

## 2<sup>nd</sup> Samuel Chapter 21

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- These last 4 chapters are an appendix chapters of 2<sup>nd</sup> Samuel.
  - As we approach the end of David's story, drawing to the end of 2<sup>nd</sup> Samuel, progressing into Solomon's reign in 1<sup>st</sup> Kings; 2 Samuel Chapters 21-24 are filling in some of the blanks, the information that hadn't yet been recorded – so what we're about to examine is not in strict chronological order.
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V: 1-2 A famine in the land for 3 consecutive years. David at some point began to realize that this was not a coincidence – drought & famine are tools that God at times uses to chasten His servants and so David inquires of the Lord.

- David enquires of the Lord, and the Lord answers:

David declared and testified:

**Psalms 34:15** “The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.”

**Psalms 118:5** “I called upon the Lord in distress: the Lord answered me, and set me in a large place.”

- The Lord informs David that the famine / drought is a judgment upon the nation for the evil that Saul did in the killing of the Gibeonites.
- The killing of the Gibeonites is history that is inferred from this scripture but not recorded anywhere else.

V: 2 Saul during his reign had attacked and sought to destroy the Gibeonites, these were the people that tricked Joshua and the nation of Israel into sparing them, using the ruse of old bread, and old clothes, having come on a long journey to make peace with the Israelites as they came into and conquered the land of Canaan.

- When they were discovered, because they had taken an oath, Joshua didn't destroy them but instead made them wood cutters, water carriers, and servants to Israel.

**Joshua 9:18** “And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel...”

- The issue here is that the children of Israel had taken an oath, invoking the name of the Lord not to harm the Gibeonites – then later they were harmed – and God's name was dishonored.
- Sometime during his reign Saul had tried to wipe them out.

- Saul's religious life is a puzzle. At times he attempted to appear godly and would make foolish vows that nobody should keep (1 Sam. 14:24-35), while at the same time he didn't obey the clear commands of the Lord (1 Sam. 13, 15).
- Saul leaves this episode as part of his legacy, he's been dead 30+ years at this point, but the nation and his family still suffer from the repercussions of his sin.

V: 3-6 David asks the Gibeonites what will atone for this sin.

- The first thing they say is that they can't be bought off, no silver or gold.
- 2<sup>nd</sup> they don't want the blood of the rest of Israel, just that of the man – meaning Saul, who consumed them.
- 7 sons or descendants of Saul that will be hung up unto the Lord in Gibeah of Saul.
- David agreed to their terms. David knows that the famine is a judgment of the Lord and that many more than 7 men will die if this is not dealt with in a manner acceptable to the Lord.

V: 7-9 Now it's a matter of picking which of Saul's descendants will be chosen to atone for this sin.

- The king spared Mephibosheth from this judgment, having already promised to care for him and provide for his needs as Jonathan's son.
- Rizpah (Glowing Coals) Saul's concubine (whom Abner had later gone into) who bore two sons to Saul, Armoni and Mephibosheth (name sake and uncle to the other Mephibosheth).
- David was promised Saul's other daughter Merab for killing Goliath, then Saul reneged on that promise giving her instead to Adriel. Later Saul gave his daughter Michal to David, then reneged on that as well, but David took her back but she had no children of her own.
- Adriel & Merab had 5 sons, who were brought up by Michal – these 5 sons were taken along with the other two and handed over to the Gibeonites who executed them.

**Ezekiel 18:20** “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”

- In light of what Ezekiel tells us, and the phrase God uses to describe the offenders “**bloody house**” - these sons of Saul must have had some type of active or direct involvement in this sin, more than just being sons of Saul.
- They were put to death in the days of the barley harvest which coincided with the Passover, all 7 at one time.

- 7 is the number of completion or perfection, sacrificed at Passover – pointing to our perfect Passover sacrifice, Jesus.

V: 10-11 Rizpah took it upon herself to cover the bodies with sackcloth from the beginning of the harvest (April) until the next rain, (October) – protecting them from the vultures by day and the jackals by night.

- Until the water dropped from heaven – breaking the drought, God sent rain.
- Then David heard of what she was doing, her ministry to her dead sons.

V: 12-14 David went to Jabesh-Gilead where Saul and Jonathan had been buried and gathered up their bones, then he gathered up the bones of his 7 sons who'd been killed and brought them to his father's tomb and gave them a proper and honorable burial.

- To have a proper burial with one's ancestors was the desire of every Israelite, and David granted this blessing to Saul and his family. David dealt with the sin for the sake of the nation and at the same time showed kindness to the house of Saul.
- God was entreated, satisfied for the land of Israel's sake.

V: 15-17 Exactly when this happened we're not sure – possibly after the last chapters involving Absalom's rebellion – because during that time David was still feared as a warrior – where in this incident he seems to have passed his prime.

- David goes out with the army to fight against the Philistines and is almost done in by one of the sons of Anak, a brother of Goliath by the name of Ishbi-benob.
- Abishai steps in to rescue David – then David's men tell him he's done fighting battles lest the light of Israel is quenched – he's too valuable to loose in battle.

V: 18-22 Counting the battle where David was rescued by Abishai, there were 4 battles fought and in each a giant, a brother of Goliath was killed.

- Out of this group of giants, one was particularly notable because he had six fingers on each hand and six toes on each foot – but not all giants appeared to have this characteristic.
- These battles were noted because of the deaths of the giants, but there were surely many other battles fought.
- Interesting that at the end of his life, like as at the beginning, he was still fighting giants.

**Philippians 3:13-14** <sup>13</sup>“Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and

reaching forth unto those things which are before, <sup>14</sup>I press toward the mark for the price of the high calling of God in Christ Jesus.”

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## *2<sup>nd</sup> Samuel Chapter 22*

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V: 1 Most of David’s songs are recorded in the Psalms; this one is recorded here in light of recent events and God’s continuing protection for David. This Psalm either parallels or is repeated in Psalm 18.

- “David spake unto the Lord...” This was recorded for our benefit but it was first spoken from David’s heart to God’s ears, David express his love and gratitude to God through personal worship.

**Hebrews 13:15** “By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.”

- This is a song of deliverance, from all his enemies, and from Saul.

**Psalm 34:19** “The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.”

- This is also a series of “doxologies” – or a series of praises to the Lord, and was most likely written prior to his sin with Bathsheba because he declares his innocence through the Psalm.

V: 2 David describes God as a “Rock” – which is used throughout scripture as a symbol of strength and safety.

**Proverbs 30:26** “The conies are but a feeble folk, yet make they their houses in the rocks.”

- The coney has no natural defense, they’ve learned to hide behind the rock, their fortress, and strong tower.

V: 3 Notice the terms used: Rock, fortress, deliverer, shield, horn, salvation, high tower, refuge, and Savior.

**Psalm 95:1** “O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.”

V: 4 Here we have the Gospel message in miniature:

1. I will call upon the Lord. – **Cause**.
2. Who is greatly to be praised. – **Description**.
3. So shall I be saved from mine enemies. – **Effect**, salvation.

**Psalm 116:12-13** “<sup>12</sup>What shall I render unto the Lord for all His benefits toward me? <sup>13</sup>I will take the cup of salvation, and call upon the name of the Lord.”

- The Lord initiates His love toward us, and we respond by drawing near to Him.

V: 5-7 When David was overwhelmed, unable even to defend himself, at the mercy of his enemy – God was there.

**Psalm 61:1-3** “<sup>1</sup>Hear my cry, O God; attend unto my prayer. <sup>2</sup>From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. <sup>3</sup>For thou hast been a shelter for me, and a strong tower from the enemy.”

V: 8-9 God’s response to his child calling upon him. We learn that when we call upon the Lord, He hears us, He has compassion upon us, and He delivers.

- Heaven and earth were impacted because of the cry of one of His servants.

Fire came out of His mouth:

**Jeremiah 23:29** “Is not My Word like as a fire? Saith the Lord; and like a hammer that breaketh the rock in pieces.”

**Hebrews 12:29** “For our God is a consuming fire.”

V: 10-18 Describing God in fearsome terms!

- This also describes God’s intervention on David’s behalf, possibly one of those times when Saul had him cornered, no where to run and God brought a great storm of thunder and lightning and routed Saul and his army, giving David an opportunity to escape.

V: 19-20 The Lord rescued David, brought him from a tight spot to where there was room to move and run.

“... He delivered me, because He delighted in me.”

- God delighted in David, just as He delights in us! God is for us!

**Psalm 56:9** “When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.”

**Romans 8:31** “What shall we then say to these things? If God be for us, who can be against us?”

**Jeremiah 29:11** “For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.”

V: 21-25 It appears that David wrote this particular Psalm / song prior to his sin with Bathsheba because of his stated innocence before the Lord, innocence only in the general sense because all men are sinners.

**Romans 3:10** “As it is written, there is none righteous, no, not one.”

- As with the Psalms, this is poetic language, not always to be taken absolutely literally.

Later David would write:

**Psalm 38:4** “For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.”

- In **Psalm 38** and **Psalm 51** David acknowledges what a wretch he is and how he has failed miserably, before the Lord he admits his sin. But here in 2 Samuel, in the presence of his enemies – he says he’s righteous, because he is according to God.

**2 Corinthians 5:21** “For he hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”

- One of Satan’s favorite weapons against us is condemnation, and David quite rightly would have none of it.

**Romans 8:1** “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

- After his sin with Bathsheba, David does not and could not make these same poetic statements, in fact he goes to the opposite line of reasoning:

**Psalm 103:10** “He hath not dealt with us after our sins; nor rewarded us according to our iniquities.”

- After his sin with Bathsheba, David makes it a point not to approach God based on his righteousness, but upon the righteousness and mercy of God, and his loving character.

V: 26-28 David is describing that God is just and righteous in judgment.

The Apostle John would later write something similar:

**1 John 1:5** “This then is the message which we have heard of him, and declare unto you, that God is light, and in Him is no darkness at all.”

V: 29-30 God is our light, he shows us the way, even to thread the needle in the dark.

**Psalm 27:1** “The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?”

**John 8:12** “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.”

V: 31-36 A doxology of praise, extolling the virtues of the Lord.

- One of the attributes of God – He is incomparable – beyond compare!

**Isaiah 45:5-6** “<sup>5</sup>I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me. <sup>6</sup>That they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else.”

- He is our strength, our power, our refuge.
- God taught David how to make war – and David was a great warrior.
- Archery: 35# - 65# - 90# Bow of bronze is right around the 90# class – God gave David strength! David was a gifted warrior.
- He’s given us the shield of our salvation.

V: 37-43 God has given David absolute victory against his enemies, and he expresses his gratitude for that.

- David didn’t look back on the difficult years and see the “hardness” of God but the gentleness of God. He saw only goodness and mercy following him.

**Psalms 23:6** “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.”

V: 44-46 You have preserved me from the threats from within just as much as the threats from without. God has caused his enemies to submit to him.

V: 47-51 “***The Lord lives!***” David gives glory to God for all the victories, for saving him.

**Matthew 22:32** “I am the God of Abraham, and the Lord God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.”

**John 6:68-69** “<sup>68</sup>Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. <sup>69</sup>And we believe and are sure that thou art that Christ, the Son of the Living God.”

- David declares that he will give thanks unto God, and will sing praises unto His name.

- God is our tower of Salvation, God shows mercy to His anointed and to his children.

**2 Samuel 22:2-3** <sup>2</sup>... the Lord is my Rock, and my Fortress, and my Deliverer;  
<sup>3</sup>The God of my Rock; in Him will I trust: He is my shield, and the horn of my salvation, my High Tower, and my Refuge, my Savior; thou savest me from violence.”