

2 Samuel Chapter 2

2 Samuel 2:1 "And it came to pass after this, that David inquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, whither shall I go up? And he said, Unto Hebron."

The moment for which David had prepared for 15 years had finally come. Nevertheless, he did not rush off to claim the promised throne, but he requested clear counsel from the Lord. David had learned at least one thing in his wilderness experience: he would be taking a great risk if he moved forward on his own. It was better to wait on the Lord's timing (1 Sam. 30:31).

"David inquired of the Lord": After the death of Saul, David could move about the land freely as the Lord directed him. A contrast can be seen between Saul, who had inquired of the Lord and the Lord would not answer (1 Sam. 28:6), and David, who also inquired of the Lord and the Lord gave him direction.

"Cities of Judah": David sought guidance from the Lord as to where to start his reign. David first asked if he should begin in the southern area of Judah. The Lord responded affirmatively and thus David sought for a more precise destination. The nucleus of David's future government would come from the cities of Judah.

"Hebron": With the highest elevation of any town in Judah, the city was strategically chosen to be the initial location of David's rule over Israel. Hebron is located 20 miles south southwest of Jerusalem. Abraham had located there long before (Gen. 13:18), and later Hebron had been given to Caleb (Joshua 14:13-14; Judges 1:20), when Israel occupied the land after the wilderness wanderings.

David mourned greatly for Saul and Jonathan. When he had finally recovered from his grief, he began to think of his homeland. David always consulted the LORD, before he did anything. He prayed and asked the LORD, if he should go back to his homeland. When the LORD told him that he should, he prayed, again, and asked the LORD where he should go. The Lord told him to go to Hebron, which is a short distance from Jerusalem. We must remember that Samuel, on instructions from the LORD, had anointed David to be king.

2 Samuel 2:2 "So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite."

"Ahinoam ... Abigail": Abigail became David's wife after the death of Nabal (1 Sam. 25:40-44).

2 Samuel 2:3 "And his men that [were] with him did David bring up, every man with his household: and they dwelt in the cities of Hebron."

They and their families, and no doubt provided well for them when he was settled on the throne, who had shown themselves to be his faithful friends, closely attached to his interest, and had run the risk of their all on his account (see Matt. 19:28).

"And they dwelt in the cities of Hebron": In the towns and villages about it, for that itself being a city of refuge, and inhabited by priests, there was not room enough for all David's men, who were now increasing. As persons from various tribes were flocking to him (See 1 Chron. 12:1).

David had been living in exile in Ziklag. We will find that, after the death of Saul and his three sons in the battle against the Philistines, many of the men of Judah had come to be with David. It was now time for him to go home and pull his countrymen together. He is moving permanently out of the Philistine territory, so he carries the families with them. David's nephew gathered a large group of men to come and join him, to show that the people were behind David.

We will find that David did nothing without a Word from the LORD. Abiathar was in charge of the ephod at this time. The LORD spoke to David through this ephod. David and his men took their families with them to Hebron, and carried the flocks they had, as well. They would not be a burden to the land, but an asset.

2 Samuel 2:4 "And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, [That] the men of Jabesh-gilead [were they] that buried Saul."

Samuel had already anointed David privately. This was David's second anointing (see the note on 1 Samuel 16:13-14). But the public ceremony would allow others to recognize his calling. This anointing was done in southern Israel ("Judah").

(In 5:3), northern Israel would also anoint him as king, thus bringing the two kingdoms under one reign.

"Men of Jabesh-gilead": Jabesh, a city of Israel east of the Jordan, demonstrated its loyalty to Saul by giving him a proper burial (1 Sam. 31:11-13).

The anointing from Samuel, of David, was an anointing from God. This anointing from the people was to make him an earthly king. David will never stop being the LORD's king for this earth. The people admire him for his physical strength and his power in battle. They are unaware that the LORD had Samuel to anoint him. This just proves that those the LORD chooses to be king, will be made king in the secular world.

2 Samuel 2:5 "And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed [be] ye of the LORD, that ye have showed this kindness unto your lord, [even] unto Saul, and have buried him."

To return them thanks for their courage and boldness in rescuing the bodies of Saul and his sons out of the hands of the Philistines, and for their civility in the burial of them.

"And said unto them, blessed be ye of the Lord; which may be considered either as a wish, the Lord bless you for it, or as a prediction, the Lord will bless you.

"That ye have showed this kindness unto your lord, even unto Saul, and have buried him": To bury the dead, with the Jews, was always reckoned an instance of humanity and kindness, and indeed of piety; an act done in imitation of God, who buried Moses, and so it might be expected the divine blessing would attend it.

This is the first thing that David did as king. David never stopped loving Saul, in spite of Saul trying to destroy him. Anyone that did a kindness to Saul was thought of highly by David. We remember, how the Philistines had nailed him to the wall, and these men went and got his body and buried him.

2 Samuel 2:6 "And now the LORD show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing."

Meaning true and real kindness, not in words only, but also in actions, as you have now done to your king, the Lord's anointed.

"I also will requite you this kindness": So far am I from being offended with you for this kindness to my late enemy, that I will repay it.

David is pleased that these men have been kind to Saul and Jonathan, and now, he is speaking a blessing upon these men. David will show kindness to them, because of their kindness.

2 Samuel 2:7 "Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them."

"Saul is dead": David referred to Saul as "your lord" so as not to antagonize the men of Jabesh-gilead. He sought to win Israel over to his side, not force them into submission.

David's message to them is a message that would, generally, be sent by the king. In a sense, he is telling them not to give up, because their leader has fallen. He also explains to them, that he has been anointed king in the stead of Saul. The people of Judah have already accepted David as their king.

Verses 8-11: The recognition by "all Israel" of "Ish-bosheth," Saul's "son," as "king" apparently took place only after about five years, since "David," his rival, reigned for "seven years and six months" in "Hebron" (compare 5:5; 1 Chron. 3:4). This may be due to Israel's disastrous defeat at Mount Gilboa (1 Sam. 31), a loss from which northern tribes recovered only after five years. The name Ish-bosheth means "Man of Shame".

(1 Chronicles 8:33 and 9:39), recorded his name as Esh-baal, "Man of Baal" or perhaps, "Baal Lives." Apparently, the editor of the text of Samuel has changed the name to dramatize the stigma of having a name of a king linked with such a vile pagan deity. Similarly, Merib-baal (1 Chron. 8:34; 9:40), became Mephibosheth (4:4), and Jerubbaal (Judges 6:32; 8:35), became Jerubbesheth (11:21). Note that Baal and shame (*boshet*) occur in parallel (in Hosea 9:10). Such

name changes probably occurred when Baal worship rose in popularity. Abner seemed to be the one pulling the strings in this grab for power, and Ishbosheth was a willing pawn.

“Abner” had been the commander of Saul’s army (1 Sam. 14:50), and was thus loyal to Saul and his descendants.

2 Samuel 2:8 “But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;”

“Abner”: Abner, cousin of Saul and general of his army (1 Sam. 14:50-51), did not desire to follow the Lord’s new anointed king, but placed Ish-bosheth on the throne, causing tension between Judah and the rest of the tribes in Israel.

“Ish-bosheth”: His name means “man of shame.” Saul’s only surviving son was placed as king over the northern tribes of Israel and the eastern ones across the Jordan.

“Mahanaim”: A town in Gilead to the east of the Jordan River. Ish-bosheth established himself there and reigned for two years in this city. This was the same city where Jacob saw the angels while on his way to Peniel (Gen. 32:2). It was appointed to be a Levitical city from the territory of Gad (Joshua 21:28; 1 Chron. 6:80). It later became the haven for David while fleeing from Absalom (17:24, 27; 19:32; 1 Kings 2:8), because likely it was well fortified (18:24).

We must remember that, Abner had been with Saul, when he sought David to kill. It would be a natural thing for the remainder of the men of Saul to elevate Abner to continue to lead them. All they had known was the leadership of Saul. They had been trained to follow Abner. Ish-bosheth was the youngest of Saul's 4 sons. His name means man of shame. Abner was his uncle, and he thought the rule should go to the surviving son of Saul.

At this point, there was very little to lead. The Philistines had destroyed many of their cities. There was also, just a remnant of the three thousand soldiers Saul had. He only reigns 2 years. His reign is actually in name only anyway. Abner is their true leader. Mahanaim was on the east of the Jordan River, on the border of Manasseh and Gad.

2 Samuel 2:9 "And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel."

At this point, David controlled Judah and Simeon and the Philistines retained control over large sections in the north, so Ishbosheth’s kingdom was actually quite small. There is no evidence that he had widespread support among the Israelites.

“King over Gilead ... all Israel”: Ish-bosheth’s power seemed more solidified in the land of Gilead (east of the Jordan), than in the rest of Israel.

His rule was of just the families listed above. This is the first breaking of the twelve tribes. This was not absolute rule over these people, because of the weakness of Abner and Ish-bosheth.

2 Samuel 2:10 "Ish-bosheth Saul's son [was] forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David."

“The house of Judah”: A natural opposition arose between the tribe of Judah and the rest of Israel since Judah was under the reign of David, while the rest of Israel recognized the reign of Ish-bosheth.

He was not a youngster when he began to reign, but the country never quite accepted him as king. His reign was short and uneventful. Judah led the way in accepting David as king.

2 Samuel 2:11 "And the time that David was king in Hebron over the house of Judah was seven years and six months."

“Seven years and six months”: Several years passed before Ish-bosheth assumed the throne of Israel, so that Ish-bosheth’s two year reign came at the end of David’s 7 year and 6 month reign over Judah. It must have taken Ish-bosheth about 5 years to regain the northern territory from the Philistines.

We will find that David reigns as king 40 years. The time listed here, is the time that he reigned only in Judah. Even though David is depicted as a bloody man, he does not seem to oppose Ish-bosheth and try to take leadership over his people. To the end, he respected the house of Saul. It seems as though, this was not so with Abner. He did not respect, or receive David as king.

Verses 12-14: Abner’s aim was to prevent David from gaining more influence north of Judah. “Gibeon” was part of the area of the Benjamites, the tribe to which Saul belonged (Joshua 10:2-12).

2 Samuel 2:12 “And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.”

“Gibeon”: During the time of Joshua, Gibeon was a very important city (Joshua 10:2). Its people probably had sided with David because Saul had broken a treaty with the Gibeonites and acted treacherously toward them (21:1).

We can easily see, from this, that Abner was really the controlling force, even though he was not king. It was Abner, who was making the decisions.

2 Samuel 2:13 "And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool."

“Joab the son of Zeruiah:” Joab was the leader of David’s army and thus led the men against Abner. Although Ish-bosheth and David sat on the thrones of their respective territories, Joab and

Abner truly had wielded the power and control by leading the military forces. Zeruiah was the sister of David (1 Chron. 2:16).

This Gibeon was about 6 miles from Jerusalem and 26 miles from Hebron. It was also, 26 miles from Mahanaim. Even though David had no intention of coming against Abner in force and taking the people, Abner had other plans about David and Judah. Abner felt that Ish-bosheth should be uncontested ruler of all the people. If Abner and David finally war against each other, both would lose. The Philistines would benefit from this internal war.

Verses 2:14-16: The “play” of the “young men” was actually a gladiatorial contest in lieu of a full-pitched battle. Representatives from each army were chosen, so an all-out war would not be necessary. Such a practice is amply documented in the literature and the art of the ancient Near East (1 Sam. 17:8-10). A full battle followed anyway (verse 17), because all of the contestants in the representative combat had fallen.

2 Samuel 2:14 "And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise."

“The young men ... play before us”: Rather than all-out war, Abner proposed a representative contest between champions on behalf of the opposing armies. Because all 24 of the contestants lay fallen and dying in combat (verses 15-16), the contest settled nothing, but excited passions so that a battle between the two armies ensued (verse 17).

Abner represented Ish-bosheth in this, and Joab represented David. These were not games, as you and I think of games. These young men, chosen from each side, will enter into mortal combat. Those chosen from each side will represent the entire army. The name "Joab" means Jehovah is father. Joab had confidence, even though Abner was the aggressor.

2 Samuel 2:15 "Then there arose and went over by number twelve of Benjamin, which [pertained] to Ish-bosheth the son of Saul, and twelve of the servants of David."

Some think that the proposal was only for an exhibition of a little tilting match for diversion. Others suppose that, both parties being reluctant to commence a civil war, Abner proposed to leave the contest to the decision of twelve picked men on either side. This fight by championship instead of terminating the matter, inflamed the fiercest passions of the two rival parties; a general engagement ensued, in which Abner and his forces were defeated and put to flight.

The number "twelve" has always been a representative of the whole. Each side sends twelve of their best men to engage in combat with the enemy.

2 Samuel 2:16 "And they caught every one his fellow by the head, and [thrust] his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, which [is] in Gibeon."

Caught the hair of his head with his hand.

"And thrust his sword in his fellow's side": Which he had in the other.

"So they fell down together": The twelve on each side, all the twenty four; some think only the twelve on Abner's side fell; but to me it seems that they all fell dead as one man, since they thrust their swords in each other's sides.

"Wherefore that place was called Helkath-hazzurim, which is in Gibeon; the field of rocks, or of mighty men as strong as rocks, which stood as immovable, and would not give way, but fell and died in the field of battle. The Targum interprets it, the inheritance of the slain.

Helkath-hazzurim means field of swords. It appears, they had no shields and by brute force, they grab the hair of the head of their opponents and stab them through with the sword. It appears, to me, this was a field of blood. It also appears to me, that this shows the cruelty of men toward each other. It seems that Abner, and Joab thought very little of the bloodshed of these men.

2 Samuel 2:17 "And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David."

Because the attempt to avoid full-scale war by sending forward 12 men from each side failed, a "fierce battle" ensued. David won a resounding victory, losing only 19 men but killing 360 of Abner's troops (2:31).

This does not tell how many on each side of the twelve died. Perhaps all 24 died. It does seem to start a battle between Abner and Joab. The men they had with them on both sides begin to fight, and it seems that David's men, led by Joab, win.

2 Samuel 2:18 "And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel [was as] light of foot as a wild roe."

"Joab" became a prominent figure in David's reign. He, along with Abishai and Asahel, was David's nephew, the son of David's older sister Zeruiah (1 Chron. 2:16).

"Abishai": Brother of Joab, he was an aide to David throughout his rise to power. Abishai was with David in the camp of Saul when David had opportunity to kill Saul and encouraged the murder of Saul, which David would not allow (1 Sam. 26:6-9).

"Asahel": Another brother of Joab, Asahel was single-minded with dogged determination; though he was extremely fleet-footed, his determination would prove to be fatal (verse 23).

Zeruiah was the mother of the three sons mentioned above. She and Abigail were earlier specified as the sisters of David. These three young fighters for David are his nephews, then.

2 Samuel 2:19 "And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner."

He was ambitious of the glory of taking or slaying the general of the army of Israel. Trusting to his swiftness, not considering that the race is not always to the swift, and that he had to do with a veteran soldier, and he a raw young man, though valiant.

"And in going he turned not to the right hand nor to the left in following Abner": He kept his eye upon him, and pursued him closely, disregarding persons on the right or left he could have made prisoners; but those he neglected, being bent on taking Abner if possible.

The name "Asahel" means made of God. His swiftness got him to Abner before the others. He did not get distracted along the way. He went directly within hearing distance of Abner.

2 Samuel 2:20 "Then Abner looked behind him, and said, [Art] thou Asahel? And he answered, I [am]."

Perceiving that someone was at his heels, and making haste to catch up to him.

"And said, art thou Asahel?" for it seems he knew him personally, being well acquainted with his family.

"And he answered, I am": So that they were very near to each other, as to discourse together, and be heard and understood by each other.

The only reason I can think of for Abner hesitating to kill Asahel, was because he was David's nephew. He knew he would have trouble with David, if he killed his nephew. The fact that he could ask this question, and get it answered, shows just how close they really were.

2 Samuel 2:21 "And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armor. But Asahel would not turn aside from following of him."

"Take thee his armor": To gain the armor or spoil of the enemy general, Abner, who was fleeing the defeat, would be to possess the greatest trophy. Asahel was ambitious to get it, while Abner kept warning him and suggested he take the spoil of some other soldier for his trophy, since he was not able to defeat Abner.

It seems that, Asahel felt if he could catch and kill Abner, the kingship of Ish-bosheth would be over. The power behind him was Abner. Abner must have had on armor, and told the young man to put on armor. Asahel would not be distracted from his mission, however.

2 Samuel 2:22 "And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? How then should I hold up my face to Joab thy brother?"

"How then should I hold up my face to Joab thy brother?" Abner sought to spare Asahel so as to avoid unnecessary vengeance from Joab or David. Abner tried to give Asahel reasons to stop his pursuit, but Asahel was determined. Abner did not wish to strike down Asahel, but Asahel

refuses to listen, so he was forced to stop his effort with a fatal back stab by the butt end of his spear.

Abner did not want to kill him, because he knew his brother Joab would come to fight with him, if he did. The battle had been instigated by Abner. He had not taken into consideration that Joab was a powerful man. He, also, thought the battle would be easily won, and he lost instead.

2 Samuel 2:23 "Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth [rib], that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, [that] as many as came to the place where Asahel fell down and died stood still."

Abner's slaying of Joab's brother was accomplished by thrusting the back end of the "spear" through his abdomen. The butt "end" would be sharpened for ease of sticking into the ground (1 Sam. 26:7). Joab would eventually avenge his brother's death (3:27).

Abner saw that Asahel was going to kill him, if he did not kill him. The spear went through the heart of Asahel, and killed him.

2 Samuel 2:24 "Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that [lieth] before Giah by the way of the wilderness of Gibeon."

They both stood not still as the rest, but, filled with indignation and resentment, pursued after Abner, to be avenged on him.

"And the sun went down when they came to the hill of Ammah; a hill by the side of which was a pool of water, as Kimchi thinks, and from thence so called.

"That lieth before Giah; a place near Gibeon, but nowhere later mentioned. By the way of the wilderness of Gibeon; very likely not far from the city from which it had its name.

The pursuit of the other two brothers became even more intent, after Abner killed Ahasel. They pursued after him all day long, until the evening.

2 Samuel 2:25 "And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill."

The rest of Abner's force appears to have been hopelessly scattered in the flight, but he succeeded in rallying the Benjamites, his own and Saul's kinsmen, in a strong position "on the top of a hill."

Abner ran far enough, that he came to some troops to back him up. The men of Benjamin joined him, to come against Joab and Abishai. These men stood on a hill waiting for them, to ambush them.

2 Samuel 2:26 "Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?"

“Shall the sword devour for ever”: As Abner had earlier proposed that the hostilities begin, he now proposed that they cease.

We see that, finally, Abner decides that fighting among the tribes of Israel is of no advantage. He calls out to the two brothers, who are in hot pursuit to avenge the death of their brother Asahel. Abner had enough men with him, that he could have killed the two brothers. He would not, however, be ahead, because this would cause a bitter war with David. He shows that he is a statesman here, by trying to stop this futile battle.

2 Samuel 2:27 "And Joab said, [As] God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother."

Joab's speech means either "unless thou hadst spoken (challenged us to fight, 2 Sam. 2:14), the people would have returned from the pursuit of their brethren (many hours ago, even) this “morning;” or, "If thou hadst not spoken (asked for peace, 2 Sam. 2:26), surely the people would have returned, etc., “in the morning”. I. e. would not have ceased the pursuit until the morning. The latter interpretation is the more accordant with Joab's boastful character.

Joab makes it very plain, that it was Abner who wanted this war in the first place. Joab is willing to stop the war, before it goes any further. Joab was just repelling an attack, not beginning an attack.

2 Samuel 2:28 "So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more."

The blowing of the “trumpet”, a ram’s horn or shofar, signified a truce between the two sides.

It appears that, David's men had followed after Joab, and they were just about to have an all-out war. When Joab blew the trumpet, it was to stop the pursuit, which would have eventually wound up in a war.

2 Samuel 2:29 "And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim."

“The plain”: Arabah”: The central valley region marked by Mt. Hermon to the north and the Red Sea to the south.

“Mahanaim” (see note on 2:8).

Abner and his men left the place where the battle would have taken place, and walked all night. The separation of the two armies would stop any more confrontation.

2 Samuel 2:30 "And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel."

It being in his commission from David to shed as little blood as he could.

"And when he had gathered all the people together; who had been pursuing the Israelites, some one way and some another.

"There lacked of David's servants nineteen men, and Asahel"; who is particularly mentioned, because a very honorable man, valiant and courageous, a relation of David, and brother of Joab the general, and the loss of him was greater than all the rest.

We see from this, there was a limited confrontation. Most of the nineteen were, probably, the twelve which fought originally. The total loss was 20 because Asahel, the nephew of David, was lost along with the nineteen regular soldiers.

2 Samuel 2:31 "But the servants of David had smitten of Benjamin, and of Abner's men, [so that] three hundred and threescore men died."

Of those that were from the tribe of Benjamin that joined him; and of those that he brought with him from Mahanaim. There were many of them smitten as appeared by their bodies lying on the field of battle.

"So that three hundred and threescore men died": The number of the slain on each side was very unequal.

We read earlier that David's men had won the battle. We definitely see, here, that was true. Abner's army lost 360 men in this confrontation.

2 Samuel 2:32 "And they took up Asahel, and buried him in the sepulcher of his father, which [was in] Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day."

Joab, having stopped the pursuit, passed the night with his army on the field of battle. The next morning, he numbered the missing and buried the dead; they carried the body of Asahel to Beth-lehem and buried him there, and then joined David at Hebron. Hebron would be about 14 miles from Bethlehem, or about five hours' march.

The name of the father of Asahel is never given. It does appear that, he was from Bethlehem, as was the mother of Asahel, since they buried him in Beth-lehem. David had set up his headquarters at Hebron. The men, that Joab led, returned to Hebron at the same time that Abner's men returned to their home. The battle is over.

2 Samuel Chapter 2 Questions

1. Where did the LORD tell David to go, to make his home?
2. Where is that city located?
3. Who were David's wives at this time?
4. Who went with David and his wives?
5. The men of Judah anointed David _____.
6. Why do they want David?
7. Who had buried Saul?
8. What was different about David's anointing by the people here?
9. What does David speak to these people, who buried Saul?
10. David offered them what?
11. Who did Abner set up as king?
12. Who was Ish-bosheth?
13. Where was Mahanaim located?
14. How old was Ish-bosheth, when he began to reign?
15. _____ led the way in accepting David as king.
16. How long was David king of just Judah?
17. How was David different from Abner?
18. Who went out and met against Abner?
19. Where did they meet?
20. What is play, in verse 14, speaking of?
21. How many men met in battle?
22. The number "twelve" has always been a _____ number.
23. What was unusual about their fighting?
24. After the young men met and killed each other, what happened?
25. Who was Zeruiah?

26. How many sons did she have?
27. What does "Asahel" mean?
28. Why did Abner hesitate to kill Asahel?
29. When Asahel kept coming forward, what did Abner do to him?
30. In verse 26, what did Abner say that stopped the bloodshed?
31. What did Joab do, to stop his troops?
32. How many of David's men were killed?
33. How many of Abner's men were killed?