

## 2 Samuel 10, Chapter Introduction

Chapter 10 begins on a high note. But shortly thereafter, dark foreboding clouds of opposition and warfare arise. David's virtue at the beginning of the chapter shines brightly. Then God's power and faithfulness to David become the focus with "*the LORD [giving] victory to David wherever he went*" (cf. 8:6,14). However, the great exploits of David begin open his heart to the villain of 'pride'. By the end of the chapter the heart of this great and Godly leader is ripe for a very great fall. It's the villain of 'pride' that will manifest itself in the life of David in chapter 11 and confirm, once again, the truth of Proverbs 16:18: "*Pride goes before destruction, and a haughty spirit before a fall.*" [cf. also king Uzziah in 2 Chron. 26:15-16]. Chapter 10's *triumphs* set the stage for Chapter 11's great *failure* and fall in the life of David. It's a vital life-lesson for all to remember.

**10:1-5**, David repays an act of kindness. In verses 1 and 2 the scene is set. David acts in exemplary kindness. For after the death of Nahash, the Ammonite king, his son Hanun ascends to the throne. In a desire to console the new king over the loss of his father and repay an unspecified kindness extended by Nahash to David; He sends messengers of peace and goodwill to console Hanun.

This, however, is not our first encounter with Nahash, the now deceased Ammonite king (v.2). Rather Nahash was first introduced in 1 Samuel 11, where he showed himself to be an *excessively* wicked king! For in 1 Samuel 11, Nahash besieged the Israelites in the city of Jabesh-gilead. He then allowed them two choices: be destroyed completely or "*I gouge out all your right eyes*" ... and then you serve me (1 Sam.11:1-2). Saul's first test of faith and courage as king was to rescue Jabesh-gilead from the hand of Nahash and the Ammonites. God granted Saul a resounding victory. *Later*, it was this same Nahash that had extended kindness to David in some significant way. Perhaps it was during the time of David flight when he brought his parents to Moab (1 Samuel 22:3,4).

Certainly God has an important lesson to convey in recording this series of events in verses 1,2. Although Saul subdued Nahash during his lifetime; David's relationship with this Ammonite king had a strikingly different tone; and, rather than harboring ill-will he desired to honor Nahash. The offense of one generation does not have to be passed on to the next. The conflicts of a previous generation need not control the actions of a *new* generation. In David we see the virtue of generational forgiveness. Even today, some find themselves bound by past offenses retain. David's example is liberating.

**10:6-19**. The kindness David intended to show to Hanun was rejected and even taken to be a measure of aggression on the part David. The result triggered – instead of peace and goodwill - a mushrooming cloud of violence and warfare. God however, the Great Sovereign overall, turned the *evil* of Hanun into *good* for His divine purpose. For the warfare that ensued worked to expand the borders of Israel and further defeat and subjugate her foes. And God worked all this together for good.