

Handout: 2 Samuel Lesson 5

My child, do not scorn correction from Yahweh, do not resent his reproof; for Yahweh reproves those he loves, as a father the child whom he loves.

Proverbs 3:11-12

While there is hope for him, chastise your child, but do not get so angry as to kill hm. The violent lays himself open to a penalty; spare him, and you aggravate his crime. Listen to advice; accept correction, to be the wiser in the time to come.

Proverbs 19:18-20

The woman of Tekoa’s appeal to David: “*Help [rescue/save], my lord king!*” It is a formulaic plea used by petitioners for royal justice and is the same appeal made to God the Great King (see Ps 3:7; 20:9; 54:1; 69:1; 106:47; 109:31; 118:25, etc.). We use the same formula as a community when we call out to God, “Hosanna in the highest.”

There are differences that should be taken into account in the woman of Tekoa’s fictional judicial case as opposed to what happen in Amnon’s murder:

Amnon’s Murder	The Woman’s Story
Amnon was killed in front of many witnesses.	In the woman’s story the brothers were alone in a field with no witnesses and so the death penalty cannot be applied.*
The obvious motive was revenge. The murder was premeditated homicide.	No motive is known. The death could have been a result of self-defense and therefore could be judged as manslaughter.+
Absalom is one of many brothers.	The woman’s surviving son is the only heir.
David’s kingdom is not threatened by the absence/punishment of Absalom.	The woman will lose her ancestral lands if her surviving son is put to death.

* *In any case of homicide, the evidence of witnesses will determine whether the killer must be put to death; but a single witness is not enough to sustain a capital charge (Num 35:30).*

+*If, however, he has manhandled his victim by chance, without malice, or thrown some missile at him not meaning to hit him or, without seeing him, dropped on him a stone meant for killing and so killed him, so long as he bore him no malice and wished him no harm, then the community will decide in accordance with these rules between the one who struck the blow and the avenger of blood, and will save the killer from the clutches of the avenger of blood [Go’el Haddam] (Num 35:22-25).*

Under the Law of the Sinai Covenant, there were well defined legal obligations assumed by the next of kin, called the *Go’el Haddam*, the Kinsman (literally “blood”) Redeemer. Those responsibilities included:

1. Redemption of ancestral lands (Lev 25:23-34; Num 27:8-11).
2. Levirate marriage to a kinsman’s childless widow (Dt 25:5-10).
3. Justice for the wrongful death of a kinsman/kinswoman (Num 35:9-21).

In the Book of Ruth, Boaz offers himself as Ruth and Naomi’s *Go’el Haddam* to secure Naomi’s ancestral lands by marrying Ruth. Their first born son, Obed, inherited the lands that would have belonged to Ruth’s first husband. These are the lands that eventually were inherited by David’s father, Jesse.

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