

**Commentary on 2<sup>nd</sup> Samuel chapters 20 and 21, by Chuck Smith  
4.20.22**

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**April memory verse John 17:20-21 (NKJV)**

<sup>20</sup> "I do not pray for these alone, but also for those who will believe in Me through their word; <sup>21</sup> that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

**Commentary on 2<sup>nd</sup> Samuel chapters 20 and 21, by Chuck Smith  
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**Chapter 20**

But in chapter twenty, this division is manifested by this particular fellow by the name of Sheba, who is of the tribe of Benjamin. And he blew a trumpet in Israel, which was always a signal gathering people to his cause.

He said, We have no part with David, nor of the son of Jesse: every man to your tent, O Israel. [In other words he was calling for a rebellion against David.] And so every man of Israel left David, and went up to follow Sheba: but the men of Judah stuck with their king. And David came to his house at Jerusalem; and he took the ten women who he had left in charge who were his concubines, [who were humiliated by Absalom there on the roof,] and David put them in a ward, and he fed them, but he would not have relations with them after that. So they were as though living in widowhood from that time on ([2Sa 20:1-3](#)).

Now David had asked Amasa to be one of his generals over his army. Amasa was the one who was the general under Absalom. But when Absalom was killed, David asked him to be one of his generals, but Joab really wanted nothing to do with that.

And so David said to Amasa, Assemble me the men of Judah within three days, and present them here. So Amasa went out to assemble the men of Judah: but he tarried longer than the set time which had been appointed. And David said to Abishai, Now will Sheba do us more harm than Absalom

**Commentary on 2<sup>nd</sup> Samuel chapters 20 and 21, by Chuck Smith**  
**4.20.22**

did: take thou the lord's servants, pursue thou after them, lest he gets into fenced cities and escapes us. So there went out after him Joab's men, and the Cherethites, and the Pelethites, and all were mighty men: and they all went out of Jerusalem, to pursue after Sheba the son of Bichri. And when they were at a great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded to him, and upon it a girdle with a sword fastened upon his loins and a sheath thereof; and he went forth and it fell out. And Joab said to Amasa, Are you in health, my brother? And Joab took Amasa by the beard with his right hand to kiss him. But Amasa did not take heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, [or in the heart] and he killed Amasa. So Joab and his brother Abishai pursued after Sheba. And one of Joab's men stood by him, and he said, He that favors Joab, and he that is for David, let him go after Joab. And Amasa wallowed in his own blood there in the midst of the highway. And each man that came up sort of stopped, so they finally threw his body over in the bushes and covered it. And Joab went ahead, pursuing after Sheba who got into a city. And Joab set up to besiege the city. Then a wise woman within the city said, Listen to me; why should you destroy a whole city in Israel, and all of us mothers of Israel. Joab said, [Hey, I don't want to destroy you. I only want that guy that rebelled against David. And she said, "Well, just wait, and we'll give him to you." So she talked to the men of the town. She said, "Look, why should we get wiped out? You know these guys are tough, they'll wipe out our city. Why should we shelter this guy Sheba, just because he wants to do his own thing against David?] And so they cut off Sheba's head, and tossed it over the wall to Joab, and Joab returned then unto David without attacking the city ([2Sa 20:4-22](#)).

## **Chapter 21**

Now in chapter twenty-one it is recorded that at this time,

There were three years of famine in the land; So David sought the Lord. [Why the famine?] And the Lord said, The famine was in judgment because of the treatment of Saul of the Gibeonites. For Saul had killed many of the Gibeonites ([2Sa 21:1](#)).

**Commentary on 2<sup>nd</sup> Samuel chapters 20 and 21, by Chuck Smith**  
**4.20.22**

Now this is interesting to me because when Joshua was coming in to conquer the land, God said to Joshua, "Don't make a covenant with any of the people in the land. You're not to make any treaties, any covenants. Wipe them out." So after the conquest of the city of Ai, there came to Joshua these old men, with worn out shoes, with moldy bread in their hands, and ragged clothes.

They said, "We've come from a long distance, because we've heard of your fame, and how that God destroyed the Egyptians and how God is with you. Our leaders have sent us to you to make a league with you that we'll not attack you, and you're not to attack us."

Joshua said, "Well, where are you from?"

They said, "Well, we're just a long way off. In fact, when we left home, this bread was hot in our hands, but look how moldy it is. These sandals were brand new, look how worn out they are."

The Bible says, "They took stock of their victuals and inquired not of the Lord." And they made the covenant with them. They made the same mistake that we often make, using our own "good judgment" instead of seeking God for wisdom and advice. We look over a situation, we say, "Oh well, that's all right. That's obvious, Lord, what You want me to do here. I don't need to really bother You about this. I'll take care of this matter. I can see what's going on here, Lord." We don't inquire of the Lord.

There is that verse to the song, "Oh what needless pain we bear all because we do not carry everything to God in prayer." That is so true.

So they took stock of their victuals, inquired not of the Lord, and they made this covenant with the Gibeonites. And, as they got to the next city, and they started to deploy the troops, the guy said, "Oh no, you can't attack this city."

"What do you mean?"

"This is our city."

**Commentary on 2<sup>nd</sup> Samuel chapters 20 and 21, by Chuck Smith**  
**4.20.22**

So Joshua realized that he had been snookered by these guys, and so he said, "Okay, I accept it. You've deceived me, but," he said, "you guys are gonna have to chop our wood for us and be our servants." They said, "That's fine, you know better to be your wood choppers and servants and all, than to be dead."

Now they made the covenant. God told them not to. They made it, but the interesting thing is, once they made it, God expected them to honor it. Even though the covenant they made was wrong to begin with, even though they had no business making that covenant. Even though they made it in deception, being deceived, once they made it, they were told not to make any covenant to begin with. So they disobeyed God in making it, and in making it, they did it because they were deceived, yet God required that they honor that covenant.

It is interesting to me how that God expects us to honor the covenants that we make. Now I have so many times, people come to me for counsel and they have made a covenant of marriage, and they say, "Oh, it was a mistake. I never should've done it." And they want to disannul the covenant. They want to set aside the covenant that they made, say, "Oh, that was a mistake. I should never have done it and I want to set aside that covenant." It is interesting to me that once you make a covenant, mistake or not, God expects you to honor that covenant.

Saul broke the covenant with the Gibeonites. He began to kill some of them, and so later on, and this is years later under David's reign, Saul had been dead for years, Saul has been dead for at least thirty years at this point, but now here comes three years of famine.

David inquires of the Lord, and the Lord said, "This is in judgment because of Saul breaking the covenant with the Gibeonites, and killing many of the Gibeonites.

And so David called the Gibeonites, and said unto them; What shall I do for you? how can I make it right with you, that you may bless the inheritance of the Lord? And the Gibeonites said unto him, We don't want any silver or gold from Saul, nor from his house; neither do we want you to kill any man in Israel. And he said, Well what shall I do for you? And he answered, and

**Commentary on 2<sup>nd</sup> Samuel chapters 20 and 21, by Chuck Smith**  
**4.20.22**

said, The man that consumed us, and devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, that we may hang them before the LORD in Gibeah, [the city where Saul lived]. And the king said, I will give them. But the king spared Mephibosheth, the son of Jonathan because of his own covenant with Jonathan, but he took the two sons of Rizpah, whom she bare unto Saul, and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite ([2Sa 21:3-8](#)):

Now we are told earlier in the scriptures that Michal was sort of childless, as David's punishment to her for her sort of mockery of him when he was dancing before the Lord, as he brought the Ark of the Covenant back from the Kirjath-Jearim when he was bringing it back to Jerusalem. There he was out dancing before the Lord, and when he got home, you know he was all excited. He was gonna bless his family, she says, "Aha, weren't you a pretty one out there today dancing with all of those people like you were a commoner."

David says, "I'm gonna be more common than this" and all. He refused to have relations with her. She did not have-she remained childless till the day of her death. So if you will go back in the record, you will find that these five sons were the sons of Merab, who was the daughter of Saul, who originally was supposed to be given to David for killing Goliath.

Remember Saul said, "If any man kills the giant, I'll give my son, great rewards." And so forth. Merab was the daughter that was supposed to have been given to David, but Saul gave him a dirty turn and gave her to someone else. She had five sons, and so these sons that were turned over now to the Gibeonites to be hung, were the five sons of Merab the woman who was supposed to be David's wife originally. Plus the two others who were actually the sons of Saul from one of his concubines.

And so he delivered them to the Gibeonites, and they hung them all seven, in the days of the barley harvest. And Rizpah the daughter of Aiah [whose two sons were hung] took sackcloth, and spread it upon the rock, from the beginning of harvest until water dropped on them out of heaven, and she did not allow the birds of the air to rest on them by day, nor beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the

**Commentary on 2<sup>nd</sup> Samuel chapters 20 and 21, by Chuck Smith  
4.20.22**

concubine of Saul, had done. And David took the bones of Saul and of Jonathan, [and the bones of these fellows] and buried them all together there in one of the burial places in the sepulchre of Kish ([2Sa 21:9-14](#)):

Now beginning with the fifteenth verse, we find that,

The Philistines again make war against David; and David was out in battle against the Philistines: and he began to wax faint. And Ishbibenob, who was one of the sons of Goliath, whose spear had weighed three hundred shekels of brass, he was about ready to kill David. And Abishai the son of Zeruiah helped David, and he smote the Philistine, and he killed him. And then the men of David swore unto him, saying, You're not to go out into battle with us anymore at all, lest you quench the light of Israel ([2Sa 21:15-17](#)).

So David's getting a little old now for fighting. He's out there, he's out of shape, started to faint, and the son of Goliath just about got him, until Abishai came to his help. And so from this point on, they wouldn't allow David to go out into battle.

It tells then of the death of the rest of Goliath's relatives, all of the giants of the Philistines, even ones who had six fingers, and six toes on each hand, twenty four in all as far as his toes and fingers in number.