

OCTOBER 11TH, 2026

KINGDOM: WHAT A KING BEHOLDS

WHEN HESED IS REFUSED

Use this on your own or with a group. Read a section, work through the questions, and take your time before moving on. One session, roughly 60–90 minutes. If you're short on time, the starred questions (★) make a good core path.

Before you begin, read 2 Samuel 10:1–19. It's a short chapter. The first five verses are a scene, and the rest is a war report, so don't be surprised if your attention drifts. Read it once straight through, then come back.

OPENING THE STORY — CYNICISM, CAUGHT FROM A ROOM

Watch a toddler in a high chair at a restaurant. A stranger walks by, and the toddler holds out a half-eaten, slobbered-on cracker. No angle. No ulterior motive. Just *here, want some?*

Somewhere between that high chair and now, most of us lost it.

Nobody sets out to become a cynic. We get made that way. A friend lets us down. A voice we trusted turns out to have been selling something. And now, with images and voices that can be faked so well, it's harder to know what to trust even when it's right in front of us. So we learn to ask, *What do they want?* before we ask, *What are they offering?*

Here's the part I want you to notice. Cynicism isn't only personal. It's contagious. It's caught, and it's catching. It spreads at the speed of a whisper. And it's usually born from good intentions: people who care about us want to protect us, and in trying to protect us they teach us to assume the worst.

Which means who we listen to matters a great deal. None of us can handle life alone. We need other people to see what we can't. The question isn't *whether* we'll have voices in our ears. It's *whose.*

This study picks up the thread that's run through the whole series: **we become what we behold.** In 1 and 2 Samuel and 1 and 2 Kings it goes from personal to corporate: as the king sees, so the people see. As the king goes, so goes the nation. And 2 Samuel 10 is one of the plainest pictures of it in the whole story.

Here's the whole study in one sentence. Keep it in front of you the whole way through: **we need someone who sees better, and the One who sees better is the One who sends us.**

> ***Reflect before you go further:*** *Think of one thing you've stopped trusting in the last few years: a source, an institution, a type of person. How did you come to that? Was it your own experience, or a voice you took in?*

MOVEMENT ONE — WHAT DAVID SENT (2 SAMUEL 10:1–2)

> **[1] After this the king of the Ammonites died, and Hanun his son reigned in his place. [2] And David said, "I will deal loyally with Hanun the son of Nahash, as his father dealt loyally with me." So David sent by his servants to console him concerning his father. And David's servants came into the land of the Ammonites.**
>
> **2 Samuel 10:1–2 (ESV)**

A king dies and his son takes over, and in that world that's a dangerous moment, because a young king is untested and his neighbors are watching. David has just come off a long run of victories, so nobody would have been surprised if he saw an opening and took it.

Instead he says, "I will deal loyally."

Steadfast love — חֶסֶד — *ḥesed* — "joint obligation between relatives, friends, host and guest, master and servant; closeness, solidarity, loyalty" (HALOT). The verb is **do, make — עָשָׂה — *ʿāśâ* — to do, make; sense (4), "do someth. (in relation or intercourse) with" (BDB).** If you've read chapter 9, you've met this expression. It's the same verb and the same noun as 9:1, where David asks who's left that he can "show kindness" to for Jonathan's sake. English splits it into two phrases. The Hebrew doesn't.

But the ground under it has changed. In chapter 9 David was keeping an oath. Here he says why in a phrase: *as his father dealt loyally with me.* Somebody was loyal to me, so I'll be loyal to his son. The Chronicler makes it plainer: "for his father dealt kindly with me" (1 Chronicles 19:2). That's *ḥesed* returned. It's not heroic. It's what you do when someone has stood by you. Chapter 9 was an oath kept. Chapter 10 is a debt repaid. Both are covenant loyalty. Same word. Different ground.

What did Nahash do for David? We don't know. The text never says. And what was David after? Some readers suspect politics. Maybe. But the text gives David's reason and nothing else. Let's not assign a worse motive than the one the text gives.

One more detail. "Console" isn't a sympathy card. **To comfort — נָחַם (Piel) — *niḥam* — "to express sympathy by sending messengers" (HALOT).** It names a public act: a king sending an embassy to a partner's court to mourn with him and to say *I'm still with you. You don't have to be afraid of me.* So David sends. And this is the first of eight times the verb *send* runs through this chapter. Somebody else carries his kindness across the border, wearing their own robes, with his name on it.

Questions

1. ★ "As his father dealt loyally with me." Whose loyalty have you received that you haven't yet returned? What's one way you could return it? (If the person has died or you can't reach them, what's another way to honor it?)
2. Chapter 9 was an oath kept and chapter 10 is a debt repaid. Which kind of loyalty comes more naturally to you: the kind you owe, or the kind you promised? Why?
3. David sends his kindness through other people. What does it cost to let your kindness leave your hands, knowing you can't control how it's received?

MOVEMENT TWO — WHAT THE PRINCES SAW (2 SAMUEL 10:3)

> **[3] But the princes of the Ammonites said to Hanun their lord, "Do you think, because David has sent comforters to you, that he is honoring your father? Has not David sent his servants to you to search the city and to spy it out and to overthrow it?"**
>
> **2 Samuel 10:3 (ESV)**

This is the hinge of the chapter. Everything turns here.

Notice the shape of what they say. It's two questions, built so that each answers itself. First: *Is David honoring your father?* (No.) Second: *Isn't he really here to scout the city?* (Yes.) And listen to the verbs. **Search out — חָקַר — *ḥāqar* — search, explore, examine (BDB). Spy — רָגַל (Piel) — *riggēl* — go about as explorer, spy (BDB). Overthrow — הָפַךְ — *hāpak* — turn, overturn, overthrow (BDB).** Look around. Report back. Tear down.

And "Do you think?" is a Hebrew idiom that literally says *in your eyes.* **Eye — עַיִן — *ʿayin* — eye; with בְּ, "in the view, opinion, of" (BDB, 3c, citing 2 Sam 10:3).** The Hebrew is *bĕʿênêkā.* It's an ordinary phrase for judgment, and I don't want to press it too hard. But in a chapter full of people seeing things and acting on them, it's hard to miss. The princes aren't telling Hanun what happened. They're telling him what he's *seeing.*

Now here's the hard part. They weren't crazy. David had come down hard on Moab, right next door, not long before (2 Samuel 8:2). Kings really did send envoys to look over a city. "If it looks too good, it can't be true" is a cliché for a reason. The suspicion had footing. That's what makes this sad instead of silly.

And it was wrong. The narrator records no evidence at all that David bore ill intent towards Hanun. Hanun listens to his advisers and chooses to see the envoys through the lens of cynicism and suspicion. So he acts. Hanun took. Hanun shaved. Hanun cut. Hanun sent away. Four verbs, one man. Advisers advise. He made a choice.

So two things are true at once, and I don't think the text wants us to pick one.

The hurts and disappointments of life really do make cynics of us. That's real. And: *taking counsel is no defense for what we do with it.* "My advisers made me do it" isn't an excuse. These two don't cancel each other. They live side by side.

The text doesn't tell us never to be suspicious. It doesn't call the princes fools. It says one specific thing went wrong: a gift was read as a threat, and a king acted before he asked.

This is also where one of our four core values at EMC gets practical: **Community.** We believe we can't be who God made us to be, or do what He made us to do, by ourselves. The wisdom books say it again and again: "Without counsel plans fail, but with many advisers they succeed" (Proverbs 15:22). Hanun had advisers. The answer to this story isn't *have none.* It's *know who's in your ear, and know that the choice is still yours.*

Questions

4. ★ "My kindness is kindness. Yours is a play." We tend to read our own gestures by what we meant and everyone else's by what they might get out of them. Where have you seen that in yourself?

5. Most of us will be both the whisperer and the one whispered to before the day is out. Think of a recent time you were each. What happened?

6. ★ Who has permission in your life to tell you that you're misreading someone? Is there anyone? What would it take to give someone that permission?

7. The text holds Hanun responsible even though he was advised. And it doesn't pretend the advice came from nowhere. Which is easier for you to say: "I got hurt," or "I'm still responsible"?

MOVEMENT THREE — WHAT THE ENVOYS CARRIED (2 SAMUEL 10:4–5)

> **[4] So Hanun took David's servants and shaved off half the beard of each and cut off their garments in the middle, at their hips, and sent them away.**
>
> **2 Samuel 10:4 (ESV)**

I don't love reading that, but let's say what it is and no more. A beard was a man's dignity. Shaving half of it left him looking like a joke, and cutting his robes off at the hips took away his cover. These were calculated moves of humiliation, and then Hanun sent the men back down the road like that, where everyone could see.

Here's what you need to know about messengers. In that world, you treated an envoy the way you'd treat the king who sent him. Abusing a partner's messengers was a recognized way of declaring the friendship over. So nothing done to those men stayed in their bodies. Every blow landed on David. They'd done nothing wrong. They'd walked into a foreign court carrying someone else's kindness, and the shame meant for the sender landed on them.

> **[5] When it was told David, he sent to meet them, for the men were greatly ashamed. And the king said, "Remain at Jericho until your beards have grown and then return."**
>
> **2 Samuel 10:5 (ESV)**

Look at the verb again: *he sent.* The same verb that's been running through the chapter, and this time he sends it toward the shamed. He doesn't wait for them to come to him. And the narrator doesn't hurry past what they felt. **To be humiliated — נִכְלַם (Niphal) — *niklām* — "to be hurt, be humiliated" (HALOT).** He names it plainly.

Then David's instruction. Not "come home." Not "get over it." *Stay in Jericho until it grows back.* He gives them time, and he gives them room.

The text records no rage here, no speech about vengeance. Whatever comes next in the chapter, this comes first: a king going to meet the men who were hurt carrying his name.

Here's what this section doesn't do. It doesn't ask you to rule on whoever slapped your hand away. It doesn't tell you the people who hurt you were villains. It asks something smaller: were you met? And here's what's true whether or not anyone came for you: the King who sends you in His name sees you when you're hurt and embarrassed, and He cares for you.

Questions

8. ★ Have you ever been shamed for carrying someone else's kindness, someone else's message, someone else's name? What was that like? Did anyone come to meet you?

9. David's first act is to go toward the ones who were hurt, not to retaliate. Why do you think the narrator gives us this before the war?

10. Who's sitting in their own Jericho right now? Could you go see them?

MOVEMENT FOUR — THE CASCADE, AND JOAB (2 SAMUEL 10:6–19)

> **[6] When the Ammonites saw that they had become a stench to David, the Ammonites sent and hired the Syrians of Beth-rehob, and the Syrians of Zobah… [7] And when David heard of it, he sent Joab and all the host of the mighty men.**
>
> **2 Samuel 10:6–7 (ESV)**

Now the chapter picks up speed. The Ammonites know what they've done. So they buy help. David sends Joab and his whole elite corps. Joab arrives to find the battle lined up against him both in front and behind. He splits his army, takes the hard side himself, gives the rest to his brother Abishai, and says:

> **[11] "If the Syrians are too strong for me, then you shall help me, but if the Ammonites are too strong for you, then I will come and help you. [12] Be of good courage, and let us be courageous for our people, and for the cities of our God, and may the Lord do what seems good to him."**
>
> **2 Samuel 10:11–12 (ESV)**

The first battle goes Israel's way. Then it spreads. The beaten Syrians regroup. Their king, Hadadezer, brings in more forces from across the Euphrates. David gathers all Israel and crosses the Jordan himself. And by the end, the kings who served Hadadezer make peace with Israel, and "the Syrians were afraid to save the Ammonites anymore" (10:19). One insult, and now a whole region is in it.

Here's something you can see even in English. Five times in this chapter, someone *sees* something and acts: the Ammonites (v. 6), Joab (v. 9), the Ammonites again (v. 14), the Syrians (v. 15), and Hadadezer's kings (v. 19). What set the chain off was the princes' "in your eyes" back in verse 3 (that one you need the Hebrew to hear). That's the cascade: one distorted sight, passed down, until a whole region is drawn in. Joab is the exception. He sees the danger clearly, and he answers it with an order and a prayer.

Now look again at Joab's sentence. "May the Lord do what seems good to him." It's the only place in this whole chapter where God's name is spoken. And the Hebrew is *the good in his eyes.* It's the same plain idiom as the princes' "in your eyes." Only now the eyes aren't Hanun's or Joab's. They're the Lord's.

We've heard it before.

> **So Samuel told him everything and hid nothing from him. And he said, "It is the LORD. Let him do what seems good to him."**
>
> **1 Samuel 3:18 (ESV)**

That's Eli, an old man, hearing a hard word about his house. A different moment, but the same instinct: *the verdict isn't mine.*

Joab's sentence is an expression of faith, not a shrug. Joab doesn't quit. He does everything he can, and then leaves the outcome with Someone who sees better. That's the opposite of "nothing ever works out." One entrusts the verdict to God. The other entrusts it to despair.

Questions

11. ★ Five times someone sees something and acts, and Joab is the exception. Where have you watched suspicion cascade like this, in a family, a workplace, a church? At what point could it have been stopped?

12. Joab says, "may the Lord do what seems good to him." What's the difference between that and giving up? How would you know, in your own body, which one you're doing?

13. Joab does all he can, and then leaves the verdict with God. Where have you done all you can? Can you leave the rest with God?

MOVEMENT FIVE — THE ONE WHO SEES BETTER (2 CORINTHIANS 10:1–7; ISAIAH 9:6; 11:2–4)

So who sees better?

Let's go to a different city with the same problem. Paul founded the church in Corinth and stayed a year and six months (Acts 18:11). After he left, some there started sizing him up. Other teachers had arrived. Paul worked for a living, and in person, people said, he wasn't impressive (2 Corinthians 10:10). They asked: *what kind of apostle lives like that?* Here's how he answers.

> **[1] I, Paul, myself entreat you, by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold toward you when I am away!—**
>
> **2 Corinthians 10:1 (ESV)**

Meekness — πραΰτης — *prautēs* — "the quality of not being overly impressed by a sense of one's self-importance; gentleness, humility, courtesy, considerateness, meekness" (BDAG). Gentleness — ἐπιείκεια — *epieikeia* — "the quality of making allowances despite facts that might suggest reason for a different reaction; courtesy, indulgence, tolerance" (BDAG). Here's what Paul appeals to. Not his title. The way of Christ, which the Gospels picture as a manger ("laid him in a manger, because there was no place for them in the inn," Luke 2:7) and a donkey ("humble, and mounted on a donkey," Matthew 21:5). Not flashy. Not by any measure Corinth would have recognized.

> **[4] For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. [5] We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ… [7] Look at what is before your eyes. If anyone is confident that he is Christ's, let him remind himself that just as he is Christ's, so also are we.**
>
> **2 Corinthians 10:4–5, 7 (ESV)**

The Greek behind "before your eyes" is the phrase *ta kata prosōpon*, built on **face — πρόσωπον — *prosōpon* — "front part of the head, face, countenance" (BDAG, 1); in this phrase, "what is before your eyes" (BDAG, 1b).** And the verb **look — βλέπω — *blepō* — "to perceive with the eye, see" (BDAG, 1); "to pay especially close attention to something, notice, mark" (sense 4)** has a form, *blepete*, that can be a command or a statement (BDAG lists this verse as a command): *look at what's in front of your face,* or *you are looking at what's in front of your face.* Either way it's a rebuke. They were reading surfaces. And the weapons for that fight, Paul says, have "divine power." That power is given. It's not something we have to manufacture.

Do you hear the echo? Somebody sends a kindness, and it gets measured by the world's standards and thrown out. I'm not saying Paul had 2 Samuel 10 in mind. But the shape is the same, and so is the cure. And there's a verse much earlier in the same story that says the same thing.

> **But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart."**
>
> **1 Samuel 16:7 (ESV)**

And a prophet describes a king from David's own line who would do the one thing Hanun couldn't.

> **[2] And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. [3] And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, [4] but with righteousness he shall judge the poor, and decide with equity for the meek of the earth.**
>
> **Isaiah 11:2–4 (ESV)**

The middle line again: *He shall not judge by what his eyes see.* This is Davidic: a shoot from the stump of Jesse (Isaiah 11:1), and the same Davidic hope that calls its child "Wonderful Counselor" (Isaiah 9:6). Hanun needed a counselor who wasn't fooled by a surface. We all do.

I don't want you to hear this wrong. It doesn't mean you don't need other people. The King who sees truly is the same King who gave us each other and His Spirit. Counsel is often how He speaks. What it means is that He's the One every other voice gets measured against. He isn't one adviser among many. He's the King. And when He tells us something, it isn't an option. It's truth.

We're blind to our own blind spots, and we don't see better on our own. We never have. We need someone who does.

Questions

14. ★ Paul's Corinthians judged by what was in front of their faces. Where are you judging by the face of things right now: a person, a church, a situation, yourself?

15. "He shall not judge by what his eyes see." What if you took a suspicion to Jesus before you acted on it? What gets in the way?

16. ★ We are, by definition, blind to our blind spots. Who or what helps you see yours? When was the last time you asked Jesus to show you what you were missing?

17. Someone says, "So I'll just listen to Jesus and nobody else." Why doesn't that work? What does the King give us instead?

MOVEMENT SIX — SENT IN HIS NAME (JOHN 20:21; 15:20–21; 2 CORINTHIANS 5:20)

Remember David's envoys. The honor of the one who sends travels with those he sends. So does his shame. Jesus says that's true for us.

> **Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."**
>
> **John 20:21 (ESV)**

Send — ἀποστέλλω — *apostellō* — "to dispatch someone for the achievement of some objective, send away/out" (BDAG). You aren't only loved. You aren't only rescued. You're sent. And Paul gives the role a name:

> **Therefore, we are ambassadors for Christ, God making his appeal through us.**
>
> **2 Corinthians 5:20 (ESV)**

To be an ambassador — πρεσβεύω — *presbeuō* — be an ambassador or envoy, work as an ambassador (BDAG); 2 Cor 5:20.

Here's where one of our core values shows up: **Journey.** At EMC we say we are sent as ambassadors of Jesus, with His message, in His name, empowered by His Spirit. Our vision line for it is *Leading as God's Ambassadors.* It's not about a trip. It's about being sent.

So what happens to ambassadors? Jesus doesn't leave us guessing.

> **Remember the word that I said to you: "A servant is not greater than his master." If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But all these things they will do to you on account of my name, because they do not know him who sent me.**
>
> **John 15:20–21 (ESV)**

Read it twice. There are two outcomes in it: *if they persecuted me, they will also persecute you,* and *if they kept my word, they will also keep yours.* Some will welcome you and some won't, and you don't choose which.

Here's what I'd take from that. A door slamming doesn't always mean what you're afraid it means. Sometimes the *no* isn't about you at all. It's about who you carry. But be careful. It doesn't mean every *no* is about Jesus. Sometimes it's about our tone, or our timing, or our manner. Rejection isn't proof you were right, and acceptance isn't proof you were great. John 15 won't help you win an argument. It helps you stay on your feet when the answer's no.

And if you were hurt by someone who said they spoke for Christ, that's real, and it's okay to say so out loud. It's possible to be burned by a messenger and still be unsure about the Sender. Don't make the messenger the measure of the One who sends.

Sometimes you go out with a kindness and come back with half a beard. That's part of the job. But look at where it leaves you. You're not defined by how any door answers, or by your mistakes, or by your weaknesses. You're defined by the One who made you for Himself, and who rescued you through His broken body and His shed blood.

Questions

18. ★ "As the Father has sent me, even so I am sending you." What's the difference between being sent and just being nice? What changes when you think of yourself as carrying someone else's name?

19. John 15 names both outcomes: persecution and keeping the word. Which do you tend to expect? How does expecting one or the other bend what you see?

20. ★ Think of a time you were sent with a kindness and the answer wasn't what you hoped. How would it change things to leave the answer with the One who sent you, without making it proof of anything about you?

21. If someone has been hurt by a person who claimed to speak for Christ, what might they need before they could tell the messenger from the Sender?

CLOSING REFLECTION

A king sends kindness across the border and gets his messengers back with half a beard. And the first thing he does is send again, this time to the ones who were shamed. That's the story. A kindness refused. A whisper that cascaded. A war nobody needed.

And in the middle of all that seeing and acting, one sentence hands the last word to someone else's eyes.

That's where this leaves you, too. You've been whispered to, and you've whispered. You've been sent, and you've been shamed. And you need someone who sees better. You have One. The same One who sees what you can't is the One who sends you out in His name, and He meets you in Jericho when you come back.

> ***End in prayer.*** *Ask Him whose voice has been shaping your sight. Ask Him to show you what's actually in front of you. Then ask Him whom He's sending you to this week, and with what.*

Notes

Scripture quotations are from the ESV. Hebrew definitions follow BDB (Brown, Driver and Briggs, *A Hebrew and English Lexicon of the Old Testament*) and HALOT (Koehler and Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*). Greek definitions follow BDAG (Bauer, Danker, Arndt and Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed.).

1. **Opening**, the thesis in the monarchy narratives is the series' own governing thread; see the series materials. The description of cynicism as caught from others is this study's own observation.

2. **Movement One**, *ḥesed* at 10:2 and its sameness with 9:1: A. A. Anderson, *2 Samuel*, Word Biblical Commentary 11 (Dallas: Word, 1989), on 10:2; Ronald F. Youngblood, "1, 2 Samuel," in *The Expositor's Bible Commentary*, vol. 3 (Grand Rapids: Zondervan, 1992), on 10:1–2; *Theological Dictionary of the Old Testament*, vol. 5, s.v. *ḥesed* (Zobel), 44–45 (reciprocal *ḥesed*). Chronicles' *kî*, "for" (19:2), is read from the Hebrew text itself. Sara Japhet, *I & II Chronicles*, Old Testament Library (Louisville: Westminster John Knox, 1993), on 19:2, takes the embassy as "not merely a personal gesture of 'loyalty' but also a political act." Treaty language: P. Kalluveettil, *Declaration and Covenant*, Analecta Biblica 88 (Rome: Biblical Institute Press, 1982), 49–50 (the pages Anderson cites); Harry A. Hoffner Jr., *1 & 2 Samuel*, Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2015), on 10:2. Martin J. Selman (*1 Chronicles*, Tyndale Old Testament Commentaries [Inter-Varsity Press, 1994]) and V. Philips Long (*1 & 2 Samuel*, Tyndale Old Testament Commentaries 9 [Inter-Varsity Press, 2020]) are more reserved about a formal treaty. What Nahash did: the text is silent; Anderson, Selman and John Woodhouse (*2 Samuel: Your Kingdom Come*, Preaching the Word [Wheaton, IL: Crossway, 2015]) offer guesses. *Niḥam* (Piel) at 10:2–3 and 12:24 is the only Piel of the root in Samuel, a count reported in the exegetical research for this unit. The verb *šālaḥ* ("send") occurs eight times in ch. 10, counted against the Hebrew text (10:2, 3, 3, 4, 5, 6, 7, 16).

3. **Movement Two**, the two questions and their expected answers: C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, on 10:3. The footing for the suspicion: H. P. Smith, *A Critical and Exegetical Commentary on the Books of Samuel*, International Critical Commentary (Edinburgh: T&T Clark, 1899); J. Robert Vannoy, *1–2 Samuel*, Cornerstone Biblical Commentary 4a (Carol Stream, IL: Tyndale, 2009), on 10:3. Hoffner: "the narrator doesn't record any evidence other than sheer suspicion," a "fatal misreading of David's intentions" (EEC, on 10:3). Whether the princes misread or deliberately misrepresented is left open (Anderson: "misunderstood or, perhaps, chose to put a false construction" on David's motives). In the Greek of Samuel the three verbs are search, spy, scout, with no "overthrow" (checked in Rahlfs); the Hebrew of Chronicles (19:3) reads "to search and to overthrow and to spy out." Hanun's four verbs: *wayyiqqaḥ, wayĕgallaḥ, wayyikrōt, wayšallĕḥēm* (10:4). The "parallel of truths" on pain and counsel is this study's own framing. Community: EMC's value statement: "We can't be who God made us to be, or do what God made us to do, in isolation."

4. **Movement Three**, *šēt* ("buttocks," BDB) occurs only here and at Isa 20:4; the ESV softens it to "hips," and 1 Chr 19:4 has *mipśāʿâ*, "the hip." "Half the beard" rests on the Hebrew of Samuel; the Greek of Samuel (Rahlfs) reads "shaved their beards" with no "half," and Chronicles (19:4) reads "shaved them" in Hebrew and Greek. Anderson allows that "the G may well be right"; Smith, Long and Selman keep "half." The meaning of the act: T. M. Lemos, "Shame and Mutilation of Enemies in the Hebrew Bible," *Journal of Biblical Literature* 125 (2006): 225–41. The envoy is the sender: Robert B. Chisholm Jr., *1 & 2 Samuel*, Teach the Text (Grand Rapids: Baker, 2013), in the section on 2 Sam 8–10 ("messengers represent the one who sends them and are to be treated with the same respect as their master"). Abusing envoys as a sign of hostility: Gary Beckman, *Hittite Diplomatic Texts*, Writings from the Ancient World 7 (Atlanta: Scholars Press), xix–xx; W. L. Moran, *The Amarna Letters* (Baltimore: Johns Hopkins University Press, 1992), EA 41. Jericho as sparsely populated: Long on 10:5. David's response without anger: Japhet on 19:5 ("humane sentiments," "no political overtones"); Firth.

5. **Movement Four**, the five sightings (*rāʾâ*) at 10:6, 9, 14, 15, 19 were counted against the Hebrew text; the sixth "-r-ʾ" form at 10:19 is *yārēʾ*, "feared." That God is named only at 10:12 in the chapter: Japhet (true of the Hebrew and the ESV of Samuel; not asserted of Chronicles). Joab's sentence: Woodhouse, Japhet and Joyce Baldwin (*1 & 2 Samuel*, Tyndale Old Testament Commentaries [Inter-Varsity Press, 1988]) read faith; Long, Anderson and David G. Firth (*1 & 2 Samuel*, Apollos Old Testament Commentary 8 [Nottingham: Apollos; Downers Grove, IL: IVP Academic, 2009]) are more cautious. This study reads the sentence as an expression of faith. "To save": **Save — יָשַׁע (Hiphil) — *hôšîaʿ* — deliver, save (BDB)**, the verb of Joab's pact (10:11) and of the closing line (10:19), noted by Firth.

6. **Movement Five**, the setting of 2 Cor 10: the letter's own statements (10:10; 11:5–7); Acts 18:11. *Prautēs*, *epieikeia*, *prosōpon*, *blepō* (BDAG). *Blepete* is identical in the indicative and the imperative, so the clause can be a command (ESV) or a statement (NIV, "You are judging by appearances"); BDAG lists 2 Cor 10:7 under the imperative. The link between 1 Sam 16:7, 2 Cor 10:7 and Isa 11:3 is lexical and conceptual and is this study's own observation. Isa 9:6 and 11:1–4 are Davidic oracles, not Servant songs. *Counselor*: **to advise — יָעַץ — *yāʿaṣ* — advise, counsel (BDB).** 2 Cor 10:6 concerns discipline at Corinth, not Christ's judgment.

7. **Movement Six**, *apostellō*, *pempō* (John 20:21) and *presbeuō* (2 Cor 5:20): BDAG. John 15:20 recalls John 13:16. John 15:20–21 is read here as the envoy rule in reverse, with both outcomes named, not as a separate Christological turn. Journey: EMC's value statement ("We value the heart and example of God to restore creation and make all things new, beginning with Jesus and His people"). The vision line *Leading as God's Ambassadors* accompanies the value of Journey.

KEY WORDS

English	Lemma	Transliteration	Definition (lexical source)
Steadfast love	חֶסֶד	ḥesed	joint obligation between relatives, friends, host and guest, master and servant; closeness, solidarity, loyalty (HALOT)
Do, make	עָשָׂה	ʿāśâ	to do, make; sense (4), do someth. (in relation or intercourse) with (BDB)
To comfort	נָחַם (Piel)	niḥam	to express sympathy by sending messengers (HALOT)
Search out	חָקַר	ḥāqar	search, explore, examine (BDB)
Spy	רָגַל (Piel)	riggēl	go about as explorer, spy (BDB)
Overthrow	הָפַךְ	hāpak	turn, overturn, overthrow (BDB)
Eye	עַיִן	ʿayin	eye; with בְּ, in the view, opinion, of (BDB, 3c)
To be humiliated	כָּלַם (Niphal)	niklām	to be hurt, be humiliated (HALOT)
Meekness	*πραΰτης*	prautēs	the quality of not being overly impressed by a sense of one's self-importance; gentleness, humility, courtesy, considerateness, meekness (BDAG)
Gentleness	*ἐπιείκεια*	epieikeia	the quality of making allowances despite facts that might suggest reason for a different reaction; courtesy, indulgence, tolerance (BDAG)
Face	*πρόσωπον*	prosōpon	front part of the head, face, countenance (BDAG, 1); in this phrase, what is before your eyes (BDAG, 1b)
Look	*βλέπω*	blepō	to perceive with the eye, see (BDAG, 1); to pay especially close attention to something, notice, mark (BDAG, sense 4)
Send	*ἀποστέλλω*	apostellō	to dispatch someone for the achievement of some objective, send away/out (BDAG)
To be an ambassador	*πρεσβεύω*	presbeuō	be an ambassador or envoy, work as an ambassador (BDAG)