

Kingdom Come
Kingdom Holiness (cont.)
 2 Samuel 21:1-14 & 24:1-25

The Epilogue of Samuel

- 21:1-14** Kingdom Holiness: God's Justice and Mercy
21:15-22 Kingdom Heroes: David's Mighty Men
22:1-23:7 KINGDOM HOPE: GOD'S PROMISE
23:8-39 Kingdom Heroes: David's Mighty Men
24:1-25 Kingdom Holiness: God's Justice and Mercy

21:1-14 Kingdom Holiness: God's Justice and Mercy
 — a summary —

During the days of king David, God judged Israel with several years of famine. Desperate for answers, David inquires of the Lord about the famine and discovers that it's because of an atrocity king Saul committed decades earlier—the attempted genocide of the Gibeonites. Saul violated a 400-year blood covenant made between Israel and the Gibeonites, when the nation first entered the land under Joshua's leadership. Either Saul's household participated in the atrocity or they personally benefited from it, because the bloodguilt of this horrific evil was on both him and his household (v. 1).

David wanted to “make atonement” for this terrible injustice, because he understood the great importance of the Gibeonites being able to “bless” Israel (v. 3 – a key part of the Abrahamic Covenant). God's ultimate purpose for Israel was to provide a Savior and serve as a light of his grace to all nations. If Israel blew it with the Gibeonites, who had served Israel for the past 400 years, supplying wood and water for ministry at the Tabernacle, watching people worship Yahweh, and hearing the Scriptures taught, what chance would they ever have of reaching any Gentiles with the message of God's saving grace?

However, the price for “making atonement” was high—seven of Saul's sons/grandsons were to be hanged (lit. impaled, an early form of crucifixion?) before Yahweh. The number seven meant that the deaths of these men would serve as a “perfect” representation of the entire nation for the broken covenant and slaughter of the Gibeonites.

According to Jewish law, this kind of impaling was the ultimate expression of being accursed by God, so much so, it was required that the body be taken down

*the same day (**Deuteronomy 21:23**). However, in this case, the bodies were not taken down—possibly because these seven men were “handed over to the Gibeonites.” This was a Gibeonite execution.*

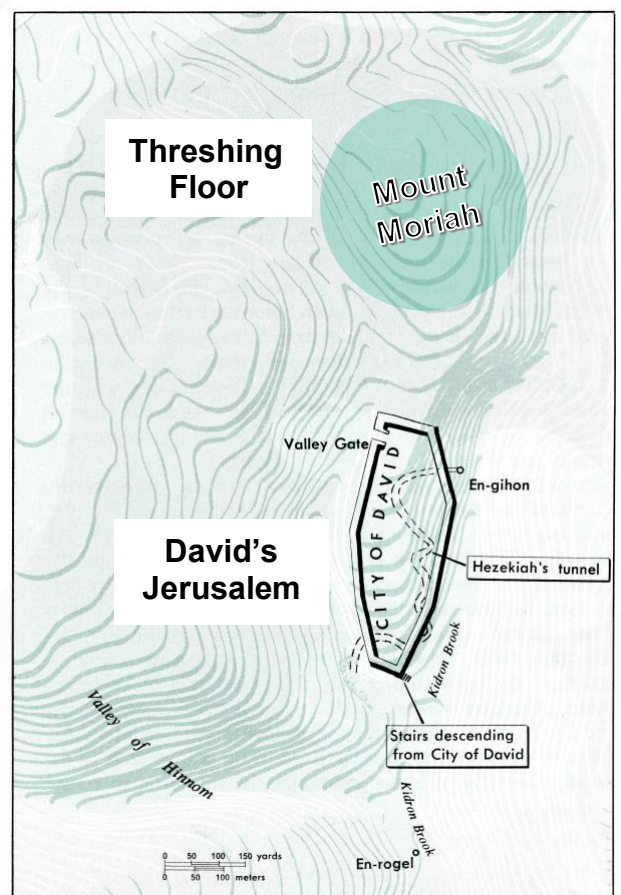
The deep sadness of this just but gruesome consequence for Saul's sin was accentuated by the grief and devotion of Rizpah, the mother of two of the men executed. She guarded the impaled bodies for months from vultures and vermin as they slowly decayed. When David learned of Rizpah's extraordinary devotion, he retrieved the bones of Saul and Jonathan, as well as the bones of these seven sons/grandsons and gave them a decent burial in Saul's home territory of Benjamin. Thus, the curse of his sin was lifted.

*In **verses 9 & 10**, a sliver of redemptive light breaks through on this grisly account of what justice for sin looks like (**The wages of sin is death...**). It's seen in the timing of the execution—“the beginning of the barley harvest” (i.e., mid-April – when Israel celebrates Passover)—and the taking down of the impaled corpses several months later—“until rain fell from the heavens” (i.e., October – when Israel celebrates the Great Day of Atonement; remember David's trigger word back in v. 3).*

In a remarkable way, this loathsome account is framed by two enormously significant events in Israel's annual festival calendar, both of which foreshadow the redemptive work of Jesus Christ. The point? Because Jesus faced God's perfect justice for us when he was impaled on the Cross, God's great mercy triumphs over and removes the curse of our sin and death (...but the gift of God is eternal life in Jesus Christ our Lord - Romans 6:23)

24:1-25 Kingdom Holiness: God's Justice and Mercy

God's anger is kindled, AGAIN, against Israel.



The story of king David foreshadows, by way of _____, _____, and even vivid _____, the coming of our Great God and Savior, Jesus Christ the Lord.

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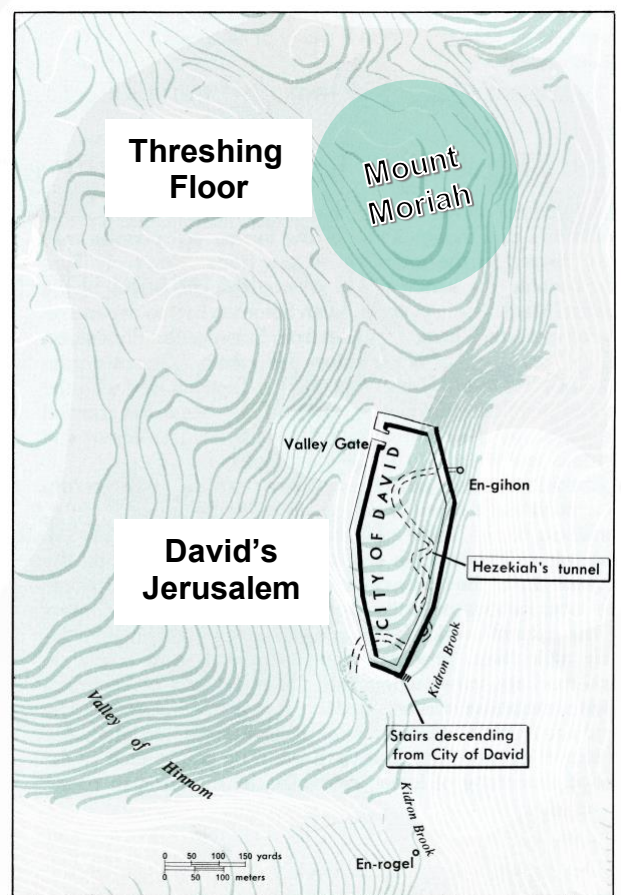
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