerusalem, as Israel's capitol.
- The reason I point this out is because of the aforementioned illegitimate claim to Jerusalem on the part of modern day Islam.

10 Now these were the heads of the mighty men whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of the LORD concerning Israel. 11 And this is the number of the mighty men whom David had: Jashobeam the son of a Hachmonite, chief of the captains; he had lifted up his spear against three hundred, killed by him at one time. 12 After him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men. 13 He was with David at Pasdammim. Now there the Philistines were gathered for battle, and there was a piece of ground full of barley. So the people fled from the Philistines. 14 But they stationed themselves in the middle of that field, defended it, and killed the Philistines. So the LORD brought about a great victory. 15 Now three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines encamped in the Valley of Rephaim. 16 David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem.

- Couple of thoughts here on this before we move on the first of which is that of the paramount importance placed on loyalty.
- I find it interesting that we're once again told about David's mighty men who had been with him through all that David had done.
- The second thought has to do with how God would use these men to accomplish His will "according to the word of the Lord."

17 And David said with longing, "Oh, that someone would give me a drink of water from the well of Bethlehem, which is by the gate!" 18 So the three 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 David would not drink it, but poured it out to the LORD. 19 And he said, "Far be it from me, O my God, that I should do this! Shall I drink the blood of these men who have put their lives in jeopardy? For at the risk of their lives they brought it." Therefore he would not drink it. These things were done by the three mighty men. 20 Abishai the brother of Joab was chief of another three. He had lifted up his spear against three hundred men, killed them, and won a name among these three. 21 Of the three he was more honored than the other two men. Therefore he became their captain. However he did not attain to the first three. 22 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. 23 And he killed an Egyptian, a man of great height, five cubits tall. In the Egyptian's hand there was a spear like a weaver's beam; and he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear. 24 These things Benaiah the son of Jehoiada did, and won a name among three mighty men. 25 Indeed he was more honored than the thirty, but he did not attain to the first three. And David appointed him over his guard. 26 Also the mighty warriors were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, 27 Shammoth the Hararite, Helez the Pelonite, - Here we have the account of David's loyal men wanting to bless him with water from Bethlehem, which he refuses to drink. - The reason being is, he wouldn't drink it and poured it out instead is, that he wanted to honor his men's gesture, unto the Lord. - Verses 28 through the rest of the chapter are the names of the mighty warriors, and as such, we won't read through everyone.

28 Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite, 29 Sibbechai the Hushathite, Ilai the Ahohite, 30 Maharai the Netophathite, Heled the son of Baanah the Netophathite, 31 Ithai the son of Ribai of Gibeah, of the sons of Benjamin, Benaiah the Pirathonite, 32 Hurai of the brooks of Gaash, Abiel the Arbathite, 33 Azmaveth the Baharumite, Elisha the Shaalbonite, 34 the sons of Hashem the Gizonite, Jonathan the son of Shageh the Hararite, 35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, 36 Hopher the Mecherathite, Ahijah the Pelonite, 37 Hezro the Carmelite, Naarai the son of Ezbai, 38 Joel the brother of Nathan, Mibhar the son of Hagri, 39 Zelek the Ammonite, Naharai the Berothite (the armorbearer of Joab the son of Zeruiah), 40 Ira the Ithrite, Gareb the Ithrite, 41 Uriah the Hittite, Zabad the son of Ahlai, 42 Adina the son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him, 43 Hanan the son of Maachah, Joshaphat the Mithnite, 44 Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, 45 Jedaiel the son of Shimri, and Joha his brother, the Tizite, 46 Eliel the Mahavite, Jeribai and Joshaviah the sons of Elnaam, Ithmah the Moabite, 47 Eliel, Obed, and Jaasiel the Mezobaite.