SAUL, DAVID, & SOLOMON Lessons In Faith





II SAMUEL





Reprisal for a Broken Covenant



"¹Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites."

There is no recorded account of King Saul doing injury to the Gibeonites, but obviously sometime during his reign he attacked them which would have violated the alliance Joshua had made with the Gibeonites when the Israelites were first conquering the land of Canaan.



JOSHUA 11

Tells about the covenant Israel had with the Gibeonites.



JOSHUA'S ORDERS WERE TO KILL ALL THE INHABITANTS OF CANAAN.

Joshua 11

"¹²And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded." But, the princes of Israel were deceived by the Gibeonites.

The Gibeonites pretended to be traveling from a far country, and they convinced the princes of Israel to make a peaceful alliance with them.

Talu

Joshua 9

"³And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,...⁶they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country."



They actually dwelt in Gibeon not far from Ai and Jericho, cities Joshua had destroyed.





Though tricked into an alliance with the Gibeonites Joshua was bound to the promise they had made. <u>He and all</u> <u>Israel must protect the Gibeonites forever.</u>



Obviously, Saul violated the promise Joshua made in Judges 11, and now in 2 Samuel 21 we read that Saul's violation is finally being admonished.



BACK TO 2 SAMUEL 21:1—

2 Samuel 21

"¹Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites."

We find here the nation of Israel being punished with a sore famine—long after this sin of Saul. He had been dead for years, but God's judgments often look a great way back.

CHRONOLOGICAL TIME CHART

Time does not diminish the guilt of sin.

Adam Noah Abraham Isaac Jacob & Esau Job Joseph Moses Joshua, Judges, Ruth Samuel Saul, David, Solomon **Divided Kingdom** Elijah & Elisha Jonah Northern Kingdom/Israel taken into Assyrian Captivity Southern Kingdom/Judah taken into Babylonian Captivity Daniel & Ezekiel in Babylon Persia takes Babylon – becomes world power Return to Canaan begins – rebuilding of the temple / Ezra Esther Persian Queen More Jews return – rebuilding of the wall / Nehemiah Malachi

"³Wherefore David said unto the Gibeonites,

> What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?"

Now, at length, God spoke for the Gibeonites, and for their patience they were honored by the opportunity to be judges in their own case.



"⁴And the Gibeonites said unto him,

We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said,

that ye shall say, that will I do for you."

They required no silver, nor gold for in ancient law blood calls for blood.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Genesis 9:6).

"⁵And they answered the king, The man that consumed us, and that devised against us that we should destroyed from be remaining in any of the coasts of Israel, ⁶Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose. And the king said, I will give them."



They desired that seven of Saul's family might be put to death, and David granted their demand.

They could have called for a much more unreasonable demand, but they obviously wanted the famine to end also.



The Gibeonites left it up to David to choose the 7 that would die.

He took care not to choose Mephibosheth because of his vow to Jonathan.





"⁷But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD'S oath that was between them, between David and Jonathan the son of Saul."







SAUL'S 7 FAMILY MEMBERS THAT DAVID CHOSE . . .





to Adriel but Saul's younger daughter Michal raised.



^{**8}But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: ⁹And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest."



^{**8}But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and **Mephibosheth**; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: ⁹And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest."



Michal had no children when David retrieved her from Phaltiel, and he denied her any after she criticized his behavior when he brought the ark of the covenant to Jerusalem.

It is hard not to have pity for her because though she had no children of her own she actually raised 5 of her sisters' children only for them to be taken from her in this brutal way.



David delivered the seven children of Saul into the hands of the Gibeonites.

The Gibeonites hung all seven together.





"¹⁰And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night." Rizpah testified her love. She let the world know that her sons died, not for any sin of their own, not as stubborn and rebellious sons; but they died for their father's sin, and therefore she mourned their deaths.



Rizpah guarded her sons bodies which were left hanging and exposed till the judgment ended which was shown by the sending of rain upon the land; the end of the famine.

2 Samuel 21

"¹¹And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done."



Following this execution of Saul's family David became sentimental about Saul and Jonathan's burial.

2 Samuel 21

"¹²And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeshgilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa."



"¹³And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

¹⁴And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded."

Rizpah's two sons and the five sons Michal raised

"¹⁴And after that God was intreated for the land."

Alfred Lord Tennyson



The poet Alfred Lord Tennyson (1809 -1892) wrote the poem "Rizpah" about a mother whose son was executed. His first inspiration for the poem was when he read a true story about a man that stole the mail and was hung near the spot where the crime had taken place. His body was left there, and when his clothes and flesh began to decay from exposure to the elements his aged mother was seen there every evening taking something wrapped in her apron as she left. It was discovered that she had taken away her son's bones as they fell to the earth. She kept them and then buried them in the churchyard.

Clearly, Tennyson's second inspiration for his poem is the account of Rizpah here in II Samuel chapter 21, for he changed his working title for the poem from "Bones" to "Rizpah."

Tennyson's poem has moved many readers to tears. The theme of his poem can be captured in one word, "motherhood." All the tragedy of mothers who have loved and lost a child is pressed into this poem. It is a common hanging, a common thief, and an old mother overcome with grief; an everyday thing, but Tennyson expresses the depth of sorrow, the depth of love, infinite pity, and infinite motherhood. Readers are moved by her defiant pride in her son. Though her grief has sent her into insanity, though she has been beaten and institutionalized, though she has had to go under the cover of darkness to retrieve her son's remains, though she is scrutinized under the judgmental eye of her perish visitor, she remains proud and reverent. She is determined to honor her beloved son in death. She is defiant against what she considers a travesty of the law which knows nothing of a mother and her son. She inspires us all with a renewed fervor for motherhood by her tenderness for all that remains of her son. "Rizpah" is a powerful moving image of motherhood.



THE END

