

**2 Samuel 22:1-25**  
**May 5, 2024**

**Open with Prayer**

**HOOK:**

Q: When we ask God for deliverance, are we prone to justify our request on the basis of our external acts of righteousness, or on the basis of our relationship to God? [Let people engage]

**Transition:** Today's text is a song of thanksgiving. David wrote this after being pursued by his enemies, and after being a fugitive from King Saul. We are going to get a deeper glimpse of David. We learn his thoughts, his struggles, his victories, and his heart of gratitude, and his love for and praise to God. David is the model of transparency. He bares his soul. There is no pretense. There is no pretending. What you see is what you get.

But there is some verbiage in this song that might create a little tension for us. We'll read in v.21-25 that David believes that God rescued him because of his "righteousness, or the cleanness of his hands, or that he didn't turn from God and do evil, or that he remained blameless." [Keep in mind that this song was written BEFORE the account of Bathsheba.] It **appears** that God rescued David because of his good behavior! Let's read the text.

**BOOK:**

**David's Song of Praise**

**22** David sang to the LORD the words of this song when the LORD delivered him from the hand of all his enemies and from the hand of Saul. <sup>2</sup> He said:

- “The LORD is my rock, my fortress and my deliverer;  
<sup>3</sup> my God is my rock, in whom I take refuge,  
my shield and the horn (symbolizes strength) of my salvation.  
He is my stronghold, my refuge and my savior—  
from violent men you save me.  
<sup>4</sup> I call to the LORD, who is worthy of praise,  
and I am saved from my enemies.  
<sup>5</sup> “The waves of death swirled about me;  
the torrents of destruction overwhelmed me.  
<sup>6</sup> The cords of the grave (Sheol) coiled around me;  
the snares of death confronted me.  
<sup>7</sup> In my distress I called to the LORD;  
I called out to my God.  
From his temple he heard my voice;  
my cry came to his ears.  
<sup>8</sup> “The earth trembled and quaked,  
the foundations of the heavens shook;  
they trembled because he was angry.

9 Smoke rose from his nostrils;  
consuming fire came from his mouth,  
burning coals blazed out of it.

10 He parted the heavens and came down;  
dark clouds were under his feet.

11 He mounted the cherubim and flew;  
he soared on the wings of the wind.

12 He made darkness his canopy around him—  
the dark rain clouds of the sky.

13 Out of the brightness of his presence  
bolts of lightning blazed forth.

14 The LORD thundered from heaven;  
the voice of the Most High resounded.

15 He shot arrows and scattered the enemies,  
bolts of lightning and routed them.

16 The valleys of the sea were exposed  
and the foundations of the earth laid bare  
at the rebuke of the LORD,  
at the blast of breath from his nostrils.

17 “He reached down from on high and took hold of me;  
he drew me out of deep waters.

18 He rescued me from my powerful enemy,  
from my foes, who were too strong for me.

19 They confronted me in the day of my disaster,  
but the LORD was my support.

20 He brought me out into a spacious place;  
he rescued me because he delighted in me.

21 “The LORD has dealt with me according to my righteousness;  
according to the cleanness of my hands he has rewarded me.

22 For I have kept the ways of the LORD;  
I have not done evil by turning from my God.

23 All his laws are before me;  
I have not turned away from his decrees.

24 I have been blameless before him  
and have kept myself from sin.

25 The LORD has rewarded me according to my righteousness,  
according to my cleanness (of my hands. See Ps 18:24) in his sight.

**Process Observations/Questions:**

Q: What did you most like about this passage? What resonated with you? [Let people engage]

Q: What did you least like about this passage? [Let people engage]

Q: What did you find in this passage that you didn't understand? [Let people engage]

Q: What do we learn about Jesus in this passage? [Let people engage]

**LOOK:**

God is stronger than David's enemies. No matter how tough things seem or how desperate they get, remember that God is stronger. God is stronger than anything you face. Make up your mind to rely wholly on Him as David did.

**Close in Prayer**

**Commentaries for Today's Lesson:**

***Merrill, E. H. (1985). 2 Samuel. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 1, pp. 477-480) Wheaton, IL: Victor Books***

1. EXTOLLING OF THE LORD (22:1–4)

22:1. This composition, set between the account of David's Philistine wars (21:15–22) and his list of heroes (23:8–39), is a poem celebrating the providence of God in delivering him from **all his enemies** (cf. v. 4). It is found again in almost identical wording in Psalm 18, a piece that is generally classified from a literary standpoint as a royal hymn of thanksgiving.

22:2–4. In a manner characteristic of this literary form, the Psalmist David first acknowledged the greatness and glory of **the LORD** in a series of designations—**Rock ... Fortress ... Deliverer ... Shield ... Horn of ... Salvation** (see comments on 1 Sam. 2:1), **Stronghold** (*mišgob*; see comments on Ps. 9:9), **Refuge**, and **Savior**. All God's exploits in the past and promises for the future are predicated on who He is. These descriptions of **the LORD** are especially appropriate in light of the setting of the song, that of flight, conflict, and victory.

2. EXPLOITS OF THE LORD (22:5–20)

22:5–20 David was quite conscious of history and of God’s providential arrangement of its particulars. He saw this in respect to his own peculiar circumstances (vv. 5–7) which he described hyperbolically as being akin to **death**. So desperate had been his peril that death was imminent. It was only the mercy of **God** in response to his prayer which brought David salvation from heaven (**His temple**).

From David, as a center of God’s saving purposes, the exploits of the Lord ranged almost concentrically to the arena of **the whole earth** (vv. 8–9). With reference, perhaps, to prevailing pagan myths about Creation, David showed that it is the Lord who controls the earth. In His anger He **shook** the whole cosmos as an expression of His concern for David.

But the sovereignty of God goes even further. He is Lord also of **the heavens** (vv. 10–16). Though Baal, the Canaanite god, was known to his worshipers as “the rider of the **clouds**,” it is Yahweh who is enthroned in the heavens and who reduces all Creation to His service. With **lightning** and a **voice** like thunder He cried out against His (and David’s) **enemies**, terrifying them. The God of Creation rearranged Creation, as it were, on David’s behalf.

That David refers to God’s mighty works (vv. 8–16) as an expression not of His role of Creator as such, but as One **powerful** to save is clear from the conclusion of the passage (vv. 17–20): God had delivered him from his enemies because he was the object of God’s mercy and grace. God’s deliverance is expressed in several verbs: (a) **reached down**, (b) **took hold**, (c) **drew ... out**, (d) **rescued** (vv. 18, 20), (e) **brought out**.

### 3. EQUITY OF THE LORD (22:21–30)

22:21–30. God’s deliverance of David was followed by His blessings, divine rewards commensurate with David’s own **righteousness**. David did not suggest that works are necessary for salvation, which is not the issue here. He was saying, however, that the benefits of God are often obtained in this life by faithful perseverance in godliness. He **kept** God’s **ways** (v. 22), **law** (v. 23), and **decrees** (v. 23), and refrained from iniquity (v. 24; cf. vv. 21, 25). God therefore **rewarded** him (v. 25) and showed mercy to him as He does to all who are upright (**faithful ... blameless ... pure ... humble**; vv. 26–28). The wicked, on the other hand, because of their pride cannot expect His favor (v. 28b). With God, who gives **light** as a **lamp** (v. 29), a righteous person is invincible. He can break through barricades (not **a troop**) or **scale** the highest walls (v. 30).

*Mathews, K. A. (1998). The Historical Books. In D. S. Dockery (Ed.), Holman Concise Bible Commentary (p. 131). Broadman & Holman Publishers.*

*Thanksgiving Hymn (22:1–51).* The core of the appendix is David’s tribute to the Lord. This song was also included in the Book of Psalms (Ps. 18). The occasion for David’s thanksgiving was his deliverance from King Saul.

David recalled his cry for deliverance. He described the Lord’s intervention in words reminiscent of His appearance at Mount Sinai (see Exod. 19; Ps. 68:7–18; Hab. 3). The Lord, awesome in might, came to his personal rescue because David was upright and faithful. God was his Lamp, Rock, and Shield of Salvation, giving David complete victory over all his enemies. The song concludes with a doxology.

*Tatum, S. L. (1972). 2 Samuel. In H. F. Paschall & H. H. Hobbs (Eds.), The Teacher’s Bible Commentary (p. 192). Nashville: Broadman and Holman Publishers.*

### **David's Song of Thanksgiving (2 Sam. 22:1–25)**

*The passage*—This song reflects God's blessings on David throughout his life. Notice how much of it is contained in Psalm 18. David gave God the glory for all of his victories. He told of many times when he had called on God in times of distress. God always heard his prayers. He called God his rock, fortress, deliverer, shield, high tower, refuge, and savior.

**The Holy Bible: New International Version. (1984). (2 Samuel 22:1-25). Grand Rapids, MI: Zondervan.**

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