



Sowing the Word



2 Samuel 2

August 1st - August 7th 2013

*So they read distinctly from the book, in the Law of God;
and they gave the sense, and
helped them to understand the reading.
(Nehemiah 8:8)*

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Online Helpful Sources:

Precept Austin - Amazing Online Resource with many commentaries and helps: Including David Guzik, Chuck Smith, John MacArthur, Ray Steadman CH Spurgeon, John Piper and many more!

<http://preceptaustin.org/2samuelcommentaries.htm>

You Version - with multiple translations

You can get this online or with a mobile device.

They even have audio files you can listen to of the Bible

<http://www.youversion.com/>

Calvary Roswell - Previous messages and overview studies by Pastor Jim

<http://www.calvaryroswell.com/biblestudies/WednesdayBibleStudies/2Samuel/Index.htm>

Outline

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Study Questions

for

2 Samuel 2

1. David inquired of the Lord where he should move to. Do you find yourself seeking the Lord's will in every "move" you make? How does this influence your decisions? Why must we wait on the Lord for direction? What are the consequences when the Lord's guidance is not followed?
2. After David complimented the men of Jabesh-gilead for the respect they showed to Saul, he then asked for their support to him as king. What was the result of Abner proclaiming Ishbosheth king over the northern tribes? Has there been a division of family or friendships of yours that was the outcome of placing kingship on something other than God's elect? How was that restored? Was the Lord in the center of the resolution?

3. Abner warned Asahel to stop pursuing him and turn away, but Asahel refused. Abner knew that by killing him, the conflict with David would escalate and David's forces would seek revenge. Do you find yourself chasing after those you have division with, or are you one who avoids dissension? How would the Lord have you to resolve such strife? Is it easy for you to heed His direction? What makes it easier to do so?

4. How did God show His favor upon Joab and his men? What does this say about God's anointed and chosen? Do you see His protection in your battles? How does being in His will affect the outcome of your struggles? How can we be certain we are following His direction?

With the Word Bible Commentary

David's tribe of Judah anointed him king and set up his headquarters in Hebron. But Abner, Saul's cousin (1 Sam. 14:50) and commander of his army, made Saul's son king in open defiance of God's will. Whenever we fail to submit to God's will, we cause division and bring destruction (James 3:13–4:1).

Three murders will occur before David becomes king of all the people: Asahel's (chap. 2), Abner's (chap. 3) and Ishbosheth's (chap. 4). All of that blood would not have been shed if the leaders had only submitted to God's chosen king instead of seeking their own advantage. Joab and Asahel were related to David (1 Chron. 2:16), so there were both family and national considerations. Had everybody put the glory of God and the good of the nation first, tragedies would have been avoided.

Wiersbe, W. W. (1991). *With the Word Bible Commentary* (2 Sa 2:1).
Nashville: Thomas Nelson.

Matthew Henry

David had paid due respect to the memory of Saul his prince and Jonathan his friend, and what he did was as much his praise as theirs; he is now considering what is to be done next. Saul is dead, now therefore David arise. By direction from God he went up to Hebron, and was there anointed king (v. 1–4). He returned thanks to the men of Jabesh-Gilead for burying Saul (v. 5–7). Ishbosheth, the son of Saul, is set up in opposition to him (v. 8–11). A warm encounter happens between David's party and Ishbosheth's, in which twelve of each side engaged hand to hand and were all slain (v. 12–16). Saul's party was beaten (v. 17). Asahel, on David's side, was slain by Abner (v. 18–23) and Joab, at Abner's request, sounds a retreat, (v. 24–28). Abner makes the best of his way (v. 29), and the loss on both sides is computed (v. 30–32). So that here we have an account of a civil war in Israel, which, in process of time, ended in the complete settlement of David on the throne. When Saul and Jonathan were dead, though David knew himself anointed to be king, and now saw his way very clear, yet he did not immediately send messengers through all the coasts of Israel to summon all people to come in and swear allegiance to him, upon pain of death, but proceeded leisurely; for he that believeth doth not make haste, but waits God's time for the accomplishment of God's promises. Many had come in to his assistance from several tribes while he continued at Ziklag, as we find (1 Chr. 12:1–22), and with such a force he might have come in by conquest. But he that will rule with meekness will not rise with violence. The direction he sought and had from God in this critical juncture, he doubted not of success, yet he used proper means, both divine and human. Assurance of hope in God's promise will be so far from slackening that it will quicken pious endeavours. If I be elected to the crown of life, it does not follow, Then I will do nothing; but, Then I will do all that he directs me, and follow the guidance of him who chose me. This good use David made of his election, and so will all whom God has chosen. David, according to the precept, acknowledged God in his way. He enquired of the Lord by the breast-plate of judgment, which Abiathar brought to him. We must apply to God not only when we are in distress, but even when the world smiles upon us and second causes work in favour of us.

A rivalryship between two kings—David, whom God made king, and Ishbosheth, whom Abner made king. One would have thought, when Saul was slain, and all his sons that had sense and spirit enough to take the field with him, David would come to the throne without any opposition, since all Israel knew, not only how he had signalized himself, but how manifestly God had designated him to it; but such a spirit of contradiction is there, in the devices of men, to the counsels of God, that such a weak and silly thing as Ishbosheth, who was not thought fit to go with his father to the battle, shall yet be thought fit to succeed him in the government, rather than David shall come peaceably to it. Herein David's kingdom was typical of the Messiah's, against which the heathens rage and the rulers take counsel, Ps. 2:1, 2. 1. Abner was the person who set up Ishbosheth in competition with David, perhaps in his zeal for the lineal succession (since they must have a king like the nations, in this they must be like them, that the crown must descend from father to son), or rather in his affection to his own family and relations (for he was Saul's uncle), and because he had no other way to secure to himself the post of honour he was in, as captain of the host. See how much mischief the pride and ambition of one man may be the occasion of. Ishbosheth would never have set up himself if Abner had not set him up, and made a tool of him to serve his own purposes. David reigned about seven years over Judah only (v. 11), and yet (v. 10) Ishbosheth reigned over Israel but two years: before those two years, or after, or both, it was in general for the house of Saul (ch.3:6), and not any particular person of that house, that Abner declared. Or these two years he reigned before the war broke out (v. 12), which continued long, even the remaining five years. In this battle Abner was the aggressor. David sat still to see how the matter would fall, but the house of Saul, and Abner at the head of it, gave the challenge, and they went by the worst. Therefore go not forth hastily to strive, nor be forward to begin quarrels, lest thou know not what to do in the end thereof, Prov. 25:8. A fool's lips and hands enter into contention. The engagement was at first proposed by Abner, and accepted by Joab, to be between twelve and twelve of a side. It should seem this trial of skill began in sport.

We have here the contest between Abner and Asahel. Asahel, the brother of Joab and cousin-german to David, was one of the principal commanders of David's forces, and was famous for swiftness in running: he was as light of foot as a wild roe (v. 18); this he got the name of by swift pursuing, not swift flying. Yet, we may suppose, he was not comparable to Abner as a skilful experienced soldier; we must therefore observe how rash he was in aiming to make Abner his prisoner. He pursued after him, and no other, v. 19. Proud of his relation to David and Joab, his own swiftness, and the success of his party, no less a trophy of victory would now serve the young warrior than Abner himself, either slain or bound, which he thought would put an end to the war and effectually open David's way to the throne. This made him very eager in the pursuit, and careless of the opportunities he had of seizing others in his way, on his right hand and on his left; his eye was on Abner only. The design was brave, had he been *par negotio*—equal to its accomplishment: but let not the swift man glory in his swiftness, any more than the strong man in his strength; *magnis excidit ausis*—he perished in an attempt too vast for him. How fatal Asahel's rashness was to him. He refused to turn aside, thinking that Abner spoke so courteously because he feared him; but what came of it? Abner, as soon as he came up to him, gave him his death's wound with a back stroke (v. 23): He smote him with the hinder end of his spear, from which he feared no danger. This was a pass which Asahel was not acquainted with, nor had learned to stand upon his guard against; but Abner, perhaps, had formerly used it, and done execution with it; and here it did effectual execution. Asahel died immediately of the wound. The slain on both sides are computed. On David's side only nineteen men were missing, besides Asahel (v. 30), who was worth more than all; on Abner's side 360, v. 31. In civil wars formerly great slaughters had been made (as Jdg. 20:6, 20, 44), in comparison with which this was nothing. It is to be hoped that they had grown wiser and more moderate. Thus are distinctions made between the dust of some and that of others; but in the resurrection no other difference will be made but that between godly and ungodly, which will remain for ever.

Henry, M. (1994). Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume (2 Sa 2:25–32). Peabody: Hendrickson.