

**“Through the Bible in a Year with Pastor Don and the FBC Family”**  
**July 30, 2016**

**2 Samuel 22:1–51.** David’s song.

**Jude 1:1–16.** Description of the ungodly.

**Psalms 147:1–20.** God’s greatness.

**COMMENTS:**

**2 Samuel 22:1–51.** David’s song celebrates the character and providence of God in delivering him from all of his enemies. Note all of the wonderful adjectives he uses of his Lord in verses **2-4**. Note how David recognizes God’s presence in all things. David was a man of faith and prayer who depended on the Lord for wisdom, strength, and deliverance, and the Lord never failed him. When the Lord answered David’s cries and delivered him from Saul and the enemies of the people of God, it was like a great thunderstorm being released over the land (**8–20**). David describes God’s intervention as an earthquake (**8**) followed by lightning, fire, and smoke (**9**). Against the background of the black sky, the Lord swooped down on a cloud propelled by the cherubim. The storm raged! In Scripture, a storm can picture the judgment of God (Jer. 11:6; 23:19; 25:32). God’s arrows were like the lightning, His voice like the thunder, and the winds like the angry breath of His nostrils. No wonder His enemies fled in terror! Instead of pride and arrogance in his own abilities, David viewed himself as servant who trusted Jehovah to win the victory. He gave all the glory to the Lord. God not only “came down” (**10**), but He “reached down” and plucked David out of the dangerous waters. In verses **20-28**, David notes how the Lord rewarded him based on his personal virtue, not *merely* because he trusted God in hard times. David certainly understood he was a sinner saved by grace, but he used that grace to grow in spiritual virtue (proper thinking, proper willing, and proper affections—all properly oriented around the Good). Note how he ties his virtue to God’s deliverance: *2 Samuel 22:20 He also brought me out into a broad place; He delivered me because He delighted in me. 21 "The LORD rewarded me according to my righteousness; According to the cleanness of my hands He has recompensed me. 22 For I have kept the ways of the LORD, And have not wickedly departed from my God. 23 For all His judgments were before me; And as for His statutes, I did not depart from them. 24 I was also blameless before Him, And I kept myself from my iniquity. 25 Therefore the LORD has recompensed me according to my righteousness, According to my cleanness in His eyes. 26 "With the merciful You will show Yourself merciful; With a blameless man You will show Yourself blameless; 27 With the pure You will show Yourself pure; And with the devious You will show Yourself shrewd. 28 You will save the humble people; But Your eyes are on the haughty, that You may bring them down.* Unlike Saul, David lived for, loved, and submitted to the Lord. After speaking of virtue, he notes how the Lord enlightened him (**29**) and empowered Him (**35-35**), and enthroned him (**44-46**). Note what thrilled the heart of David. He saw God and mentioned Him at least nineteen times. He saw God in the affairs of life, both the happy occasions and the storms that came. He saw God’s purpose in his life and in the nation of Israel and rejoiced to be a part of it. But most exciting of all, in spite of the troubles David had experienced, he still saw the providential hand of God, molding his life and accomplishing His purposes (**35**). The key to David’s transformation was gaining the proper form of God in his intellect to know and proper will to that form to delight in, that is, to love.

**Jude 1:1–16.** Jude wishes that his readers would experience mercy, peace and love in ever greater ways. He wants these grace virtues to be “*multiplied*” to them. Believers who contemplate God’s grace, mercy, and love experience contentment in their relationship with Him (Phil 4:7). In **verse 3** believers are commanded to contend for the “*faith*” of the “*common salvation*” that was “*delivered to the saints,*” indicating that every believer, not just church leaders, is to defend Biblical truth from erroneous teaching of false teachers. Note how the false teachers are described in **verse 4**: they are ungodly (unlike God), change God’s “*grace*” into “*lewdness*” (lacking in moral restraint), and reject God’s authority. This is followed by the judgment of God on the Exodus generation (**5**), fallen angels (**6**), and Sodom and Gomorrah (**7**). Jude’s point in citing these three examples is to remind believers that God judges sin. Following this, Jude points out more examples of lack of integrity and the certainty of judgment (**8-16**). These descriptions present a vivid contrast between these sinners and how Christians should behave. Note that grumblers and complainers are listed among perversions in the last verse of this section (**16**). This murmuring and complaining can cause people to become dissatisfied with a local church or life in general. We must be careful not to criticize God’s providences or hinder His plans. The nation Israel was judged because of her complaining (1 Cor. 10:1–10), and Christians are commanded not to complain (Phil. 2:14–16). If a false teacher can motivate a person to be critical of other believers or dissatisfied with his situation, then it will be easier to lead him astray into false doctrine due to arrogance.

**Psalms 147:1–20.** The psalmist praised the Lord God for His greatness in sustaining all Creation, and for His grace in healing afflicted believers and giving them His Word. He called the congregation to join him in praise for they too received His many benefits. God is to be praised for His grace (**2–3, 6, 10–14, 19–20**) and His greatness (**4–5, 8–9, 15–18**). Note God’s loving care for plant and animal life (**7–9**). Note God’s control of all nature (**16–18**). Note the connection between God’s Word that sustains all things and God’s Word given to Israel who alone was privileged to get this revelation (**19–20**). As we have studied, God is Esse/BE who gives existence to all things along with their properties. In other words, God is the existential cause of anything and everything that exists. There is no such thing as existential inertia. Of course, this makes no sense to deistic minded believers because they do not have the metaphysical framework to see God and all of His glory; they do not live in the reality that God continuously gives *all things* existence, not just living things.

*Romans 11:36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen.*

*Pastor Don*