

A LOOK AT A BOOK: 2 SAMUEL, Pt. 2

September 1, 2013

2 SAMUEL 11:1-12:15

DAVID: THE KING AND THE MAN

2 Samuel 11:1-27

We are now at the pivotal turning point in the narrative plot of the books of Samuel. For David and for Israel, we are at a moment of no return. Innocence is never to be retrieved. From now on the life of David is marked, and all Israel must live with that mark. This narrative is more than we want to know about David and more than we can bear to understand about ourselves. It is the abrupt transition from a life under blessing to a life under curse. It is the intrusion of a sin into the life of David (and Israel) that cuts so sharply that it rivals in power the “original” act of Adam and Eve.

11:1-5. The public story continues the unfinished Ammonite business of Chapter 10. David dispatches Joab, as has become his habit (cf. 10:7). This story of public warfare is changed decisively, however, by the narrator’s words: “David stayed in Jerusalem” (v. 1; cf. 18:3). These four words at the end of the verse change the subject of the narrative. All the terror of war and the confusion of battle are bracketed out, making way for another kind of terror and confusion. David has ceased to be a chieftain and now relies on agents to do his work. He has ceased to be the king requested by Israel who would “go out before us and fight our battles” (I Samuel 8:20).

The action is quick. The verbs rush as the passion of David rushed. He sent; he took; he lay (v. 4). The woman then gets some verbs: she returned, she conceived. The action is so stark. There is nothing but action. There is no conversation. There is no hint of caring, of affection, of love – only lust. David does not call her by name, does not even speak to her. At the end of the encounter she is only “the woman” (v. 5). Long ago Samuel had warned that kings are takers (I Samuel 8:11-19). David can have whatever he wants, no restraint, no second thoughts, no reservations, no justification. He takes simply because he can. He is at the culmination of his enormous power.

11:6-13. David engages in formal inquiry, the kind of conversation a commander-in-chief would have by way of debriefing a field man. Having fulfilled that conversation, David changes the subject and moves to his strategy of cover-up. If Uriah can now be seen to be involved with Bathsheba, David will be free of suspicion. The strategy is simply and in fact not very destructive. This is a solution of minimal cost. The only problem is Uriah. He is too disciplined for David or for his own good. David ordered him to “go down” (v. 8). But Uriah did not “go down” (v. 9). Everything Uriah cares

about is at risk. Uriah will not eat, drink, or lie at ease. The incongruity between their risk and his comfort would be too great and would cause him to betray his very identity. How different David, who sleeps with the wife of another man while that man is risking his life for David in a war that was David's war. Uriah's words indict David. Uriah the Hittite, a foreigner, is not even a child of the torah. But he is faithful. It is a stunning moment of disclosure and contrast.

Thus, on Uriah's last night, David spends it eating and drinking with Uriah. How crass and cynical. David does not get drunk; he stays in control. But Uriah gets drunk. Indeed, the text specifies that David "made him drunk." The scene ends with the ominous refrain, "Uriah did not go down" (v. 13). David could no more control the principled Uriah than he could manage the pregnancy of Uriah's wife.

11:14-25. Joab does not make an inquiry about the king's order. Joab does not need to know everything. He knows enough. Joab can read between the lines of the dispatch. Joab is the kind of hatchet man every king must have, someone who acts always in the interest of the king without scruple or reservation. The second attempt at cover-up works easily and quickly. Joab is aware that he has used what was militarily a foolish strategy. He does not want to be blamed for such a strategy. He makes sure that David understands such a strategy was necessary for the elimination of Uriah.

11:26-27. First, Bathsheba mourned Uriah and David married Bathsheba. Second, Bathsheba bore to David the son conceived in verses 2-5. She is called "the wife of Uriah." That is how the narrator wants us to regard her. That is who she will always be; David's daring, ruthless act will not alter that fact. Even in the royal genealogy of Matthew (ch. 1), in which Tamar (v. 3), Rahab and Ruth (v. 5), and Mary (v. 16) have their own names, Bathsheba remains "the wife of Uriah" (v. 6). Finally, as a concluding verdict, the narrative adds, "The thing was evil in the eyes of Yahweh" (v. 27). The king may act. The king may kill. The king may be self-satisfied. The king, however, is not capable of revising moral reality. The king may imagine he has escaped the hard, non-negotiable reality of the old torah tradition. The king may imagine he is morally autonomous and subject to no one.

2 Samuel 12:1-15a

12:1-6. David thought no one would notice, but he failed to reckon with the seeing eyes of Yahweh, and the discerning word of Nathan. In 11:3, 4, 14, 16, David "sent." Now, in 12:1, Yahweh sends. David no longer sends; he only receives. He has no option.

The parable is clear and simple (vv. 1-4). There were two men, one rich and one poor. The rich man is not very interesting. It does not take long to describe and dismiss him. He had everything – period. End of description. The poor man occupies our attention. He had one female lamb. This one lamb was like a treasured daughter, which he nurtured and to which he gave food and drink from his own cup. This precious lamb lies in the man's bosom, treasured and safe. The rich man needed lunch. He took the lamb – daughter of the poor man. The word calls attention to itself: "He took." It is the word Samuel used in 8:11-19 to anticipate the self-centered king, because only kings take. It is

the word reporting David's action in 11:4 David took Bathsheba. The parable does its powerful work. David's response is immediate, indignant, and on target. David is properly appalled at the crassness of the rich man who acts in ways that are economically and sexually destructive.

2 SAMUEL 12:15b-14:20

2 Samuel 12:15b-31

12:15b-23. Nathan had assessed the cost of the child (v. 14): The child will die. These verses show David's capacity for a human gesture that is marked by nobility. David knows when to weep and when to relinquish his grief (cf. Ecclesiastes 3:4). The child does not die immediately (v. 18). The child, much treasured by David, came to David at great cost, great humiliation, great shame and dismantling. This is the child he tried to pawn off on Uriah. Now the child is sick and David wills him life with all his power. He fasts and prays (v. 16). David's advisors do not need to report the child's death to David (vv. 18-19); he already knows. He is a master discerner of human reality. He dresses, he worships, and he eats (v. 20). He is not fatalistic but he will live boldly in the present, ready to turn loose of what is lost and face life where he now is. No doubt this episode is reported to show that the cost assessed by Nathan did indeed have to be paid (v. 14).

12:24-25. In a brief but intentional and well-placed note, a second son is born to this ill-wrought marriage. The second son is legitimately conceived in wedlock. Now Bathsheba is "his wife." Perhaps the grieved death has overcome the label "wife of Uriah." The child's name is Solomon, derived from *shalom* (Shalom). He is loved and treasured by Yahweh. Solomon is born so close to the sordidness, still within the echo of the prophetic lawsuit. Nonetheless, life begins again for this family..

2 Samuel 13:1-39

David has put the future of his family at risk by his greedy seizure of Uriah's wife. The remainder of the succession narrative (I Samuel 9-20; I Kings 1-2) concerns that troubled family, and particularly David's sons. Chapters 13-19 concern principally Absalom. As it turns out, Absalom is the most handsome of David's sons and the one with the nerve to move against David for the throne while David still lives.

13:1-6. The drama concerns Tamar, who is beautiful. She is also Absalom's sister, a fact not to be taken lightly. The story gets to the point quickly. Amnon (the firstborn and so heir, cf. 3:3) loves her. He desires her passionately, but she is not available to him. Amnon's passion collides with what is socially permitted (v. 2). This social constraint might have ended the story without any action, except for the inventive mind of Jonadab, Amnon's cunning friend (v. 3). It is a daring scheme, because the king is made the go-between. There may be intended irony, in that David is now cast in a role like that of Uriah, to carry the message that will bring trouble.

13:7-22. Jonadab's plot only assured Amnon of a private interview with Tamar. Now Amnon is on his own and must be explicit with Tamar about his intentions. Tamar's response (vv. 12-13) is shrewd and discerning. She resists Amnon's advance on a variety

of grounds. Such a “thing” may be done among the Canaanites, who are not people of the torah. Tamar’s resistance then becomes more practical. Tamar would have to live with the shame. Amnon would be exposed for all time to come as a fool. Finally, Tamar suggests Amnon need not be so devious. The king understands about lust and desire. He would permit the relationship. Tamar is violated. Amnon is satisfied. It is all so quick. The rape is quick, but it will take seven years to live through the consequences of that one moment of foolish lust (cf. 13:23, 38: 14:28).

13:23-33. Time has passed (v. 23). Two years of humiliation for Tamar, two years of anger for David, two years of brooding vengeance for Absalom. Absalom proposes that the king and his whole company go to the sheepshearing, perhaps to check on property and production. David will not accompany the entourage, however (v. 25). The king thinks Amnon’s going is odd but, in the end, permits him to go with Absalom. Absalom does not explain. His men are deeply loyal and ready to obey. Perhaps the servants of Absalom remember the Tamar affair and for that reason understand Absalom’s order. The rape of Tamar has been avenged. In the process the way has been opened for Absalom to ascend the throne. We know from 3:3 that Amnon had priority over Absalom in line for the throne. Royal news travels very fast, but it also travels in distorted form. The speedy, inaccurate report reached David quickly: Absalom has killed everyone (v. 30).

13:34-39. Absalom did not wait to see the response to his deed. He knew he was in jeopardy. He did not know if Amnon has associates who would seek revenge against him. The narrative is emphatic, saying three times, “Absalom fled” (vv. 34, 37, 38). Absalom fled (v. 37). David mourned (v. 37). The language is nicely ambiguous. He mourned “his son.” Which son is he weeping for, the dead Amnon or the banished Absalom? We are not told. The narrator does not explain. Most likely David does not know. The denseness of the king’s loss is so thick he cannot sort it out. Three years is a long time (v. 39). David is alone without Amnon and without Absalom. By that time David has finished his mourning for Amnon, but Absalom was as absent as Amnon. David yearned for Absalom (v. 39).

2 Samuel 14:1-20

The action of chapter 14 is set three years after that of chapter 13 (13:38). The time span between the two chapters is the time between Absalom’s flight away from Jerusalem (13:34, 37) and his return to the city (14:23-24). When something needs to be done, both David and the narrator know to call on Joab. Joab takes an initiative to restore Absalom.

14:1-7. Joab perceives in verse 1 what we know from 13:39. David’s heart was “upon Absalom.” The scheme to persuade David involves an unnamed “wise woman.” The king will be invited to her “theater” to perceive life differently. Joab devises a means to authorize David to act differently. The woman comes to David with great deference (v. 4). She recites a make-believe drama of life, but a thoroughly credible one. It concerns her two imagined sons, but it could have been David’s unimaginable sons, or Cain and Abel, or any two siblings ready to kill. The one who has killed is still her son. His

violent act has not changed that elemental relationship. The woman seeks her son, not as a killer but as her son. He is all she has, and she wants him home.

14:8-11. It is a remarkable, playful scene, for the responses of the woman are calculated to make the king aware of his own situation and to evoke in him a new response toward Absalom. In answer, the king promises to protect the woman from those who want vengeance (v. 10). Finally the king gives his verdict: The son will be safe. “Not a hair will fall to the ground” (v. 11). The king will guarantee the son’s safety. The king will stop the vengeance. When the cycle of vengeance is broken, homecoming is possible. David is a fierce man. He would not knowingly compromise vengeance. He has here compromised, however, because for an instant the woman has permitted him to perceive life in an alternative way. Vengeance is never broken until life is discerned differently.

14:12-14. The woman wants David to appropriate for himself the powerful truth of the imaginative scenario of the two brothers. It is outrageous to keep a son away when you want him home. Yet the king has done this very thing with his own banished son (v. 13). David seems to think there is virtue in keeping a grudge alive; the woman counters with the assertion that real virtue is not in keeping the banished one away but in bringing him home.

14:15-17. The woman explains now in retrospect why she has brought her burdened situation to the king. She throws herself on the mercy of the king because she has nowhere else to turn.

14:18-20. David slowly, finally, catches on. He now sees the elaborate plot enacted to seduce him into a new gesture. He recognizes the hand of Joab in the seduction (v. 19). There is no threat in David’s word about Joab. Perhaps David’s acknowledgment of Joab is more like amazement and gratitude.

2 SAMUEL 15-16 THE REBELLION OF ABSALOM

This extended narrative may be organized in three general sections: (1) the coup and David’s flight (15:1-16:14); (2) the conflict of David and Absalom and competing strategies (16:15-18:8); and (3) the victory of David, the defeat of Absalom (18:9-19:43)

2 Samuel 15:1-16:14

15:1-6. Absalom is young and attractive (14:25-27). He is beautiful and enormously ambitious. One has an image of constant street parades in Jerusalem, calling attention to this prince and heir. Absalom spends a lot of time offering himself as an alternative candidate for king (vv. 4-6), even though there is no vacancy in the office. David’s vulnerability in terms of public support is apparently derived from his slack handling of judicial responsibility. An outsider characteristically promises to do better than the incumbent. The people believed him. He “stole their heart” (v. 6).

15:7-12. Absalom does not rush into action, though. He waits four years, time enough for his resentment to turn to courage and for popular support to grow. Absalom requests and receives permission to go worship at Hebron (vv. 7-9). Again, worship is used as a cover for political activity (cf. I Samuel 16:5). Absalom recruits the powerful support of Ahithophel, a high-ranking member of David's government (v. 12). The combination of popular support and the major defection of Ahithophel makes the challenge to David formidable. The narrative summarizes nicely: "The conspiracy grew strong" (v. 12).

15:13-31. News of the uprising (conspiracy) is given to David (v. 13). Verse 13 recalls the popular verdict on Absalom in verse 6. The people are with Absalom. Absalom has the "men of Israel" with him. David has "his servants who were in Jerusalem." The unequal match suggests a popular movement (for Absalom) versus a palace cadre (allied with David). David must flee for his life (v. 14). His departure from Jerusalem is not a panicked retreat. It is a long-drawn-out royal process, during which a series of important meetings and conversations must be held. The king leaves his harem in the city (v. 16). Indeed, they must stay so that Nathan's word can come to fruition (12:11). As David prepares to flee, he deals with a series of people: Ittai (vv. 19-23), Abiathar and Zadok (vv. 24-29), Hushai (vv. 32-37), Ziba (vv. 16:1-4), and Shimei (16:5-14). This series of meetings shows David alert, fully in charge, realistic, careful, and cunning. Absalom may indeed have underestimated his father's capacity for survival and self-defense.

2 Samuel 16:15-23

Absalom has waited offstage while David was given time to organize his part of the drama. Now the scene shifts to the camp of Absalom. David is on the run. Absalom holds the initiative. We are made privy to a crucial strategy meeting.

16:15-19. Absalom is now in Jerusalem. Jerusalem thus seems to have become Absalom's city. All that remains for David in Jerusalem, in addition to his concubines (15:16), are his two priests, Zadok and Abiathar, their two sons (15:27-29), and Hushai (15:37). Hushai must now establish his credibility with Absalom. Hushai's initial greeting to Absalom is wondrously ambiguous: "Long live the king!" (v. 16). Notice that the king is not named. Absalom and his men hear the words as an acknowledgment of Absalom, but the words permit a hidden loyalty to David, who is the real king.

16:20-23. There is a debate in the war council. In turn we listen to the proposal of Ahithophel, a trusted defector (16:21-17:3), and that of Hushai, who has now gained unwarranted credibility with Absalom (17:7-13). First, seize the king's concubines (vv. 20-23). Act like a king! Go public with the rebellion. Now Ahithophel's advice is enacted "in the sight of all Israel," where all can see the shift of power. The coup of Absalom, informed by the wisdom of Ahithophel, implements Yahweh's awesome judgment voiced by Nathan.

2 SAMUEL 17-18

THE REBELLION OF ABSALOM, con't.

17:1-4. Ahithophel's second proposal concerns military strategy. Ahithophel proposes that he himself should lead a quick strike force. He is aware that David is at present exhausted and vulnerable. Thus he proposes, with his simple, swift strategy, to kill "the king only...only one man" (vv. 2-3). The populace will be unhurt and will rally to the new king. The plan is effective, simple, intelligent. It eliminates David and does not escalate social conflict.

17:5-14 Before responding to Ahithophel's plan, Absalom summons Hushai. What rich irony! Absalom welcomes advice from the one who in fact is against him and who intends to destroy him. That plan is "not good" (v. 7). Hushai explains (falsely) why the first plan will not work. Ahithophel has underestimated David. David and his men are dangerous and brave. David will be hard to find. He is too smart to be exposed easily. Having dismissed the plan of Ahithophel, Hushai proposes his own alternative (vv. 11-13). Hushai proposes to take time to recruit an enormous army from all over Israel, which would be led by Absalom himself (v. 11). He proposes a general slaughter so that "not one will be left" (v. 12). In fact Hushai proposes such a grand and deliberate strategy by Absalom in order to give David some much-needed time. The contrast could not be more clear: the simple, quick plan of Ahithophel verses the slow, grandiose strategy of Hushai. The response of Absalom and "all the men of Israel" is that the counsel of Hushai (remote from reality as it is) is "better than" the counsel of Ahithophel.

2 Samuel 18:9-33

The commanders of David must win, but they must "deal gently" with Absalom. The last sound in their ears is the lingering word of David: "Deal gently" (18:5).

18:9-15. We have been prepared in verse 8 for the "devouring forest." Now that motif is utilized for Absalom, who is caught "under the thick branches of a great oak." Absalom seems to have been caught by his marvelous hair in the tree (cf. 14:25). At the painful moment of Absalom's failure, the tradition seems to mumble. Absalom hangs "between heaven and earth." This phrase may be only a descriptive portrayal. It is, however, an odd phrase; it suggests the narrator is speaking of more than Absalom's physical condition. Absalom is suspended between life and death, between the sentence of a rebel and the value of a son, between the severity of the king and the yearning of the father. He is no longer living, because he is utterly vulnerable, but he is not dead. Absalom's moment is a marvelous moment "between" for the narrator. The moment cannot be sustained for long. He must either live or die. Joab is indignant. Joab cannot remember David's pathos-filled command (v. 5), and even if he remembered, he would not credit it. Joab is a military man. He thinks like a military man. Absalom is "the enemy." This tough general who did not flinch from Abner (3:27) and did not blink at Uriah's death (11:16-17) will not now go soft.

2 SAMUEL 20

A SEPARATIST MOVEMENT

David has been promised the throne by Yahweh and has received it. It is, however, a fragile crown, tenuously held. David's rule is regularly at risk and in question. The most dramatic case of risk was Absalom's revolt (15:1-19:8). Second Samuel 19:41-43, however, indicates that the unity of north and south was never well established. A Benjaminite named Sheba leads a separatist movement against David. Sheba asserts that the tribe of Benjamin (with its old Saulide identity and its older Mosaic tradition) has never been a part of the ambitious Davidic enterprise.

2 SAMUEL 21

A NARRATIVE AND A LIST

2 SAMUEL 23

A SONG AND A LIST

23:1-7. Three motifs form the basis of our exposition. First, God has raised on high the anointed (v. 2), who is addressed by the "Spirit of the Lord" (v. 3). Kingship – that is, the kingship of David – is not a historical accident of human achievement. It is the result of God's resolve to create a *novum* in Israel. Kingship in Israel is a gift of God's sovereign power; the king lives only by the decree (word), power (spirit), and will of Yahweh. The king's authority is not a political convenience but belongs to God's ordering of creation. On the other hand, the high claim is a warning to the king that the king is never autonomous or self-made.

Second, the king is to rule "justly" (v. 3). Kingship is not merely a gift of power. It is a concern for public well-being. Royal theology at its best summons the king to attend to issues of justice and righteousness, to the administration of public power for the sake of the weak, powerless, afflicted, and marginal (e.g., Psalm 72).

Third, verse 5 contains an articulation of God's most enduring promise in Israel, "An everlasting covenant." The conviction that God has made an abiding, unconditional promise with "my house" appears to echo and derive from the royal decree of 7:14-16.

These three motifs then – God's sovereign power (vv. 1-2), God's moral expectation (v. 3), and God's abiding fidelity (v. 5) – provide the clues to the shape and significance of David's rule.

2 SAMUEL 24

A SIN AND A PRAYER

24:1. The narrative begins abruptly. Yahweh is angry. We are not told why; the narrative does not speculate or explain.

24:2-9. The census ordered by David is a sin. The census serves primarily as a preliminary act for the military draft and for taxes (cf. I Kings 4:7-19, 27-28). The

census is a serious departure from old, informal modes of power and administration. In that earlier innocent world, a census is not needed, because (1) a draft is not necessary when the local militia can be depended upon in times of war and (2) taxes are not needed because the government is not so expansive. It is the breakdown of primary face-to-face relations that lead to such a formal organization of power. In this narrative Joab is the voice of the old tradition (v. 3). Joab here echoes the sounds made by old grisly Samuel. Joab recognizes that the census is a serious shift of modes of power and is therefore a violation of God's will. When the protest is rejected by David, Joab characteristically acts to execute the king's will.

The description of the census bespeaks not only high organization, it conjures swift runners, powerful horses, fearful royal agents invading old villages and settled relations (vv. 4-8). The census is the long, ruthless arm of the military state intruding into tribal and village life. The census is much like that of Caesar Augustus (Luke 2:1). It is not a benign act of counting but an act of bureaucratic terrorism. In the end, the narrative is explicit. The purpose is to count potential soldiers, "valiant men" (v. 9).

24:10-17. We are not told how, but David comes to recognize the dreadfulness of what he has done (v. 10). The power and attractiveness of David is that he still recognizes and cares. David is so unlike Solomon, for Solomon in his ideological obtuseness would not have acknowledged the affront against the very character of his own people. David must be punished, but he may "pick his poison" from three options. David's choice of punishment is rooted in his faith: "Let us fall into the hand of the Lord, for his mercy is great" (v. 14).

In verse 14, David eliminates only one of the three possible punishments, exposure to human foes. There is, however, no further debate about punishment. In verse 15, pestilence is given as punishment. An "angel" is dispatched by God to execute the punishment. The angel is introduced as abruptly as is Yahweh's anger in verse 1. The angel, necessary to the development of the plot, is introduced without comment.

In the midst of the execution of punishment, in the midst of the dramatic destruction of David's kingdom, there is a staggering theological affirmation: "Yahweh repented" (v. 16). Yahweh suddenly stopped the destroying angel. The punishment is stayed. It is stayed not because of David's confession but because Yahweh is merciful.

24:18-25. It remains for David to commit an act of visible, obedient piety. David follows the counsel of Gad (v. 18). He will build an altar in the very place where the angel's hand was stayed.

David will not sacrifice what costs him nothing (v. 24; cf. I Chronicles 29:14-17). The term "nothing" is *hinnam*. Could this word be a reference, albeit hidden, to Hannah, who had nothing and who lived gratefully? Unlike Hannah, David has economic means and so his obedience is more demanding. David must pay his way. Because he has more, more is required (Luke 12:48). David pays. He builds the altar. He worships (v. 25a).

2 SAMUEL CONCLUSION

As the narrative of I Samuel begins, Israel is waiting for a king (I Samuel 2:10). It got its king. What Israel finally waited on, however, was the faithfulness of God. David's greatness is that in the midst of his seductions and ambiguities he attends to that faithfulness of God. The faithfulness of God is not in doubt in this narrative. What remains to be seen is whether Israel will have the courage and proper sense of identity to attend adequately to the faithfulness of God, to live toward that faithfulness, and to live from it. At the beginning Hannah did so. She worshipped (I Samuel 1:18). At the end David does the same. He worships (24:25).

The Samuel corpus is thus framed at the beginning and end with powerful affirmations about God's fidelity and Israel's (Hannah's, David's) capacity to trust, submit, and pray. The decisive affirmation at beginning and end of the narrative concerns the overriding sovereignty of Yahweh. Between the beginning and the end, however, the narrative of Israel, of kingship, and especially of David portrays a life and faith with much at risk. The power and attractiveness of this literature is found not only in its affirmation about God but in its honest, believable rendering of David, who is so utterly human. David is not afraid to trust God with all the seasons of his life, even painful ones. David knows that Yahweh knows him, that Yahweh is the one "from whom no secret can be hid." David is unlike Saul, who must pretend in his fear and piety and ends with no reality of faith or of humanity. It is David's uncompromising, unaccommodating humanity that makes it possible to trust in Yahweh.

The God who presides over the beginning and the end of the narrative with such power is present to and with David all the way through. Conversely, David in the presence of Yahweh is fully human with wounds, scars, and failures. David is neither sinless nor innocent. He can be and is forgiven, however, so that he has power for new life. David knows, as the narrative affirms to us, that the God of Israel overrides what is weak and vulnerable in David's humanity and uses that weakness and vulnerability as an occasion for new life.

The narrative has to do with Yahweh, but Yahweh is deeply, resiliently, and endlessly committed to David. The power of Yahweh does not override or ignore the "warts" of Davidic history but uses what is candidly present in David for the sake of newness. David and Israel live before this God; their way is to hasten and to wait, to obey and to dare, to submit and to risk, and finally to yield and petition in confidence. Such a life culminates in glad, submitting worship, the same worship with which Hannah began the narrative.