

11/16/08 WHEN FAMILY BONDS SHATTER
I OVERVIEW OF THE BOOK OF II SAMUEL

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PURPOSES: (1) To record the history of David's reign;
 (2) To demonstrate effective leadership under God;
 (3) To reveal that one person can make a difference;
 (4) To show the personal qualities that please God; and,
 (5) To depict David as an ideal leader of an imperfect kingdom, and foreshadow Christ who will be the ideal leader of a new and perfect kingdom (see Chapter 7).

AUTHOR: Unknown. Some have suggested that Nathan's son Zabud may have been the author (I Kings 4:5). The book also includes writings from the prophets Nathan and Gad (see I Chronicles 29:29).

TIMELINE: Written soon after David's reign (1050-970 B.C.) around 930 B.C.

SETTING: The land of Israel under David's rule.

BLUEPRINT:

A. DAVID'S SUCCESSES (1:1-10:19)

1. David becomes king of Judah
2. David becomes king of all Israel
3. David conquers the surrounding nations

B. DAVID'S STRUGGLES (11:1-24:25)

1. David and Bath-Sheba
2. Turmoil in David's family
3. National rebellion against David
4. The later years of David's rule

MEGATHEMES

THEME	EXPLANATION	IMPORTANCE
Kingdom Growth	Under David's leadership, Israel grew rapidly. Changes included tribal independence to centralized government, judge leadership to monarchy, and decentralized worship to worship at Jerusalem.	No matter how much growth or how many changes we experience, God provides for us if we love Him and highly regard his principles. God's work done in God's way never lacks God's supply of wisdom and energy.
Personal Greatness	David's popularity and influence increased greatly. He realized that the Lord was behind his success because He wanted to pour out His kindness on Israel.	God graciously pours out His favor on us because of what Christ has done. God does not regard personal greatness as something to be used selfishly, but as an instrument to carry out His work among His people.
Justice	David showered justice, mercy and fairness to Saul's family, enemies, rebels, allies, and close friends alike. His just rule was grounded in his faith and knowledge of God.	Although David was the most just of all Israel's kings, he was still imperfect. His use of justice offered hope for a heavenly, ideal kingdom. This hope will never be satisfied in the heart of man until Christ, the Son of David, comes to rule in perfect justice forever.
Consequences of Sin	Because David sinned with Bath-sheba, he experienced the consequences of his sin, which ruined both his family and the nation. David's prosperity and ease led from triumph to trouble.	Temptation quite often comes when a person's life is aimless. We sometimes think that sinful pleasures and freedom from God's restraint will bring us a feeling of vitality; but sin creates a cycle of suffering that is not worth the fleeting pleasure it offers.
Feet of Clay	David not only sinned with Bath-sheba, he murdered an innocent man. He neglected to discipline his sons when they got involved in rape and murder. This great hero showed a lack of character in many personal decisions. The man of iron had feet of clay.	Sin should never be considered as a mere weakness or flaw. Sin is fatal and must be eradicated from our lives. David's life teaches us to have compassion for all men, including those whose sinful nature leads them into sinful acts. It serves as a warning to us not to excuse sin in our own lives, even in times of success.

FAMILY DYSFUNCTIONALITY: AMNON, TAMAR & ABSALOM (13:1-39)

Nathan's prophecies concerning the consequences of David's sin with Bath-Sheba were threefold: (1) Murder would be a constant threat to his family; (2) His family would rebel; and (3) Someone would sleep with his wives. These would be fulfilled throughout the remainder of II Samuel.

(1-2): Amnon is infatuated with Tamar: This brother and sister were the children of David. Amnon was David's first born son, crown prince and first in line for the throne of Israel. Amnon was with sexual lust (*I John 2:14*) for his half-sister. She was a virgin and not available for marriage to him because marriage between half-brother and sister was forbidden. Accordingly, Amnon executed a devious plan to put his evil thoughts into actions (Does this sound familiar?).

The name Tamar means "Palm Tree," signifying fruitfulness. The name Absalom means "His Father's Peace." The name Amnon means "Faithful, Stable." "None of them answered their names." (Trapp)

(3-5): Jonadab's evil advice: Jonadab, Amnon's crafty cousin, advised him to deceitfully arrange a tryst with Tamar and a disastrous chain of events begins. In his lust, Amnon cannot call Tamar his sister, so he calls her Absalom's sister. Lust's power twisted his reality.

(6-10): Amnon pretends illness in order to be alone with Tamar: When David visited him, Amnon asked Tamar to "make some special bread" to make him "feel better". Later, Amnon had access to his half-sister although he still had time to reconsider his actions. But, he had already made up his mind to sin with her and testosterone prevented any effective reasoning.

(11-14): Amnon rapes Tamar: When Tamar brought him bread, he announced his intentions and she pleaded for him to abstain as *Leviticus 18:6,9,11, Leviticus 20:17; and Deuteronomy 27:22* was at risk of violation. Sexual abusers seldom listen to rational thinking. Mosaic Law commanded against any marriage between half-brother & sister (*Leviticus 18:11*).

(15): Amnon rejects Tamar: His lust satisfied, gratification complete, and love absent, Amnon immediately felt guilty over his foolish sin and hated the crushed Tamar who told him that this rejection was even a greater crime.

In this single-minded lust, Amnon only built upon the example of his father David. David was never this dominated by lust, but he was pointed in the same direction. His multiple wives (*II Samuel 3:2-5*) and adultery with Bath-Sheba (*II Samuel 11:2-4*) displayed this. The iniquity of the fathers is carried on by the children to the third and fourth generations (*Exodus 20:5*). A child will often model a parent's sinful behavior, and go further in the direction of sin the parent is pointed towards.

(16-18): Amnon casts Tamar out of his presence: What Amnon did to Tamar was wrong, but he could still somewhat redeem the situation by marrying her or paying her bride-price in accordance with *Exodus 22:16-17* and *Deuteronomy 22:28-29* to compensate that she was now less likely to be married, no longer a virgin. **Amnon spitefully casts Tamar away.**

(19-20): Tamar mourns and is comforted by Absalom: After Amnon had her removed she wept aloud and felt deep distress. Amnon was uninterested in Tamar as a person and felt no remorse. Absalom knew that Amnon was responsible and **secretly plotted revenge.**

Tamar didn't go to her father because she knew he tended to be indulgent to his sons, and excuse all kinds of evil in them. She took up residence in Absalom's house and lived in utter helplessness and hopelessness as a desolate woman.

(21-22): David's anger and lack of action: David was right to be angry but he didn't do anything to protect Tamar or to correct Amnon. Was David conscious of his own guilt in a similar matter and felt the lack of moral authority to discipline his own son?

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(23-27): Absalom invites the king's sons to a feast: Two years went by but Absalom did not stop plotting revenge and shows some of the same cunning we saw in Amnon. He asks David to allow Amnon and all the king's sons to come to the "feast".

(28-29): Absalom kills Amnon: As a cunning killer, Absalom waited until Amnon was relaxed and vulnerable after imbibing some wine. As soon as Amnon was drunk, Absalom signaled and the other sons killed him and then David was informed. The Nathanic prophecy of murder within his family and family rebellion had been fulfilled for the first time.

God promised David that the sword shall never depart from your house (*II Samuel 12:10*) in judgment of David's sin. This is definitely a partial fulfillment of this promise.

(30-36): David learns of Amnon's murder: David fell to ground in agony and sorrow and was extremely heartbroken. However, David's lack of correction against Amnon contributed to this murder. If David had administered Biblical correction according to *Exodus 22:16-17* and Deuteronomy 22:28-29, Absalom would not have felt as free to administer his own correction.

"Absalom's fratricide would never have taken place if David had taken instant measures to punish Amnon." (Meyer)

(37-39): Absalom flees to Geshur: Absalom did not go to a city of refuge because he was guilty. Cities of refuge were only meant to protect the innocent. Absalom fled and went to Geshur as his mother's father was the king there (*II Samuel 3:3*). David, being forgiven by God for his sin with Bath-Sheba (*Psalms 51*), in time forgave Absalom and longed to see him.

ABSALOM RETURNS TO JERUSALEM (14:1-39)

Bitterness destroys our relationships with people and with God. God gives us instruction on bitterness and how to deal with it: (1) Remove it from your life (*Genesis 33:1-11*); (2) Don't mix despair with it (*Ruth 2:19-20*); (3) It can build an obsession (*Esther 5:9*); (4) Forgiveness changes bitterness to joy (*Luke 15:30*); (5) You can turn bitterness to an opportunity (*Philippians 1:12-14*); and, (6) It is dangerous (*Hebrews 12:15*; *I John 3:15*).

(1-3) Joab's plan to reconcile David and Absalom: Although the estrangement was deep between David and Absalom, due to the murder of Amnon 5 years ago, Joab knew that David's heart longed for Absalom. Bitterness was poisoning David's heart and making him less effective towards resolution of matters of State. Joab took action and sent a wise woman from Tekoa.

(4-11) Woman of Tekoa tells a story of dead son and another son threatened with death: The woman presented herself as a desperate person clothed in mourning clothes. She described a fictitious situation in her life that mirrored David and Absalom. As a widow, she depended on her sons for survival, but one killed the other. Justice demanded that the remaining son be killed, leaving the woman in the same situation as Ruth and Naomi (*Ruth 1*). David offered to protect the fictitious son, which is really his son Absalom without hesitation.

(12-17) Woman of Tekoa applies her story to David and Absalom: The woman indicated that vengeance would only add to her misery by destroying her living son as well. David issued a decree to prevent the living son from avenging the death of her other son. The woman then revealed that David's situation paralleled her sad circumstances. Since David received mercy for his sin, why should he not extend mercy to Absalom (*Matthew 6:14-15*; *Ephesians 4:32*).

David had some responsibility to initiate reconciliation. If David approached Absalom he might be rejected, but he still had the responsibility to try. Yet as king and chief judge of Israel, he had a responsibility to both initiate reconciliation and to do it the right way. Unfortunately, David will not be successful.

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God has devised a way to bring the banished back to Him, that they might not be expelled from Him. The way is through the person and work of Jesus, and how He stood in the place of guilty sinners as He hung on the cross and received the punishment that we deserved.

(18-20) David asks the woman of Tekoa if Joab prompted her: David was perceptive and sensed a hidden agenda in her presentation. He confronted her and asked if Joab's hand was involved, which she affirmed but stressed that Joab's intentions were towards reconciliation.

(21-24): Absalom returns to Jerusalem: Joab hoped that Absalom's reconciliation with David would prevent a rebellion. David was over-indulgent with his sons and now he is too harsh with Absalom, refusing to see him after he had been in exile for 3 years (*II Samuel 13:38*).

When parents don't discipline properly from the beginning, they tend to over-compensate in the name of "toughness." This often provokes the children to wrath (*Ephesians 6:4*) and makes the parent-child relationship worse.

(25-27): Absalom's handsome appearance: Absalom was ordered to stay in his own house in an imposed exile, rather than to be invited to see David and be reconciled. David's refusal to see him and welcome him back angered and hurt handsome Absalom.

(28-32): Absalom is refused audience with the king: 2 years elapsed without Absalom being given the privilege of seeing his father, giving bitterness plenty of time to fester. This robbed Absalom and David of appropriate loving relationships with God and with others. **This is why God always stresses reconciliation and provides opportunities for it to happen.** Absalom set fire to Joab's fields as a means of getting his attention. It worked!!

It's hard to think of a greater contrast that that between Absalom and the Prodigal Son of Jesus' parable. The Prodigal Son came back humble and repentant, while Absalom came back burning Joab's fields.

(33): David receives Absalom: Burning Joab's fields made Joab intercede on Absalom's behalf. Absalom showed contrition to David and it appeared that their relationship was restored. But the reconciliation had no substance and later Absalom would try to take away the kingdom.

God wants us to show love and forgiveness towards each other (*Ephesians 4:32*) to avoid bitterness which robs us of everything God wants to do in our lives.

MORE FAMILY DYSFUNCTIONALITY: ABSALOM'S REBELLION (15:1-37)

(1-6): Absalom steals the hearts of the men of Israel: Absalom senses what the people want and provides them with a politically-correct image. He stirs up dissatisfaction with David's government and campaigns by promising to provide justice that David did not. Absalom became more popular than David, but time will show that he was an evil and pathetic ruler.

We need to evaluate our "leaders" to make sure their charisma is not a mask covering craft deception, or hunger for power, and verify that underneath their style and charm, they should be able to make good decisions and to handle people wisely.

(7-10): Absalom plans a coup d'etat of David's kingdom: Absalom's hidden agenda was to commit treason under the guise of worship. David's last words to him are to go in peace. Upon hearing these Absalom went to overthrow David's kingdom.

(11-12): Legitimacy for Absalom's government: Absalom's brilliant strategy worked and he was declared king in Hebron. Ahitophel, Bath-Sheba's grandfather, supported him. Absalom's premeditated overthrow of David was gaining momentum.

(13-18): David flees Jerusalem: David knew that Absalom was a ruthless man who valued power over principle. He didn't want the Jerusalem to become a battleground so he fled.

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David watched this procession leave Jerusalem and head for safety, & he was greatly pained. This is reflected in the psalms that David wrote during this time (*Psalm 55:4-8; Psalm 3:1-6*).

(19-23): David's faithful friends: Leaving Jerusalem was not pleasant, but David had a strong force of both Israeli and non-Israeli follows who were committed to support any future efforts. As David watched the procession of his faithful supporters, Ittai the Gittite caught his eye. David couldn't understand why this newly-arrived foreigner should risk such loyalty to him.

Ittai was loyal to David when it could cost him. True loyalty isn't demonstrated until it is likely to cost us to be loyal.

(24-26): David's submission to God's chastening: David instructed Zadok to return the Ark to Jerusalem and accepted whatever God's will was relative to his restoration. The priests were loyal to David, even though it would probably mean death for them if Absalom succeeded.

David trusted in God, not in the ark of the covenant, willing to let the ark go to Jerusalem and put his fate in God's hands.

(27-29): David sends the priests back to gather information: David recognized that Zadok was a prophet. A man of supernatural insight might be a valuable information source for David.

(30): David on the Mount of Olives: When Jesus went from the Last Supper to the Garden of Gethsemane to pray, He essentially traced David's steps. Both David and Jesus suffered for sin, but **Jesus suffered for our sins and David suffered for his own.**

(31-37): David hears of Ahithophel's defection to Absalom: David found out that Ahitophel was siding with Absalom and prayed that Ahitophel's counsel would become foolishness. This prayer was answered in *II Samuel 17:1-4*. David instructed Hushai to return to Jerusalem to frustrate Ahitophel and to monitor Absalom's strategies.

Absalom came into Jerusalem as a cunning, wicked rebel. David came into Jerusalem as a brave, noble conqueror (*II Samuel 5:6-7*). Jesus came into Jerusalem as a servant-king (*Matthew 21:4-10*).

DAVID FLEES ABSALOM (16:1-23)

(1-2): Ziba meets David with supplies and speaks against Mephibosheth: Ziba met David's need with supplies and he told him that Mephibosheth was in Jerusalem, waiting to come to power after David and Absalom ruin each other; and that Mephibosheth longed to restore the family of Saul to power. Ziba's lie will be revealed in *II Samuel 19:24-30*.

"A shameless and senseless slander, uttered by a false and faithless sycophant." (Trapp)

David assumed that Ziba told the truth and rewarded his loyalty, punishing Mephibosheth's disloyalty. Ziba is an example of someone who wickedly used a crisis for his own benefit.

(5-8): Shimei curses a deposed king: Shimei was a distant relative of King Saul and still resented David for replacing him. Shimei was about as offensive as a person could be, wanting to destroy and shred any dignity or confidence that David had left.

(9-14): David receives adversity in humility: David didn't try to shut up Shimei and was willing to hear what God might say to him through a cursing critic. David was not without hope or comfort. God allowed comfort to find him, even if it was in the small things.

In refusing to cling to the throne David was like Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross (*Philippians 2:6-8*). "As we thus follow David through these days of humiliation and shame . . . we nevertheless understand more perfectly that he was indeed a man after God's own heart." (Morgan)

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(15-19): Absalom receives Hushai as an advisor: David thought it was better to send Hushai back to Absalom, to both spy on him and to give him bad advice.

(20-23): Absalom follows Ahithophel's advice: Ahithophel told Absalom to do something so offensive that it would eliminate any possibility of reconciliation with David. He gave bad advice to Absalom and told him to sleep with 10 of David's wives in a public forum.

This disgraceful incident also shows that God kept His promise to David: *I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of the sun. For you did it secretly, but I will do this thing before all Israel, before the sun (II Samuel 12:11-12).*

ABSALOM DECIDES HIS DIRECTION (17:1-29)

(1-4): Counsel of Ahithophel: Ahithophel suggested that Absalom take 12,000 men to pursue and kill David while he was still west of the Jordan River. Once David was dead, the people would follow Absalom and it would spare Israel a protracted civil war.

(5-10): Hushai disagrees with Ahithophel's advice: Hushai's heart sank when heard of the smart plan Ahithophel suggested. He had to quickly think of countermeasures so that he could defeat the counsel of Ahithophel.

(11-14): Hushai advises Absalom to raise a huge army and get David in person and his advice is heeded: Hushai appealed to Absalom through flattery and Absalom's vanity became his own trap. As *Proverbs 18:12* states, "pride will end in destruction". Absalom liked Hushai's advice was because it appealed to his vanity.

(15-16): Zadok sends his sons to tell David: This is exactly what David had in mind when he send Hushai and the priests back to Absalom (*II Samuel 15:35-36*).

(17-22): David is warned: Because of this successful intelligence operation, David escaped the immediate danger from Absalom.

(23) Ahithophel commits suicide: Ahithophel did not kill himself over hurt feelings because his counsel was rejected. Instead, he was wise enough to know that under Hushai's plan Absalom would fail and Ahithophel would be implicated in the conspiracy.

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." (Morgan)

(24-26): Absalom crosses the Jordan to pursue David: Vain Absalom headed Israel's army. Good for his vanity, but bad for success on the battlefield. Absalom made Amasa captain of the army instead of Joab.

(27-29): David finds supporters in Gilead: David was brought provisions by Shobi. Absalom's unbridled ambition led to a terrible chain of events. He was blindly pursuing his own selfish gain.

DEFEAT OF ABSALOM (18:1-33)

(1-4): David puts the army under three captains: David set his three divisions under the leadership of Joab, Abishai and Ittai the Gittite. David knew he belonged out in the battle and didn't want to repeat his mistake of not going to battle when he should have (*II Samuel 11:1*).

(5): David's command to the three captains: David wanted it clearly known that Absalom was to be captured alive and not mistreated in any way.

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(6-8): Absalom's armies are defeated: Those loyal to David fought against Israel, because Israel was not loyal to David. Israel was still seduced by Absalom's charisma and power.

(9-17): Joab kills Absalom: Absalom's vanity set him in battle, against wise counsel of Ahithophel (*II Samuel 17:1-14*). He was good looking and had luxurious hair (*II Samuel 14:25-26*). Absalom, caught by his own hair in the thick trees of the forest, was killed by Joab.

(18): Absalom's pillar: This is what we would expect from self-centered, self-promoting Absalom. Joab made sure that Absalom did not have a memorial in death.

(19-27): Two runners are sent to tell David the outcome of the battle: Ahimaaz wanted to take David the news of Israel's victory and Absalom's death. But Joab wanted to spare Ahimaaz the burden of being the messenger of bad news.

(28-32): David learns of Absalom's death from the Cushite, who arrives after Ahimaaz: David's only concern was Absalom's safety. He should have been more concerned for Israel as a nation than for his traitor son. At the same time, David's question is an example of the great bond of love between parent and child, and between God our Father and His children.

(33): David's great mourning: David's sorrow shows us that it isn't enough that parents train their children to be godly, but they must first train themselves in godliness. David mourned so much for Absalom because he saw his sins, weaknesses, rebellion exaggerated in Absalom.

David wanted to die in the place of his rebellious son. What David could not do, God did by dying in the place of rebellious sinners (*Romans 6:23*).

DAVID'S KINGDOM RESTORED/RETURN TO JERUSALEM (19:1-43)

(1-3): Effect of David's grief upon his loyal supporters: David's loyal and sacrificing supporters won that day for the glory of God and the good of Israel. Now they feel bad about the victory because David is overcome with excessive weeping and mourning for Absalom.

(4-7): Joab rebukes David: David was still locked into his excessive mourning and lack of perspective, mastered by his feelings. Joab gave David a stern wake-up call that such excessive mourning is selfish.

(8): David receives Joab's rebuke: Joab's rebuke worked because Joab cared enough to make it and David was wise enough to receive it.

(9-10): Tribes debate receiving David back as king: David survived Absalom's attempted overthrow, but the kingdom was not yet restored to him. Israel understood that they rejected him and embraced Absalom who was now dead. Israel was in a dispute about restoring David.

(11-14): David sends negotiators to the tribes: David would not force his reign on Israel. He would only come back if the tribes who rejected him for Absalom agreed to bring back the king. David agreed to replace Joab with Amasa, who was the captain of Absalom's army. This was to put Joab in his place and to offer a gesture of reconciliation to Absalom's former supporters.

(15-18a): David crosses over the Jordan River with help from Judah and Benjamin: David would not return as king until he was welcomed. He left Israel as a desperate fugitive, rejected by the nation and hunted by his son, but came back escorted by enthusiastic supporters.

(18b-23): David forgives Shimei: Shimei sinned against David, and now repented before him. David spared the life of Shimei, showing forgiveness to the man who formerly bitterly cursed him (*II Samuel 16:5-13*). Later, in *II Kings 2:8-9*, David advised Solomon to execute Shimei.

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David could readily forgive a man who deserved to die because he was secure, knowing that God gave him the throne. Insecurity is a great motivator for revenge and holding on to bitterness.

(24-30): David shows understanding to Mephibosheth: Mephibosheth rushed to meet David and recanted his loyalty to him. Ziba's earlier slander led to David assigning Saul's holdings to him (*II Samuel 16:1-4*). David decided to let Ziba and Mephibosheth split the estate.

(31-39): David shows appreciation to Barzillai: Barzillai had taken care of David's needs during his exile. David wanted to provide for him the rest of his life. Because of his advanced age, he refused and asked David to give the blessing to Chimham. David agreed and blessed Barzillai as they parted forever. David continued his generous treatment of all people.

David showed tremendous mercy and generosity in his return to Jerusalem. He spared Shimei, restored Mephibosheth, and rewarded faithful Barzillai. David's fairness sets a standard for government that will be fully realized in Christ's righteous theocratic rule during the Millenium (*Revelation 20*).

(40-43): Israel and Judah quarrel about David: Men of Judah ferried David and his household across the Jordan, but not Israel. The long-standing tension between the 10 northern tribes and Judah intensified (*I Samuel 11:8; 17:52; 18:16; II Samuel 2:10; 3:10; 12:8*). Ultimately, this tension would boil over during the rule of Rehoboam and the 10 nations (Israel) would split from Judah and Benjamin (Judah).

Jealousy and jockeying for an advantageous position lie behind many broken relationships. We need to heed the words of Jesus in *Matthew 20:25-28* and focus on servanthood, not on our own agenda.

SHEBA'S REBELLION AGAINST DAVID/DAVID'S NEW OFFICERS (20:1-26)

(1-3): Sheba exploits the Israelites' jealousy: Sheba, a military leader who had served Absalom, saw the tension-packed situation as an opportunity for trying to attain leadership of the Northern tribes. He consciously chose to escalate rather than deescalate.

(4-6): David defuses the coup d'etat: David instructed Amasa to take prompt and appropriate action to quell the coup d'etat. There was no place for procrastination, and when Amasa did not act quickly enough, David dispatched Abishai to lead the elite guard and to stop Sheba.

(7-13): Joab kills Amasa: Joab, who earlier killed Abner (*II Samuel 3:26-27*) and Absalom as (*II Samuel 18:14-15*), murdered once again, as he killed Amasa and took control of the army. Eventually justice caught up with Joab in *I Kings 2:28-35*, when he was killed by Benaiah.

Sin and treachery seem to go unpunished, but time takes its toll, as you reap what you sow (see *Psalms 73; Galatians 6:7-9*).

(14-22): Joab's men attack the city to find the hidden Sheba: A wise woman intervened and stopped Joab's attack with wise words. Sheba's decapitated head was thrown over the wall as proof that he would no longer be a threat to David.

(23-26): David's Inner Circle: Despite the issues he had caused, Joab remained in charge of Israel's army. Benaiah, Adoniram, Jehoshaphat, Sheva, Zadok, Abiathar, and Ira the Jairite beame David's inner circle.

When we face situations with hostility, we must deal with them responsibly and adopt Jesus' approach for seeking reconciliation (*Matthew 18:15-17*).