

connect 360

**BIBLE STUDY GUIDE
LARGE PRINT EDITION**

Triumphs & Troubles

A STUDY OF
2 Samuel

Vivian Conrad
Ronnie & Renate Hood
Craig West
Patrick Wilson



 BaptistWayPress®
Dallas, Texas

*Triumphs and Troubles (A Study of 2 Samuel)—Connect 360 Bible Study Guide—
Large Print Edition*

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How to Make the Best Use of This Issue

Whether you're the teacher or a student—

1. Start early in the week before your class meets.
2. Overview the study. Review the table of contents and read the study introduction. Try to see how each lesson relates to the overall study.
3. Use your Bible to read and consider prayerfully the Scripture passages for the lesson. (You'll see that each writer has chosen a favorite translation for the lessons in this issue. You're free to use the Bible translation you prefer and compare it with the translation chosen for that unit, of course.)
4. After reading all the Scripture passages in your Bible, then read the writer's comments. The comments are intended to be an aid to your study of the Bible.
5. Read the small articles—"sidebars"—in each lesson. They are intended to provide additional, enrichment information and inspiration and to encourage thought and application.
6. Try to answer for yourself the questions included in each lesson. They're intended to encourage further

thought and application, and they can also be used in the class session itself.

If you're the teacher—

Do all the things just mentioned, of course. As you begin the study with your class, be sure to find a way to help your class know the date on which each lesson will be studied. Here are some suggestions to guide your lesson preparation:

- A. In the first session of the study, briefly overview the study by identifying for your class the date on which each lesson will be studied. Lead your class to write the date in the table of contents on pages 9–10 and on the first page of each lesson.
- B. Make and post a chart that indicates the date on which each lesson will be studied.
 - If all your class has e-mail, send them an e-mail with the dates the lessons will be studied.
 - Provide a bookmark with the lesson dates. You may want to include information about your church and then use the bookmark as an outreach tool, too. A model for a bookmark can be downloaded from www.baptistwaypress.org under the “Teacher Helps” menu.
 - Develop a sticker with the lesson dates, and place it on the table of contents or on the back cover.
 - Get a copy of the *Teaching Guide*, a companion piece to this *Study Guide*. The *Teaching Guide* contains additional Bible comments plus two teaching plans. The teaching plans in the *Teaching Guide* are intended

to provide practical, easy-to-use teaching suggestions that will work in your class.

- C. After you've studied the Bible passage, the lesson comments, and other material, use the teaching suggestions in the *Teaching Guide* to help you develop your plan for leading your class in studying each lesson.
- D. Teaching resource items for use as handouts are available free at www.baptistwaypress.org under the "Teacher Helps" tab.
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G. Enjoy leading your class in discovering the meaning of the Scripture passages and in applying these passages to their lives.

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A Study of 2 Samuel

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Introducing

Triumphs and Troubles

A STUDY OF 2 SAMUEL

Life seems to offer us a mixed bag of wins and losses, triumphs and troubles. In one season we seem to be surrounded by success in our jobs, families, and relationships, while other times seem to bring us nothing but setbacks, defeat, opposition, and frustration. How should we approach our lives during the changing seasons of our existence? Perhaps the life of David can provide us some wisdom and direction.

The Book of 2 Samuel is a study in contrasts as we follow the life of David. We see him become king of a united nation that grows in wealth and territory. We also witness him joyfully worshipping God as the ark of the covenant is brought into Jerusalem (2 Sam. 6). We even hear God make a promise to David to “establish the throne of his kingdom forever” (2 Sam. 7:13b).

But we also see David surrender to his lust, commit adultery with the wife of one of his loyal soldiers, lie and scheme, and arrange the murder of an innocent man (2 Sam. 11). With

the words “You are the man!” (2 Sam. 12:11:7) still ringing in his ears, David receives the news of God’s judgment on his life and confesses his sin. Though forgiven by the Lord, the consequences of his sin are not prevented from impacting his life and the lives of others, especially his family. The rest of 2 Samuel recounts the consequences of his sin.

Often (but not always), our troubles are the direct result of our poor choices. We see this reflected in the life of David. Though he was a “man after God’s own heart” (1 Sam. 13:14) who became king over the united kingdoms of Israel and Judah, he often struggled to make wise choices. We see this reflected in the Book of 2 Samuel. As you study this portion of God’s word, celebrate David’s victories, but also take note of what you can learn from his troubles. Pay attention to the far-reaching effects our sinful choices can have on those close to us.

Each spring our Connect 360 Bible Study series focuses on a book from the Old Testament. For a complete list of our studies see www.baptistwaypress.org.

Background on 2 Samuel¹

The Books of 1 and 2 Samuel are part of what is known in the Hebrew Bible as “the Prophets.” The Prophets are the second of the three major sections of the Hebrew Bible. The Prophets were considered canonical by about 200 B.C. The first section in the Hebrew Bible is “the Law” (Genesis—Deuteronomy),

considered canonical by about 400 B.C., and the third is “The Writings,” considered canonical by 90 A.D.

“The Prophets” is further divided into the Former Prophets and the Latter Prophets. The Former Prophets includes the Books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings. The Latter Prophets includes those books that we ordinarily think of as prophets—books like Isaiah, Jeremiah, Ezekiel, Amos, and Micah.

The viewpoint of what are called the deuteronomistic historians dominates the Former Prophets. In general, we can think of the deuteronomistic historians as looking back on their nation’s history and trying to give guidance to the people through providing an understanding of their history. The deuteronomistic historians sought to answer the question of why bad things happened to their nation. They found the answer in this basic theological insight: sin brings punishment; obedience brings blessing. This insight is emphasized in the Book of Deuteronomy and then lived out in Israel’s history as recorded in the Former Prophets. Look for how this insight works out in the life of Israel as you study 2 Samuel.

A side note: Likely the only reason we currently have 1 and 2 Samuel rather than just the Book of Samuel is that the whole book wouldn’t go on one scroll. It’s all one book, one story.²

An Outline of 2 Samuel

In chapter 1 of 2 Samuel, David receives the news that his army has won an important battle but in the process Saul and Jonathan have both been killed. After this, David was anointed king of Judah (2 Sam. 2:1–4). After a few more chapters, David was anointed king of all the tribes of Israel (2 Sam. 5:1–5). Soon David built himself a magnificent palace (5:11). Then, David desired to build God a temple. At that point, in one of the most crucial conversations in the Old Testament, God promised David that “your house and your kingdom will endure forever before me; your throne will be established forever” (2 Sam. 7:16). In the following several chapters, David solidified his reign, assured by that promise.

Beginning with 2 Samuel 11, however, we begin to read things we never expect to read of a king of Israel. Most of the rest of the book is filled with the sordid and surprisingly forthright account of David’s moral failures in his family life. Adultery, murder, and failure as a parent, as well as the sorrow that comes from such wrongs, permeate much of the rest of 2 Samuel.

The Book of 2 Samuel in Our Day

How can we apply the truths from the Book of 2 Samuel to our lives today? Here are a few suggestions:

1. **Recognize God as the source of all our successes and blessings.** We must affirm God’s grace and favor for

anything good thing we enjoy. We should passionately pursue him in worship as a grateful response to his love and grace.

2. **Take God at his word.** We can trust God's promises to us. We must read his word and listen for his voice. Once we hear from him we should respond in thankful obedience.
3. **Be on guard against lust.** We must protect our minds and hearts from the temptation of lust, whether it be sexual, material, or related to power. One surrender to lust can impact us and those close to us in terrible ways.
4. **Confess and repent.** Once confronted by our sin, we must not delay in seeking forgiveness and acting in repentance.
5. **Protect our families.** Our example will be followed by our family members. We must make choices that we want them to imitate.

We need godly wisdom to know how to live amid the triumphs and troubles of life. May this study of 2 Samuel serve as both a warning and an encouragement as we seek to be people after God's own heart.

Note: Since the time of the first release of these materials includes the Easter holiday, an Easter lesson is included to meet the needs of churches who wish to have an emphasis on Easter at this time.

TRIUMPHS AND TROUBLES

DAVID'S TRIUMPHS (2 SAMUEL 1–10)

Lesson 1	A Bittersweet Victory	2 Samuel 1; 2:1–7
Lesson 2	Consolidating the Kingdom	2 Samuel 5
Lesson 3	An Unabashed Celebration of Worship	2 Samuel 6
Lesson 4	God Establishes an Everlasting Throne	2 Samuel 7
Lesson 5	An Impressive Winning Streak	2 Samuel 8

DAVID'S TROUBLES (2 SAMUEL 11–24)

Lesson 6	Lust and Murder	2 Samuel 11
Lesson 7	You Are the Man!	2 Samuel 12:1– 23
Lesson 8	Lust and Murder, Part 2	2 Samuel 13:1– 33
Lesson 9	A Son Conspires Against His Father	2 Samuel 15:1– 30
Lesson 10	Cursed and Deceived	2 Samuel 16
Lesson 11	Mourning a Lost Son	2 Samuel 18
Lesson 12	A Rebel Suffers Defeat	2 Samuel 20
Lesson 13	Judgment and Hope	2 Samuel 24
Easter Lesson	Go and Tell	Matthew 28

Additional Resources for Studying the Book of *2 Samuel*³

- A. A. Anderson. *2 Samuel*. Word Biblical Commentary. Volume 11. Dallas, Texas: Word Books, Publisher, 1989.
- Joyce Baldwin. *1 and 2 Samuel*. Tyndale Old Testament Commentaries. Leicester, England: Inter-Varsity Press, 1988.

- Kenneth L. Barker and John R. Kohlenberger III. *The Expositor's Bible Commentary—Abridged Edition: New Testament*. Grand Rapids, Michigan: Zondervan, 1994.
- Robert D. Bergen. *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*. 1, 2 Samuel. Vol. 7. Nashville, Tennessee, B&H Publishing Group, 1996.
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- David F. Payne. *I and II Samuel*. The Daily Study Bible Series. Philadelphia: The Westminster Press, 1982.
- Ben F. Philbeck, Jr. "1 and 2 Samuel." *The Broadman Bible Commentary*. Volume 3. Nashville, Tennessee: Broadman Press, 1970.
- John H. Walton, Victor G. Matthews, & Mark W. Chavalas. *The IVP Bible Background Commentary: Old Testament*. Downers Grove, IL: InterVarsity Press, 2000.

TRIUMPHS AND TROUBLES

John H. Walton, Editor. *Zondervan Illustrated Bible Background Commentary: Joshua, Judges, Ruth, 1 & 2 Samuel. Vol. 2.* Grand Rapids, MI: Zondervan Publishers, 2009.

NOTES

1. This background information first appeared in the introductory material of *1 and 2 Samuel: Following God in Changing Times*, 2006, BaptistWay Press.
2. See *Character and the Crown* (2018) at www.baptistwaypress.org for a Bible study on 1 Samuel.
3. Listing a book does not imply full agreement by the writers or BAPTISTWAY PRESS® with all of its comments.

UNIT ONE

David's Triumphs

(2 SAMUEL 1–10)

The section of this study entitled “David’s Triumphs” contains five lessons that recount the numerous victories David enjoyed as he took firm hold of the monarchy in Israel. Lesson one describes the bittersweet victory David experienced as Saul was finally defeated, though he grieved the deaths of Saul and Jonathan. Lesson two chronicles David’s conquering of Jerusalem and the defeat of the Philistines, while lesson three reveals David’s unabashed worship of God as the ark of the covenant was brought to Jerusalem. Lesson four contains the story of how God made an everlasting covenant with David (that was ultimately fulfilled in Jesus), and lesson five finds David riding a tremendous winning streak of military victories.

DAVID'S TRIUMPHS (2 SAMUEL 1–10)

Lesson 1	A Bittersweet Victory	2 Samuel 1; 2:1–7
Lesson 2	Consolidating the Kingdom	2 Samuel 5
Lesson 3	An Unabashed Celebration of Worship	2 Samuel 6
Lesson 4	God Establishes an Everlasting Throne	2 Samuel 7
Lesson 5	An Impressive Winning Streak	2 Samuel 8

lesson 1

A Bittersweet Victory

MAIN IDEA

The deaths of Saul and Jonathan grieved David, while also solidifying his position as king.

QUESTION TO EXPLORE

Why was David grieved by the defeat of his enemy?

STUDY AIM

To understand the inherent value of all people, including my enemies

QUICK READ

In spite of overwhelming grief, David chose to be faithful in following God.

Introduction

Some of the most vivid memories from my youth during the 1980s involve movies: seeing them with my friends, listening to the great soundtracks, and mostly wondering what I would do if I were in the main character's shoes. One such memory comes from the movie *The Karate Kid, Part II*. Mr. Miyagi—the wise sensei—has a chance to humiliate an enemy but chooses not to act on it. He says, “for person with no forgiveness in heart, living even worse punishment than death.”¹

At the end of 1 Samuel, the Philistines were launching a military campaign for control of northern Israel. David and his men were living in the land of the Philistines, but the Philistine ruler would not allow him to fight and sent him back to Ziklag (1 Sam. 29). When David and his men arrived in Ziklag, they discovered that the Amalekites had razed the undefended city and taken the women, children, and animals as prisoners. David and his men rapidly pursued the Amalekites, routed them in battle, and returned all the captives to the city (1 Sam. 30). At the same time, Saul and three of his sons (including David's friend Jonathan) were killed while fighting the Philistines in the Jezreel Valley (1 Sam. 31).

As our study in 2 Samuel begins, David was in a situation similar to that of Mr. Miyagi. When faced with the demise of an enemy, David had to make a choice: act in a way that seemed wise to the world or respond in a manner that reflected God's value of human life.²

2 Samuel 1

1 After the death of Saul, when David had returned from striking down the Amalekites, David remained two days in Ziklag. **2** And on the third day, behold, a man came from Saul's camp, with his clothes torn and dirt on his head. And when he came to David, he fell to the ground and paid homage. **3** David said to him, "Where do you come from?" And he said to him, "I have escaped from the camp of Israel." **4** And David said to him, "How did it go? Tell me." And he answered, "The people fled from the battle, and also many of the people have fallen and are dead, and Saul and his son Jonathan are also dead." **5** Then David said to the young man who told him, "How do you know that Saul and his son Jonathan are dead?" **6** And the young man who told him said, "By chance I happened to be on Mount Gilboa, and there was Saul leaning on his spear, and behold, the chariots and the horsemen were close upon him. **7** And when he looked behind him, he saw me, and called to me. And I answered, 'Here I am.' **8** And he said to me, 'Who are you?' I answered him, 'I am an Amalekite.' **9** And he said to me, 'Stand beside me and kill me, for anguish has seized me, and yet my life still lingers.' **10** So I stood beside 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 armlet that was on his arm, and I have brought them here to my lord."

11 Then David took hold of his 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 and for the people of the LORD and for the house of Israel, because they had fallen by the sword. **13** And David said

to the young man who told him, "Where do you come from?" And he answered, "I am the son of a sojourner, an Amalekite."

14 David said to him, "How is it you were not afraid to put out your hand to destroy the LORD's anointed?" **15** Then David called one of the young men and said, "Go, execute him." And he struck him down so that he died. **16** And David said to him, "Your blood be on your head, for your own mouth has testified against you, saying, 'I have killed the LORD's anointed.'"

17 And David lamented with this lamentation over Saul and Jonathan his son, **18** and he said it should be taught to the people of Judah; behold, it is written in the Book of Jashar. He said:

19 "Your glory, O Israel, is slain on your high places!

How the mighty have fallen!

20 Tell it not in Gath,

publish it not in the streets of Ashkelon,
lest the daughters of the Philistines rejoice,
lest the daughters of the uncircumcised exult.

21 "You mountains of Gilboa,

let there be no dew or rain upon you,
nor fields of offerings!

For there the shield of the mighty was defiled,
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 turned not back,
and the sword of Saul returned not empty.

23 "Saul and Jonathan, beloved and lovely!

In life and in death they were not divided;
they were swifter than eagles;

they were stronger than lions.

24 "You daughters of Israel, weep over Saul,
who clothed you luxuriously in scarlet,
who put ornaments of gold on your apparel.

25 "How the mighty have fallen
in the midst of the battle!

"Jonathan lies slain on your high places.

26 I am distressed for you, my brother Jonathan;
very pleasant have you been to me;
your love to me was extraordinary,
surpassing the love of women.

27 "How the mighty have fallen,
and the weapons of war perished!"

2 Samuel 2:1–7

1 After this David inquired of the LORD, "Shall I go up into any of the cities of Judah?" And the Lord said to him, "Go up." David said, "To which shall I go up?" And he said, "To Hebron."

2 So David went up there, and his two wives also, Ahinoam of Jezreel and Abigail the widow of Nabal of Carmel. **3** And David brought up his men who were with him, everyone with his household, and they lived in the towns of Hebron. **4** And the men of Judah came, and there they anointed David king over the house of Judah.

When they told David, "It was the men of Jabesh-gilead who buried Saul," **5** David sent messengers to the men of Jabesh-gilead and said to them, "May you be blessed by the LORD, because you showed this loyalty to Saul your lord and buried him. **6** Now may the LORD show steadfast love

and faithfulness to you. And I will do good to you because you have done this thing. ⁷ Now therefore let your hands be strong, and be valiant, for Saul your lord is dead, and the house of Judah has anointed me king over them.”

David Received Tragic News (1:1–16)

Three days after David's victory, a man who had traveled from the Israelite army entered David's camp. The man appeared with torn clothing and dirt on his head, a traditional image of mourning (1:2). In verses 3–10, David questioned the man about the battle and discovered the fate of Saul and his sons, including Jonathan. The messenger provided evidence of Saul's death: the king's crown and an armlet, likely designating the royal person.

The man testified that he encountered King Saul at such a time to help relieve the king's suffering. The messenger's story painted him in a favorable light, performing a final act of kindness for the wounded king. However, the man's account in verses 6–10 contradicts other passages of Scripture (see 1 Sam. 31:1–5 and 1 Chronicles 10:4–5). Since Scripture communicates truth—and truth cannot contradict itself—there must be another explanation.

Perhaps the Amalekite man lied about his encounter with King Saul. Maybe he did not kill Saul. It is entirely possible that he was on the battlefield and came upon the recently deceased king. This would explain his possession of the king's crown and armlet. In bringing these items to

David, it appears that the Amalekite man was an opportunistic scavenger, trying to curry favor with an Israelite leader.

Instead of reacting with joy and excitement over the news of Saul's death, David and his men responded in an opposite manner—they began to tear their clothes and wept. Not only did they show these outward signs of grief, but they also fasted from food during the largest part of the day, denying their hidden hunger to show sorrow in the loss of the royal family (2 Sam. 1:11–12). Surely this was not the way the Amalekite man thought things would work out! For David to show such remorse over the loss of an enemy was beyond comprehension.

After the period of mourning had ended, David called for the man to be questioned again (1:13–16). When the man explained that he had been living as an Amalekite in the land of Israel, David reasoned that the messenger's actions and words signed his death sentence. If the man was telling the truth and had killed the anointed king, then the man deserved to die (1:16). If he lied, then his actions showed him to be an untrustworthy enemy of Israel.

Executing a man seems counterproductive to this lesson's Study Aim, but consider that God had already judged the Amalekites and ordered Israel to destroy them (Exodus 17:8–16; Deuteronomy 25:17–19). Saul had not obeyed God in this command, and God rejected him as king (1 Sam. 15). So, by executing the messenger—while harsh to our minds today—David displayed his obedience to God's will.

David Released His Sorrow (1:17–27)

People express grief in a variety of ways: some cry aloud, others remain silent, some journal their emotions and thoughts. David, the warrior-poet, chose to write a lament, or song of grief. So devastating was the death of Saul and Jonathan, David wanted the entire clan of Judah to memorize this lament (1:18). Nothing that David recorded in verses 19–27 alluded to any of Saul or Jonathan's shortcomings; the lament is a celebration of their skill and bravery.

“How the mighty have fallen” is the theme David repeated in these verses, calling the people of Israel to remember that even though Saul and Jonathan had died, they were men who accomplished great acts on behalf of Israel. Three times David used this phrase to demonstrate the significant roles these men had in the history of the nation (1:19, 25, 27).

We all know “good news travels fast, but bad news travels faster.” David cautioned the people of Israel in verses 19–20 to not spread the news of the defeat of their king, for the Philistines would accomplish that. Spreading the news would only bring glory to their enemies, and the “glory of Israel” had been removed.

In verse 21, David asked God to withhold rain from the area of Gilboa, where the king had died. David was petitioning God to prevent the growth of crops, of which the first-fruits would be returned to God in sacrificial worship.

Gilboa was, in David's mind, a place where there should be no good thing to come from the death of God's anointed king. Compare the emotion that motivated this request with the emotion behind his reaction to Saul's and Jonathan's deaths in verses 11–12.

Verses 22–24 record David reaching the height of his lament by showing the fighting prowess of Saul and Jonathan. He expressed Jonathan's ability to shoot arrows accurately ("turned not back") and Saul's victories with his sword ("returning not empty"). David compared their abilities to animals known for their greatness: the eagle and the lion. To David, Saul and Jonathan were examples of military might and leadership; they were also examples of human-kind, loving and loved by others (1:23). David expressed the deep grief that can only be known by someone who also loves deeply.

In verses 26–27, David specifically expressed his love for Jonathan. It is unwise to read a homosexual undertone to this statement; culturally, men and women in this time did not share hopes, dreams, and so forth. For David to describe Jonathan in this way was to express the truth that the two of them shared a bond that went above and beyond anything David could experience in a romantic relationship (see 1 Sam. 18:1–3; 20:17).

David concluded his lament by expressing grief over the death of the two men, comparing them to losing irreplaceable weapons for battle.

David Returned to Judah (2:1–7)

David knew Saul's death meant he was the rightful king of Israel (1 Sam. 16), so he asked God for wisdom in returning to his people. David waited for God to show him the correct path. God directed David to go to Hebron, an influential city in Judah. The people in Hebron knew David, and along with others from the tribe of Judah, they anointed David king of Judah.

The first thing David did when he returned home was to honor the men who had faced adversity in retrieving the bodies of Saul and his sons and had returned them home (2:4–7). Because they had honored Saul (and by extension, the Lord), David honored them for their faithfulness to God's king. It would take twenty-five years, but David would repay their act of kindness by retrieving the bones of Saul and his sons and reburying them in the land of Benjamin, Saul's ancestors (2 Sam. 21:12–14).

David again chose to recognize God's value of life by showing favor to the men who had returned Saul and his family to Jabesh-Gilead. He could have made the opposite choice, and desecrated Saul's memory in the land. Saul had tried to kill David numerous times. Indeed, no one would have faulted David if he had chosen that path. Instead, like Mr. Miyagi, David chose to show forgiveness and grace in his actions regarding Saul.

Implications and Actions

David's life and ours differ in that he was a king. However, David was also human, like us. His life, even as king, can reveal ways we can grow in our walk with Christ.

David chose to obey God. He endured threats and actions undertaken by Saul to harm him, but David chose to allow God's plan to work out in God's timing. Often it is difficult to wait for God to move. When was the last time you endured such a season? We must decide, ahead of time, that we will "trust in the Lord with all of our heart, and lean not upon our own understanding" (Proverbs 3:5).

In following God, David chose God's perspective on life when given the news of Saul's death. David had just cause, by human reasoning, to assassinate Saul's character. Instead, David chose to act toward Saul in a manner that honored God. Followers of Christ today should have the same mindset (Philippians 2:1–8), regardless of the circumstances. We need to have a heavenly view of life, even for our adversaries.

Arm Jewelry

The Hebrew word *estadah* is usually translated "bracelet" and can signify a part of the royal insignia or sigils. This word is also found in Numbers 31:50, and describes golden armbands taken as plunder by the Israelite army from the Midianites. Solomon requested that his lover keep him as a "seal upon your arm," showing her possession of him (Song of Solomon 8:6). Egyptian

kings and queens have been illustrated in hieroglyphs and monuments wearing arm jewelry similar to the one brought to David.

The transfer of this royal item indicated that the Amalekite recognized David as the future king of Israel, so he brought King Saul's armlet to David as a sign of fealty. Alongside a crown, this was a significant step in being received favorably by a successor to the deceased king (2 Sam. 1:10).

What About My Enemies?

How would you apply this lesson to the following people?

- Someone who has shown anger toward you, in words or actions
- Someone who has financially cheated you or your family
- Someone who has hurt your child or spouse
- Someone who has deeply held beliefs supporting something you oppose

How can Christians today find a balance between showing value to all lives, while remembering that Christ told his followers they would be hated (John 15:18–25)?

Questions

1. If you had been David, how would you have handled the Amalekite messenger?

2. If someone were to describe your service to God (as David did for Saul and Jonathan), what would they say? What descriptions would you want to change?

3. How does this Scripture passage apply to Christians today? What social issues might the passage address?

