# 2 Samuel - Commentaries by Henry Allan Ironside

Continual Burnt Offering: Daily Meditations, February 22

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“Now, O Lord God, the word that Thou hast spoken concerning Thy servant, and concerning his house, establish it forever, and do as Thou hast said” —2 Samuel 7:25.

THIS is faith’s response to the promises of God, “Do as Thou hast said.” Nothing can turn aside that which God has planned. He worketh everything according to the counsel of His own will. When He gives quietness none can disturb. He never promises one thing and does another. His Word is unchangeable and His covenant is everlasting. Overwhelmed with the assurances of blessing not only for the then present but for a long time to come, David bows his head in the presence of God and puts his Amen to what He has covenanted. He who thus confides in the sure Word of the Lord will never be put to shame.

Daily Sacrifice, February 19

“What one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people, which Thou redeemedst to thee from Egypt, from the nations and their gods?”—2 Samuel 7:23.

THE covenanted blessings were not for David alone, but for the nation as such—that nation Israel whom God had redeemed from bondage and brought into the liberty which they enjoyed under His gracious care. While Israel stands out pre-eminently as the nation of God’s choice (Amos 3:2), yet any other people has similar reasons for thanksgiving and acknowledgment of the divine intervention on their behalf which He has watched over and blessed with the knowledge of His Word, as in the case of our own America, and other favored peoples in the world today. How jealously we should guard the privileges bestowed upon us!

—Robert Seymour Bridges.

Continual Burnt Offering: Daily Meditations, February 21

“Died Abner as a fool dieth?” —2 Samuel 3:33.

IT was David who asked the question as he lamented the treachery of Joab in slaying Abner at the very time that the former captain of Saul’s host had yielded allegiance to him whom God had made king in Saul’s stead. And the answer to the question must be in the affirmative. Abner did die as a fool dieth. He had slain Asahel the brother of Joab, much against his own will, but in order to save his life. He was guilty of manslaughter. Joab was the avenger of blood. Hebron was a city of refuge. Abner was entitled to asylum there, but he left the place of safety to go out and discuss matters with Joab who treacherously slew him. Thus he died because he failed to avail himself of the protection that God had provided for him. Alas, how many there are who take the same foolish course! Christ is the only City of Refuge today. They who flee to Him find shelter from the Avenger. Apart from Him there is no safety.

Continual Burnt Offering: Daily Meditations, February 28

“He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain” —2 Samuel 23:4.

IN such language David, in his last words, portrayed the coming to reign of “a righteous ruler over men, a ruler in the fear of God,” who is to spring from his house in due time and set up the kingdom which will never be destroyed. We are waiting still for His glorious advent. He came once in lowly grace to bring in redemption. He will come again to bring in the promised glory. What a relief it will be, after the long centuries of man’s misrule when the Lord Jesus shall show in His own times who is that blessed and only Potentate, King of kings and Lord of lords!

—J. G. Deck.

Continual Burnt Offering: Daily Meditations, February 27

“And Mephibosheth said unto the king, Yea, let him lake all, forasmuch as my lord the king is come again in peace unto his own house” —2 Samuel 19:30.

MEPHIBOSHETH was the lame son of Jonathan to whom David had shown the kindness of God for his father's sake (2 Sam. 9). When David fled from Absalom he was unable, because of his infirmity, to go with his benefactor and was lied about and his motives in remaining behind misrepresented by his servant Ziba to whom David gave all the property of Mephibosheth because of the deception. Returning at last in triumph Jonathan's son came to greet him and soon cleared himself of the charges of disloyalty. Sorry that he had mistrusted him, David gave instructions that Ziba and he should divide the land. In his answer Mephibosheth showed that David himself meant more to him than all his benefits. His heart was satisfied to have the king at home in peace. So Christ can satisfy every yearning of the heart, and all else counts as naught compared with Him.

Continual Burnt Offering: Daily Meditations, February 26

"Thou art worth ten thousand of us" —2 Samuel 18:3.

THIS was the estimate his devoted followers put upon David their king. To them his life meant so much that they would not have him adventure in battle lest they be bereft of his leadership and his shepherd-care. It was their love and regard for him that led to such care for his safety. In this David portrayed Him who is to His redeemed "the altogether lovely," the "fairest of ten thousand." His worth is beyond all comparison. All of the sons of earth together are not deserving of Him. And yet, in grace, He gave Himself for us. In order that sinners might be saved He sacrificed Himself. He, the infinite One, stooped to death to save poor lost sinners such as we.

Continual Burnt Offering: Daily Meditations, February 25

"For we must needs die and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means that His banished be not expelled from Him" —2 Samuel 14:14.

THE wise woman of Tekoah made her appeal to sentiment rather than to righteousness, therefore the return of Absalom was the prelude to a greater disaster than had yet befallen David. Many imagine that God acts as the king did, and brings back His banished without the settlement of the sin-question. But His holy nature forbids this. He has indeed devised means to recover the sinner, but it has been at the cost of the life of His own beloved Son, our Lord Jesus Christ. Through His expiatory work on the cross God can be just and the Justifier of him that believeth on Jesus.

Continual Burnt Offering: Daily Meditations, February 23

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die" —2 Samuel 12:13, 14.

IN considering the subject of forgiveness of sins we need to remember that Scripture presents it in several different aspects. There is, first of all, the forgiveness which God gives to all who believe upon His Son (Acts 10:43; 13:38, 39). This is perfect and complete, and is never repeated. The basis of it is the work of the cross, the blood of Christ shed for our redemption (Eph. 1:7). He who comes to God as a sinner and puts his trust in the Lord Jesus passes from death unto life (John 5:24) and is henceforth a child of God, justified before His throne and accounted clear of every charge (Rom. 8:33,34). His responsibility as a sinner having to do with the judgment of God is over for eternity. But now a new responsibility begins: that of a child having to do with his Father. If the child sins he loses fellowship and needs restorative forgiveness. This is granted when he comes to his Father in contrition, confessing his failure (1 John 1:9). There is a third and very important aspect of forgiveness which we may call governmental. In the government of God there are certain consequences of a temporal (and often a physical) character, which follow the commission of sin. These consequences go on for years, or God may in mercy remit them, if we walk humbly before Him. In David's case most serious governmental consequences followed long after Nathan assured the penitent king the Lord had put away his sin.

Continual Burnt Offering: Daily Meditations, February 24

"I shall go to him but he shall not return to me"—2 Samuel 12:23.

DAVID'S confidence as to life after death and heavenly reunion shines out brightly here. He knew the child was with God. He knew that he, in spite of his sad failure, was also a child of God, and so he could look on in faith to a day when he would find the babe again and never be separated more. What consolation does this assurance afford in the time of bereavement! Our loved ones who have died in Christ are not lost to us. They are with Him in paradise. It is not according to God's plan that they should return to this earth life to communicate with us, but we know that when we too are absent from the body we shall be present with the Lord, and shall find again our loved ones gone before.

—Mrs. Donald A. Day.

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