

2nd Samuel Ch 22

Otherwise known as Psalm 18, though as you read Ps 18 you see where David made some slight variations here and there throughout the Ps over the years, but for all intents and purposes they're one and the same Psalm. And as we approach Thanksgiving this year it seems appropriate that we come to this chapter/this Psalm that serves as a Psalm of *David's* thanksgiving. It's a Ps of *adoration*, and *appreciation* to God, for His *defense* and *deliverance* of David over the course of his life as he looks back now and sees the faithfulness of the hand of God in his life.

It's like we've been talking about the last couple of Sunday mornings, David experienced some turbulent times in his life, difficult days of desperation and despondency, times that were troublesome and tragic, yet in retrospect all he sees is the faithfulness of God. And it's not that he's downplaying the tough times, but in the light of goodness of God *to* him, and His faithfulness to be there *for* him, and the way that these things ultimately served to bring him to a place of greater intimacy *with* God, and dependence *upon* God, David would say, "I count it all joy, having fallen into the various trials that have visited my life, because I have discovered the sufficiency of the grace of God, and His strength has been at rest upon my life through my weakness." And David was able to praise God for His faithfulness in that having begun the good work in him, God was still being faithful to complete it, these tough times served as a catalyst to increase his faith. And you can be sure that God having brought you this far, isn't about to let you go now, He's going to continue in His faithfulness to *your* life, and He's going to complete the work He's began in you as well.

Warren Wiersbe in commenting on this Ch here towards the end of 2nd Sam pointed out how 1st Samuel basically *opens* with a song of praise by Hannah as the Lord had heard *her* cry and been faithful to *her*. And then here at the end of 2nd Samuel the account sort of is drawn to a close in praise, and yet in between the 2 songs of praise are so many burdens, and so much bloodshed. And He says, "How significant that two books full of burdens and bloodshed are bracketed by praise! No matter how dark the days or how painful the memories, we can always praise the Lord."

Vs 1

Notice how even though it's pointed out that David was delivered *from* Saul, Saul is kind of pictured here in a class of his own in regards to David's adversaries. Why? Because even though Saul treated *David* like an enemy, David never considered Saul *his* enemy. Yes God was faithful to deliver him from Saul's hand all those years, but David never treated him as an enemy or even considered him to be an enemy and so he's kind of placed here in the list of those whom God delivered David from, but he's not in the classification of an enemy, as would be the Philistines or the Ammonites, or the Syrians or anyone like that.

Vs2-4

So immediately amongst other things, the *salvation* of the Lord, and the *deliverance* of the Lord, is brought into focus here. And obviously we (as always) want to recognize that salvation is *of* the Lord. “*For, ‘whoever calls on the name of the LORD shall be saved.’*” Rom 10:13 Now it’s evident that this particular passage revolves more around a situational salvation, rather than a spiritual salvation or deliverance, but the point is that David recognized the fact that his deliverance was from the Lord. That God was there for him in his hour of need, whatever his need may be, and the same is true for you, and for me. Whether you need strength, or a shield, refuge or a rock to be anchored to in the storms of life, God is there for you to meet whatever need you may have, all you need to do is call upon the Lord, and He will avail Himself *to* you, and take care *of* you.

And of course the other thing that jumps out at us in this passage is just this barrage, and bombardment of titles that David ascribes to the Lord in articulation of exactly *how* God has been there for him. And let me just encourage you with this fact tonight, if perhaps you’re one of those people who just feels inadequate in your vocabulary before the Lord, that there’s just so much in your heart that you’d like to say, that you’d like to express, but somewhere between your heart and your head there’s a communication breakdown, let me suggest a study of the Psalms for you. Because you’ll find in the eloquence of David, those words that you’ve always *wanted* to say to God, but was just never able to quite communicate it right. I mean David could’ve simply said, “God You’re always there for me.” And that would’ve readily captured everything in these 1st 20 vs or so. But he didn’t do that; he took the time to *commune* with the Lord, to spill out his heart in *detail* before the Lord. And I’m not talking about trying to gain an eloquent vocabulary in order to impress people when you pray so that they can see how spiritual you really are; but rather that we might learn to *express* our hearts, and really communicate with the Lord in a manner that accurately *reflects* our hearts. If you’re anything like me you’re able to tell the Lord that you love Him, how grateful, and thankful you are *for* Him, and how you want to give all the glory *to* Him, and things of that nature, and those things are truly wonderful. But there’s so much more that I want to say, so much more that God is to me, and for me, and I just find myself at a loss for words before the Lord. (I know you find it hard to believe that I would ever find myself at a loss for words,) but sometimes our vocabulary before the Lord is just so limited.) And one of the benefits of the Lord giving us the book of Ps is in learning how to grow in our own personal godliness and our ability to communicate with the Lord. Yeah, “You’re always there for me,” would’ve worked, but how about, “You’re my rock, my fortress, and my deliverer, You are the God of my strength in whom I will trust; My shield and the strength of my salvation, my stronghold, and my refuge; my Savior,” that’s such a much more accurate portrayal of our hearts isn’t it?

And we're obviously not going to have the time to analyze all of these vs in detail, but everyone of these words and phrases just drips with picturesque imagery for us to wrap our minds and hearts around. And what makes it all the more powerful is that for David this isn't just empty poetry, these images, and these emotions that he's able to so eloquently articulate are built *upon* and the overflow *of* life experiences. He's been through it, and can testify of the faithfulness of the Lord in the midst of it. And He says, "The Lord is my rock..." and of course when we think of a rock we think of something that is solid and sure, strong, and stable, something that's dependable and unchanging. And this is who the Lord is for David, and perhaps you're acquainted in a similar manner, you've discovered the strength and the stability with which the Lord ministers to your life, how He's faithful to you, dependable, always the same, and never changes.

The fortress speaking of that place of defense, that hiding place of security in the midst of otherwise unstable and volatile situations, I'm so glad that when everything else seems to be coming against me, or falling down around me, that the Lord will be my fortress, a hiding place of security, and stability for me. And "My deliverer," again notice the emphasis on the personal relationship, "My" deliverer, not, "A" deliverer, it's one thing to have a theoretical understanding that the Lord has delivered other people therefore He might deliver me. But it's an altogether different thing to be able to testify of the Lord's deliverance personally from turbulent times or dangerous, and difficult days. And David had been delivered from Goliath; he'd been delivered from Saul, from the enemies of Israel, from his backslidings, and even his own son. And so these aren't empty words of theoretical consent, but of personal experience.

And there's seems to be such a need today in the body of Christ to have a genuinely deep experience with God, David experienced the deliverance of God, and through those times of deliverance, and experiencing God in His fullness he began to glean a greater understanding of who God is, "My rock, my fortress, and my deliverer; the God of my strength in whom I will trust."

Notice the natural progression here; David's trust in the Lord is the overflow of his understanding of who God is. When you're not sure who the Lord is, it's unlikely that you'll trust in Him completely, how can I place my trust in a person I don't know? But when you gain by experience the insight into who He is, a rock, a fortress, a deliverer, a stronghold, a refuge and a Savior, then it's the natural result to trust in Him completely, to call upon Him unreservedly, and take confidence in His ability to deliver me in my time of crisis whatever that may be. Be it a physical crisis, an emotional crisis, a social crisis or anything else, "I will call upon the Lord, and so shall I be saved from my enemies." Those things that rise up against me, and seek to bring destruction to me, notice vs 5.

Vs5-7

Again we take note of the imagery that David employs here, “Waves, floods, sorrows, and snares,” or another way to understand that, there was trouble pressing in on me from every side, waves of death, floods of ungodliness, sorrows of Sheol, and snares of death. And so often we think of our bible heroes as just that, super heroes that never dealt with difficulty like we do because they always had this super human confidence in the Lord that never failed them. But that’s not so, notice the impact that these things had upon David’s life, does he say, “But it didn’t bother me at all, because I simply trusted the Lord.” No, he was surrounded, he was confronted, and notice vs 5, he was “afraid.” David was afraid in the midst of dangerous and difficult times, just like you and me, he was “distressed” vs 7 as a result of the confrontation that visited him.

Which brings up a couple of things. So often the enemy wants to rebuke you in your distress, “You can’t cry out to God, you’re all messed up, you’re freaked out, you’re not trusting *in Him*, what makes you think He’ll respond *to you*?” As if to say if you’re not at perfect peace and in church somewhere God’s not going to hear you, not true. “In my *distress* I called upon the Lord, and cried out to my God.” And what happened? “He heard my voice.” The bible says, “*The eyes of the LORD are on the righteous, And His ears are open to their cry.*” Ps 34:15 David cried out to God, and the Lord heard him. And there’s another reason I would suppose that the enemy seeks to get you to refrain from crying out to the Lord in your distress, have you ever heard a cry of distress, a cry of desperation, perhaps from your child, or from someone who’s been in an accident, or is trapped in a dangerous situation? It’s compelling isn’t it? It stirs you to action, I’ve never been sitting on the couch and heard one of my children cry out in a seriously distressing situation and went, “They’ll have to work it out on their own, this episode of Happy Days is a classic.” But rather I’m stirred to action, and how much more does your Father in Heaven, when He hears your cry, become stirred to action? “One of my kids is in trouble, and He immediately begins to deal with the situation, and the enemy doesn’t like it when God gets stirred into action on your behalf, that insures your victory and his defeat, but that’s exactly what happens, God hears the cry of His children, and immediately comes to their aid, to their defense.

Vs8-20

Translation; The Lord is the Defender, and the Deliverer of those in whom He delights, and the heavens and the earth will be subjected *to* Him, or employed *by* Him in whatever means necessary in order to get the job done.

Look at vs 17 (read). What waters? Back to vs 5, the waves of death, the floods of ungodliness, David is saying, “He came down, and drew me out of those waters.” And these words, “He drew me out,” are sort of interesting, it’s the word, “Mashah” and it’s taken from the same root word as the word, “Mosheh” or as it’s translated for us, “Moses,” as in the guy, Moses. Who as you know was, “Drawn” from the waters of the Nile by the Pharaohs daughter. And so you get the picture, helplessly surrounded and nearly submerged like baby Moses by the waters of death, and the floods of ungodliness, and the Lord came along and drew him out, “Mosesed” him out.

And that's what he does for you and for me, we're helpless in the matter, unable to do anything for ourselves, and yet hearing our cry of distress, He's stirred into action, and He comes to us and scoops us out, delivers us out of many waters.

Notice how careful David is to give the Lord the glory in his victories, he's all too sober about the fact that in and of himself he would've fallen, been *overtaken* and *overwhelmed*, but through the strong hand of the Lord, the support of the Lord, he was able to *overcome*. And that's where God wants us to be, in that place of understanding that apart from the Lord I'm not going to make it, and we find ourselves in utter dependence upon the Lord, what a sweet spot to be in spiritually speaking. Practically speaking it's often scary and a bit unnerving, but spiritually speaking it primes us to be in that place of giving God total glory as He takes you, and draws you and delivers you from that situation that's too strong for you, too strong for me. And in verse 20 "He delivered me, because He delighted in me." What's this speak of? This isn't just a random plea for deliverance towards anyone who might help, "If Baal will deliver me, great, if the Philistines, can help out, that's wonderful, and if God wants to turn His attention to me in this that's fine to." No, this cry for deliverance wasn't just a general desire to survive but it was rooted in relationship.

Vs21-25

Now these vs make a lot of people believe that this Ps had to be written before the whole Bathsheba incident because David would never say this after that. I disagree, why? Couple reasons, #1 it's not like David lived a squeaky clean life before the Bathsheba incident. We've seen accounts of him lying, deceiving, backsliding and seeking to join the enemies army and the whole bit, long before the Uriah/Bathsheba thing ever came up. But David was just crazy enough to believe, and I suspect so are you, that when the Lord forgave sin, the Lord forgave sin. "*As far as the east is from the west, So far has He removed our transgressions from us.*" Ps 103:12 and David was willing to step out on a limb and actually believe that. We remember when the Bathsheba incident took place and Nathan the prophet came to him and uncovered his sin before him, David said, "*I have sinned against the LORD.*" "*And Nathan said to David, 'The LORD also has put away your sin; you shall not die.'*" 2 Sam 12:13 David confessed it, the Lord forgave it, what does the bible say? "*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*" 1 John 1:9 So though David would never deny his practical and personal problems (read Ps 38, and Ps 51,) he also had a firm grip on the principle of where sin abounds grace abounds much more and he knew that because of the forgiveness of God that didn't impact his positional righteousness. He was made righteous just like you and I are, by faith, trusting in the Lord to take away his sin based upon His grace and His mercies. There is no one who is righteous before the Lord based upon his own works, and his own doings, we're robed in the righteousness of Christ, "*And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.*" 1 John 2:1-2 So let's be careful to allow David to enjoy the same forgiveness and righteous standing before God by faith that we have, and not place a yoke upon him that neither we nor our forefathers were able to bear (if you know what I'm saying.)

And in vs 24 where it says, “I kept myself from my iniquity” take note again of the need for human responsibility to walk in integrity and not in iniquity, believe me when I say that I’m not trying to say it’s about what you do and don’t do at the expense of what He’s already done, but God’s not going to extract from you your freewill. If you want to go sin, you can go sin, or you can get on your face before God, ask Him to fill you with His Spirit, deliver you from temptation, and be at work in and through your life for His glory, and then take the practical measures to stay away from things that are unhealthy for you spiritually speaking. You can submit to His work in your life or not, and as you submit to Him, believe me you’re keeping yourself from your iniquity..

Vs26-28

This is that principle that Jesus taught on the Sermon on the Mt. “...*with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.*” Matt 7:2 Do you want mercy from God, than show yourself merciful, David had shown mercy to Saul, in no small way, he heaped huge quantities of mercy out on that guy. And so when David’s hour of need was upon him, God heaped huge quantities of mercy out on him. Something else we see in this is that even the most merciful of people, still need God’s mercy. David showed himself as a man of mercy, but there came a time when *he* was the one in need of that mercy; we *all* need the mercy of God.

Now where it says in vs 27, “And with the devious you will show Yourself shrewd.” More literally that could read, “With the twisted you show Yourself twisted,” but it’s difficult for translators to get the idea across in one word because it’s sort of an ambiguous term. We can say, To the pure You show Yourself pure, but we really can’t say, To the wicked you show Yourself wicked. Because God does no wickedness, but the idea here is that no one will out wit or outsmart God. It’s that whole principle of the proverbs, “*Whoever digs a pit will fall into it, And he who rolls a stone will have it roll back on him.*” Prov 26:27 You’re just not going to scam the Lord, you’ll find things backfiring on you.

And of course we have the familiar premise of the word of God stated here again that God extends Himself towards the humble, but resists the proud. There’s just something about genuine humility that draws the grace and mercy right out of God, He just seems to have an irresistible draw towards the humble, but by the same token there’s something about pride that invokes His resistance, sets Him against us in that area. The lesson is obvious, “*Better to be of a humble spirit with the lowly, Than to divide the spoil with the proud.*” Prov 16:19 Because God resists the proud, but gives grace to the humble.

Vs29-30

Luke’s Gospel says it like this, “*For with God nothing will be impossible.*” Luke 1:37 Paul the apostle stated it like this, “*I can do all things through Christ who strengthens me.*” Phil 4:13

Vs31

I don't know how to amplify that too much, God's *way* is *perfect*, and His *Word* is *proven*. That is it's been tried, tested, placed into the fire and shown to be pure, David is saying I've placed my trust in the Word of God and it's never let me down, it's been proven true with out fail, with out exception.

Vs32-34

Again we just note that David is careful to give God the glory for the accomplishments of his life, to God be the glory, great things *He* has done.

Vs35

And God teaches you to make war as well, that you might fight the good fight of faith.

Now you don't wrestle flesh and blood, but powers and principalities, rulers of darkness and spiritual hosts of wickedness in the heavenly places. But it's God who's taught you to gird your waist with truth, and to put on the breastplate of righteousness, to shod your feet with the preparation of the gospel of peace, and to above all taking up the shield of faith by which you're able to quench the fiery darts of the wicked one. It's the Lord who teaches you to wield the sword of the Spirit, which is the Word of God, and so the Lord teaches our hands to make war.

Vs 36

God's goodness, and gentleness led David to repentance, when David sinned with Bathsheba, God didn't pummel a confession out of him, He gave him a simple story thru Nathan, He was gentle with David, taught him through the way tenderness.

Vs37-43

We like some imagery, but some of it seems a bit awkward for us doesn't it? But David rejoiced in the victories that the Lord gave him, and he realized that he wasn't the ruler of the nation, God was, it was the Lord who was on the throne, he gave it to David and He could take it away, and notice how this Ps keeps flip flopping back and forth from talking about God, to talking to God. It's all praise, it's all worship, whether we're singing *about* Him, or *to* Him, what's important is the position of our hearts *before* Him.

Vs44-51

David knows who he is, and he knows that he is what he is by the grace of God, God has been merciful to him, and He's been merciful to you, and to me, and so may we (like David) especially as we're nearing Thanksgiving next week, as it says there in vs 50 give thanks to the Lord, for He is good, and His mercy endures forever.