

Seven Bible Studies 2017

History

April 25: 2 Samuel 1-4 (Nick Hermon)

HISTORY: 2 Samuel 1-4

As Joshua Riggins pointed out earlier this month, it does not pay to lie. 1 Samuel ends with Saul taking his own life by falling on his sword in battle. However, in the beginning of 2 Samuel, David encounters an Amalekite who tells him about the death of Saul... but his story doesn't completely match up. He said he came across Saul who was fatally injured and that he [the Amalekite] put Saul out of his misery. Then he took Saul's crown and bracelet to David and reported that he killed him. (As Charles Fry pointed out in Josh's post, there is quite a bit of irony that this individual is an Amalekite... interesting stuff- go read it!)

David replies, "How was it you were not afraid to put forth your hand to destroy the Lord's anointed?" and the Amalekite executed.

It does not pay to lie.

Chps. 2-4, we finally have KING David! He is anointed king of Judah and one of Saul's sons, Ishbosheth, is made King of Israel.

Over time, Israel and Judah engage in war and Abner joins forces with David... but is later murdered by Joab. Rechab and his brother Baanah kill the king of Israel, Ishbosheth, and bring his head to King David.

They proudly proclaim to David they killed the ruler of Israel and son of David's enemy, Saul. But much to their surprise, David is not happy. He tells them the story of the Amalekite and has them killed too.

Even though Saul was David's enemy, it is incredible how much respect he showed to him because he was God's anointed.

Psalm 37:1-4

Of David. Fret not yourself because of evildoers; be not envious of wrongdoers! For they will soon fade like the grass and wither like the green herb. Trust in the Lord, and do good; dwell in the land and befriend faithfulness. Delight yourself in the Lord, and he will give you the desires of your heart.

Comment:

Charles Fry:

Abner Vs Asahel, and Joab Vs Abner... Don't underestimate your opponent.

Comment:

Ginger Hermon:

Thank you, Nick! David expresses incredible love for his friend/brother, Jonathan, in chapter one's lament. Jonathan recognized the Lord's choice for David to succeed Saul rather than himself and was wise to make an oath with David in 1 Sam. 20. David honors his oath and repays great kindness to Jonathan through his son, Mephibosheth.

May 2: 2 Samuel 5-9 (Marc Hermon)

Reading for May 2nd, 2017: 2 Samuel 5-9

Ch 5: David becomes king in Hebron at the age of 30 years old and reigned for a total of 40 years. 7 years from Hebron and 33 years from Jerusalem. David conquered Jerusalem (the city of David) and was very successful because he constantly "inquired of the Lord"

Ch 6: The children of Israel forgot how to carry the ark and put it on a nice new shiny cart instead which cost the life of Uzzah. Eventually, they got the ark into Jerusalem and David was a dancing machine! Michael complained about him not being "kingly" and David said he will always debase himself before the Lord who easily took the kingdom away from her father because he wouldn't humble himself. Michael had no children because of her disdain for the Lord's anointed.

Ch 7: David feels bad that he lives in a nice house and wants to build one for God. God tells him that the house building job will fall to his son. There is also some Messianic prophecies about the Kingdom of David and his lineage. David praises God for his goodness.

Ch 8. David went on a conquering tour and the Lord was with him in all that he did. Members of David's cabinet are listed at the end of the chapter.

Ch 9. David keeps his promise to Jonathan and takes in his son Mephibosheth who was lame in the feet.

Comment:

Butch O'Neal:

Thank you, Marc!

Comment:

Charles Fry:

Replies:

Marc Hermon:

I appreciate your comments and was interested in looking at the story from that perspective. Here is another perspective to consider. It's hard to know since we might not have the entire picture but I've always believed that David was doing nothing wrong here. Clearly he was clothed with a linen garment and the ephod over that so why did Michael in her anger accuse him of being naked? This seems to me to be a really good foreshadowing of Christ and the Pharisees. All Israel was rejoicing, celebrating and worshipping God with the return of the ark with it seems the exception being Michael looking down on everyone from her queenly perch. A king's daughter and now a king's

wife. Could it be perhaps that her high estate had lifted her up with pride? The Pharisees likewise couldn't stomach the lowliness of the Messiah from Nazareth. Michael was outraged that David would trade in his more noble kingly garments to humble himself to join the common people and wear the same garments that all the priests were wearing as they came with the ark. She seemed to be jealous also that he was worshipping God down on the same level as the servant girls and how embarrassing that they would see him as equal worshippers. But David is clearly here being a type of Christ. He is our king and our priest. He shed his royalty and humbled himself to come down among the people and the Pharisees as the elite ruling class stood up in the window and accused him and his followers of being of the Devil, breaking the Sabbath by healing people or eating a handful of grain, not washing their hands and speaking blasphemy against God. Michael seems to be like the Pharisee that shouts out, "I thank you that I'm not like this sinner." This I believe is why David basically says, "You are not humbling yourself before God EXACTLY like your father which is why God took the kingdom away from him and gave it to me." David indeed was not perfect but I don't see this particular event as an indictment on him. It does seem to me that Michael is the person with the problem. I also think that probably after this David had very little to do with her which is why she probably had no children rather than God punishing her as He did her father but I can't be sure of that. I just don't get the impression that David and Michael were very equally yoked when it came to worshipping and serving God.

Comment:

Butch O'Neal:
I like this interpretation, Charles!

Comment:

Lowell Hermon:
Something I never understood.

Comment:

Ginger Hermon:
I really appreciate the example David gives to us with Jonathan's son, Mephibosheth. There could be a parallel made between Mephibosheth's actions and ours before our royal King. Mephibosheth bowed and asked why David would "notice a dead dog like me?" in verse 8, chpt. 9. He is an example of the redemption available to those who humbly come before the King. David's love for his brother Jonathan foreshadows Christ's love for us. Mephibosheth had been reduced to having nothing but he ate at the King's table thanks to the King's great love. We can too!

May 7: 2 Samuel 10-14 (Nick Hermon)

HISTORY: 2 Samuel 10-14
Sad Stories We Can Learn From

1) Bad assumptions can lead to destruction

With the death of the king of the Ammonites, his son Hanun succeeded him as king. David wanted to show kindness to him so he sent delegates, but King Hanun assumed he was using the death of his father to spy on the land. King Hanun seized David's envoys and embarrassed

them by shaving half their beards and “cut off their garments at the buttocks”. After realizing their obnoxiousness, they prepared for war but David defeated the Ammonites.

2) Lust causes MANY issues

Upon seeing Bathsheba bathing from his rooftop, David sent messengers to bring her to him. He sleeps with her and becomes pregnant. To cover his tracks, he sent her husband into battle to be killed. I think there are two lessons of David that stick with people the most- the story of Goliath and this one. The good & the bad.

Often we sing a song with the lyrics “sin will take you farther than you want to go.” This is an example of that. When we make poor choices, it’s hard to admit you are wrong instead of digging yourself into a deeper hole of sin.

3) Sometimes God’s answer is “No”

Nathan confronts David. Because David had sinned, the child became sick and (although David mourned and fasted) died. As Tad Morris recently spoke about, sometimes the answer from God is “No” and it is our duty not to blame God, but to accept his decision (as David does here). After he is informed the child has died, he gets up from fasting and weeping, comforts Bathsheba and has another child called Solomon.

4) Every family has their issues

Even King David... and his was bad! One of David’s sons, Amnon, rapes his sister Tamar. Another of David’s sons, Absalom, has Amnon killed for doing such a terrible thing. Absalom runs away, but David permits him to return to Jerusalem.

Comment:

Butch O’Neal:
Thanks, Nick!

Comment:

Charles Fry:
David and Nathan... Remarkable interaction, more than once.
David's own judgment - fourfold restitution. Note the infant, then Amnon, then Absalom, and finally Adonijah.

Matthew 12:36-37 (NIV-WS)

36 But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken. 37 For by your words you will be acquitted, and by your words you will be condemned.”

Comment:

Kevin Crittenden:

I wondered at first why, when Uriah was killed in battle, Bathsheba did not become the wife of one of Uriah's brothers (assuming he had one.) Then Kathleen reminded me that Uriah was a Hittite and probably did not follow that custom. However, if Bathsheba had been a Jew, would she have needed to follow Jewish custom? One might think that, being a woman, her cultural traditions didn't count for anything but yet Jewish men were repeatedly warned not to take foreign wives.

Tamar presents another - actually several questions. Where is David's grief for his daughter and where is his punishment of Amnon? What was Tamar's fate? And supposing she had had a son by Amnon. What would be that son's inheritance?

Comment:

Charles Fry:

The same question about levirate marriage might have been asked regarding Abigail widow of Nabal back in 1 Samuel 25. No doubt there were many instances where widows had no kinsman redeemer near at hand, or no one to arrange the marriage, or the arrangement was ignored. In the present case, Uriah had been with David from his days as a fugitive and exile (he was one of "the Thirty", 2 Samuel 23:24, 39), and probably had no family, or no one in Jerusalem anyway. But having indulged in adultery and a coverup that called for murder, I doubt David was too concerned about levirate marriage even if there was a potential redeemer, which there probably wasn't. It is notable in Nathan's rebuke of David that Bathsheba is pictured as a stolen and slaughtered lamb, with David receiving the full force of the rebuke for his heavy handed acquisition and use of her.

Bathsheba surely was an Israelite. Her father Eliam had also been one of David's mighty men before David was crowned (2 Samuel 11:3, one of "the Thirty" along with Uriah, 2 Samuel 23:34). Her grandfather, Ahithophel the Gilonite (2 Samuel 23:34) was one of David's wisest advisers. Giloh was a town in Judah. In a wretched turn of events Ahithophel joined Absalom's rebellion and attempted to destroy David (2 Samuel 15:12, 31, etc) and was the one who advised Absalom to make a public display of sleeping with the 10 concubines David left behind to tend the palace when he abandoned Jerusalem to his rebellious son. Later, when Absalom disregarded critical advice from Ahithophel, the man went home and hanged himself (2 Samuel 17:23). My suspicion is that he never forgave David or his granddaughter Bathsheba for their offense, an embarrassment to the family. But, as far as being an Israelite, of the tribe of Judah, I'm sure Bathsheba's credentials were secure.

The Amnon-Tamar story initiates the recurring cycles of violence that would plague David's house after his egregious sins, as Nathan had predicted, "the sword will never leave your house." Part of the problem in the rape of Tamar, for David, is that his moral standing was undermined in his own eyes, and the eyes of others, particularly his own sons. What could he say to Amnon after what himself had done? There is an answer to that, but people often have trouble speaking clearly to sin and rebellion when they are very cognizant of their own failures in the same area. David was furious (2 Samuel 13:21) but took no action as father or king, a wretched failure set up by the knowledge of his own previous moral lapse, but he was also limited by the fact that he only "heard about all these things." There was no charge brought against Amnon, no formal complaint. Absalom took his sister in as though she were a widow with no one to care for her (2 Samuel 13:20) and told her to hush it up. So David was hindered from acting both by his own issues and the lack of charges being brought against Amnon.

Tamar had no child from that union, the actual word describing her condition in Absalom's household, "desolate woman," precludes husband or progeny.

Replies:

Kevin Crittenden:

Thank you, Charles!

Marc Hermon:

It seems David's initial plan was to get Uriah to lay with Bathsheba so that Uriah would think that the child was his. Of course this would mean that Bathsheba would be

complicit in the plan by not telling Uriah what had happened. David's plan was foiled by Uriah's goodness. As far as the Levirate law is concerned, Samuel had told the people that if they wanted a king instead of God that kings would do things just like this..take what they wanted.

Ginger Hermon:

Thanks for sharing Bathsheba's lineage, Charles! It was good for me to read. :-) Also, thanks for pointing out there was no formal complaint made against Amnon. Makes me think of the situation a little differently. However, although I do now consider that point, I do feel this incident is an example of very poor parenting and kingship in behalf of David. His discipline leniency is unfortunate. David gives us a good (actually poor example) of how sexual sin often goes without punitive action with children from parents b/c their own memory of sin adversely affects handling of the matter. :-(

Comment:

Charles Fry:

No one needs a friend or cousin like Jonadab.

Comment:

Ginger Hermon:

An especially appreciative thank you, Nick. We're grateful for your example of being God's servant even when you are very ill. <3

May 14: 2 Samuel 15-19 (Nick Hermon)

HISTORY 2 Samuel 15-19

David's Family Issues Continue

Following his return after killing his brother Amnon, Absalom devised a conspiracy to overthrow David. However, word of the conspiracy gets to David and he flees with his men to the Mount of Olives... weeping along the way.

As they continue their travel, David encounters a man by the name of Shimei who is of Saul's family. He throws stones at David, cursing him along the way. David is advised to strike Shimei down, but instead, allows persecution to happen.

Eventually, Absalom begins a pursuit of David. The armies engage in battle "spread out over the whole countryside, and the forest swallowed up more men that day than the sword."

While riding a mule, Absalom's hair got caught in the thick branches of an oak tree. He was hanging in midair while the mule kept going. David's men did not kill him because David instructed them to protect him. But Joab took three javelins and plunged them into Absalom's heart while still alive in the oak tree.

Messengers deliver the news to David and he mourns the loss of his son. David is rightfully restored as king and Shimei comes to David in repentance for what he had done.

My two cents on these chapters: (1) I think these stories of David show a clear parallel to the stories of Christ and His attitude towards things and (2) these chapters are much like the story of David's relationship with Saul in 1 Samuel... except this time David is not an innocent being. He is a broken man with a broken family followed by the downfall of his lust for Bathsheba. It

shows even a “man after God’s own heart” can [and will] fail... but it is important to persistently try to do what is correct and acceptable in God’s eyes and to LOVE your enemy even when they do not do so to you.

Comments:

Butch O’Neal:
Thanks, Nick!

Comments:

Steven Wright:
Thanks brother Nick! The Bible is oh so very, very, true!

Comments:

Cherris Lehman:
Very good perspective! Some of our families think we have problems. If we can learn from King David we don't stop looking for solutions.

Comments:

Charles Fry:
Among the many things to appreciate in this story, I note how David prayed that God would confound the advice of Ahithophel (15:31, Bathsheba’s paternal grandfather) and then he seized upon the opportunity afforded by encountering Hushai the Arkite shortly after praying, and sent him back to Jerusalem to frustrate the counsel of Ahithophel (2 Samuel 15:32-36). He prayed, he acted in concert with his own prayer.

David and Absalom, father and son
Amasa, commander of Absalom’s army, was son of Abigail
Abigail was sister of Zeruiah (17:25, 1 Chronicles 2:16-17)
Abigail and Zeruiah were sisters of David and his brothers (1 Chronicles 2:13-17). The name Nahash in 2 Samuel 17:25 may indicate there was a levirate marriage involved.
Joab, son of Zeruiah, and Absalom, son of David, and Amasa, son of Abigail, were 1st cousins, David’s son and nephews.
A house divided, indeed

Comments:

Ginger Hermon:
Thanks, Nick! I appreciate your insights. There are many significant ways David’s life foreshadowed Christ’s! Thanks for pointing it out here. Anyone have insight how the forest swallowed up men? I’m thinking they got lost or wild animals?...

Replies:

Marc Hermon:
I think it was more like this...<https://youtu.be/3q73Kvsl1s>

Charles Fry:
Lost, pitfalls, Absalom himself could be said to have been devoured by the forest, hanging from a tree.

(From the Expositor’s Revised Bible Commentary)The Hebrew sentence rendered “the forest claimed more lives . . . than the sword” may be literally translated as “the forest

was greater to devour among the people than that which the sword devoured” (for the image of the devouring sword, see comments on 2:26; 11:25). Natural phenomena are often more deadly than human enemies (cf. Jos 10:11; cf. Conroy, 59 n. 54). Of the many suggestions concerning what it means that the forest “claimed/devoured” more than the sword, McCarter’s (II Samuel, 405) seems best: The dense “forest of Ephraim” (v.6), characterized by uneven and dangerous terrain, was a battleground “where the numerically superior force of [Absalom’s] conscript army would be at a disadvantage against David’s more skilled private army, with its considerable experience of guerrilla warfare” (see also comment on v.17).

May 21: 2 Samuel 20-24 (Nick Hermon)

1 Samuel recap
<video link>

Comments:

Ryane Audra Needham:
Please do this for everything

Comments:

Nick Hermon:
Today's reading is 2 Samuel 20-24. I'm hoping to make the 2 Samuel video tonight and get it up tomorrow.

Comments:

Steven Wright:
Great! And, "anyways" Thanks!

Comments:

Marc Hermon:
cool

Comments:

Fonda Spencer:
Marc, several years ago I used an old window shade for the younger class, I drew the pictures as I told the story and then they colored it. Every class we just continue on. It is great for a complete outline and visual at a glance....Your drawings are great, good job!

Replies:

Steven Wright:
Nic;)

Comments:

Yvonna Hartman:
Excellent!

Comments:

Ginger Hermon:

I especially loved your drawing of David as a crazy man. 😂 I can't wait to show the boys this. Great job!

Comment:

Joanne Caffie:

Malachi joined me this morning as I was watching it and he thought it was fascinating as well. I'm definitely gonna play it again for the rest of the kids. A job WELL done!

Comment:

Randy Ingle:

Nice work. I don't know how you do those but I'd like to try it

Comment:

Marc Hermon:

At the end of the year when we conclude the 7 Bible Studies you should do a recap of the whole Bible. :)