

Dr. Robert Chisholm, 1 & 2 Samuel, Session 27, 2 Sam. 22-23 – The Lord is My Rock Poem Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide Quiz, and 5) FAQs

1. Abstract of Chisholm, 1 & 2 Samuel, Session 27, 2 Sam. 22-23 – The Lord is My Rock Poem, Biblicalearning.org, BeL

Dr. Robert Chisholm's lecture analyzes two poems in 2 Samuel: **2 Samuel 22**, David's song of praise for God's deliverance, uses powerful imagery of God as protector and employs metaphorical language to describe near-death experiences and divine intervention. **2 Samuel 23**, David's last words, presents him as God's chosen righteous king, highlighting his covenant with God and contrasting his rule with the wickedness of his enemies. The lecture discusses the poems' literary style, theological implications, and their messianic foreshadowing of Jesus Christ. Finally, the lecture briefly previews the next session, focusing on 2 Samuel 24.

2. 19 - minute Audio Podcast Created on the basis of Dr. Chisholm, Session 27 – Double click icon to play in Windows media player or go to the Biblicalearning.org [BeL] Site and click the audio podcast link there (Old Testament → Historical Books → 1 Samuel).



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ession27.mp3**

3. Briefing Document: Chisholm, 1 & 2 Samuel, Session 27, 2 Sam. 22-23 – The Lord is My Rock Poem

Okay, here is a briefing document summarizing the key themes and ideas from the provided source, which is a lecture by Dr. Robert Chisholm on 2 Samuel 22-23:

Briefing Document: 2 Samuel 22-23 - The Lord is My Rock & The Last Words of David

Introduction

This document summarizes Dr. Robert Chisholm's analysis of two significant poems found in the epilogue of 2 Samuel: Chapter 22, often called "The Lord is My Rock," and Chapter 23:1-7, "The Last Words of David." These poems serve as reflections on David's life, focusing on God's protection and David's divinely appointed role.

Key Themes and Ideas:

1. 2 Samuel 22: "The Lord is My Rock"

- **The Lord as Protector and Savior:** David uses numerous metaphors to describe God as his protector and deliverer.
- **"The Lord is my rock, my fortress, and my deliverer" (22:2).**
- Other metaphors include: refuge, shield, the horn of my salvation, stronghold, savior. These highlight God as a secure place of safety, a defender, and a source of victory.
- The metaphor of "rock" (Hebrew "sur") specifically refers to a rocky cliff, providing a sense of inaccessible refuge.
- **David's Deliverance from Enemies:** David celebrates the Lord's constant protection throughout his life, both from internal enemies (like Saul) and foreign enemies.
- He uses vivid imagery of being overwhelmed by the "waves of death" and "torrents of destruction" (22:5) and trapped by "cords of the grave" and "snares of death" (22:6). These metaphors highlight the intensity of the threats he faced.
- **Poetic Theophany:** David describes God's intervention as a dramatic, poetic theophany.
- "The earth trembled and quaked... Smoke rose from his nostrils; consuming fire came from his mouth" (22:8-9). This description of God coming in a storm is both

powerful and reminiscent of the Canaanite storm god Baal, suggesting a polemic to emphasize that Yahweh is the true God.

- God descends from the sky, riding on a cherub and flying on the wings of the wind (22:10-11). This highlights the divine power intervening for David.
- **God's Empowerment in Battle:** David emphasizes that his victories are not his own, but result from God's strength and training.
- "It is God who arms me with strength and keeps my way secure. He makes my feet like the feet of a deer" (22:33-34). He portrays God as directly equipping him for combat, enabling agility and accuracy.
- **David's Claim of Righteousness:** David asserts, "The Lord has dealt with me according to my righteousness... For I have kept the ways of the Lord and I am not guilty of turning from my God" (22:21-22).
- Chisholm addresses the tension between this claim and David's well-documented sins (e.g., with Bathsheba). He proposes it is not a claim of sinless perfection but rather a general assertion of loyalty to the Lord's side, a stance in contrast to idolaters and enemies of God.
- The language reflects the common "black or white" worldview seen in the Psalms, where individuals are broadly categorized as either righteous followers of God or wicked enemies.
- **God's Justice and Deception:** David speaks of God's justice, noting that God mirrors the character of individuals in his dealings with them, being faithful to the faithful and deceitful to the devious.
- "To the faithful you show yourself faithful... but to the devious, you prove to be deceptive to one who is perverse" (22:26-27). He discusses how God might use deception as a just punishment for those who are opposed to him (1 Kings 22).
- **Reliance on God's Word:** David highlights the importance of the Lord's word or oracles that guided him in battle, and how those always resulted in success.
- "As for God, his way is perfect; the Lord's word is flawless" (22:31).

2. 2 Samuel 23:1-7: "The Last Words of David"

- **David as the Lord's Chosen Servant:** David emphasizes his divinely appointed role as the Lord's anointed.
- "The inspired utterance of David son of Jesse, the utterance of the man exalted by the Most High, the man anointed by the God of Jacob" (23:1). David acknowledges he speaks with the Lord's authority and as a man chosen by him.
- **Inspiration of the Lord:** David recognizes the divine inspiration behind his words, acknowledging that "The Spirit of the Lord spoke through me; his word was on my tongue" (23:2).
- **The Righteous King:** David describes an ideal king who rules in the fear of God, which is the foundation of true wisdom.
- "When one rules over people in righteousness, when he rules in the fear of God, he is like the light of morning at sunrise" (23:3-4). This metaphor portrays a king who brings blessing and salvation, like the sun bringing light and renewed life.
- **The Everlasting Covenant:** David reflects on the Lord's everlasting covenant with him, secured and arranged in every part. "Surely he would not have made with me an everlasting covenant, arranged and secured in every part" (23:5).
- **Contrast with the Wicked:** David contrasts himself with the wicked, whom he describes as being like thorns to be cast aside and burned (23:6-7).
- **Messianic Implications:** Dr. Chisholm points out that these poems, while reflective of David's experience, ultimately point towards the ultimate fulfillment of the promises through the Messiah, the Son of David, Jesus Christ. These poems of David "ultimately point us to the ideal messianic king, the Son of David, our Lord Jesus Christ."

Conclusion:

These poems serve as a profound summary of David's life of faith, reflecting on God's constant protection and faithfulness and David's divinely ordained role as king. While acknowledging David's flaws, Dr. Chisholm emphasizes the broader themes of God's power, justice, and covenant faithfulness, while also highlighting the messianic implications of David's legacy, and how David is a model in that sense.

4. Study Guide: Chisholm, 1 & 2 Samuel, Session 27, 2 Sam. 22-23 – The Lord is My Rock Poem

Study Guide: 2 Samuel 22-23

Quiz

Instructions: Answer each question in 2-3 sentences, referencing the source material.

1. According to the title of 2 Samuel 22, what is the context of David's song?
2. What is the primary metaphor David uses for the Lord in 2 Samuel 22 and what does it signify?
3. Name three of the metaphors used by David in 2 Samuel 22:2-3 to describe the Lord.
4. In 2 Samuel 22, what does David compare death to, and what does this comparison illustrate?
5. What is a "theophany," and how is it depicted in 2 Samuel 22?
6. What does David claim about his righteousness in 2 Samuel 22:21-25, and why is this potentially problematic?
7. According to the lecture, how should we understand David's claims of righteousness in 2 Samuel 22?
8. What does David say about God's justice in 2 Samuel 22:26-27?
9. In 2 Samuel 22, what does David say about God's role in his victories and abilities in battle?
10. According to 2 Samuel 23, what are some characteristics of an ideal king?

Quiz Answer Key

1. David sang this song to the Lord after the Lord had delivered him from all his enemies and from the hand of Saul, as stated in the title. It is a celebration of God's protection and provision throughout his life.
2. The primary metaphor David uses for the Lord is "rock." This metaphor signifies that the Lord is a place of refuge, protection, and security for David, much like a rocky cliff provides shelter.

3. David describes the Lord as his rock, fortress, deliverer, God, shield, horn of salvation, stronghold, refuge, and savior in these verses. These all portray the Lord's role as a protector and provider.
4. David compares death to surging waters, where one can drown, and to a hunter's cords and snares, depicting the overwhelming threat and entrapment by his enemies. These show the danger he faced.
5. A theophany is a visible appearance of God, and it's depicted in 2 Samuel 22 as the Lord descending from the heavens in a storm, with fire, smoke, and lightning, to deliver David from danger.
6. David claims that the Lord has rewarded him according to his righteousness and cleanness. This is problematic because David committed adultery and murder and is not morally perfect.
7. David's claims of righteousness should be understood as him expressing that he was generally on the Lord's side and faithful to Him, not as an assertion of moral perfection, similar to how the Lord later views David.
8. David says that the Lord shows Himself to be faithful to the faithful, blameless to the blameless, and pure to the pure, but that the Lord also proves to be deceptive to the perverse, implying a mirroring of character.
9. David acknowledges that God armed him with strength, secured his way, made him agile, trained his hands for battle, and provided his weapons, indicating his reliance on God for victory.
10. An ideal king rules with righteousness, fears God, and is like the light of morning at sunrise bringing blessing and salvation to his people. He is one through whom the Lord provides for his people.

Essay Questions

Instructions: Write a well-organized essay of at least 500 words for each question. Use information from the provided source, but you may also make other connections to material you know.

1. Analyze the significance of the "Lord is my rock" metaphor in 2 Samuel 22. How does this metaphor inform David's understanding of God's role in his life, and how does the repeated use of this metaphor throughout the poem underscore its importance?

2. Discuss the tension between David's claims of righteousness in 2 Samuel 22 and the recorded instances of his sin. How does the lecture attempt to resolve this tension, and how does this understanding of David's character relate to his broader role as a figure of Israel?
3. Examine the role of figurative language and imagery in 2 Samuel 22. How do metaphors, similes, and other literary devices contribute to the overall meaning and emotional impact of David's poem, and what do they reveal about his experiences and perception of God?
4. Compare and contrast the two poems in 2 Samuel 22 and 23. What are the main themes, and what do they reveal about David's understanding of God? How do they relate to each other?
5. Discuss the significance of David's "Last Words" in 2 Samuel 23, considering the broader context of the book of 2 Samuel. How do these verses reflect David's view of his own kingship and God's relationship to his reign, and what implications do they have for the future of Israel?

Glossary

Covenant: A formal agreement or pact between two parties, often involving promises and obligations. In this context, refers to the covenant between God and David.

Hyperbole: The use of exaggeration as a rhetorical device or figure of speech.

Metaphor: A figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable. (e.g., "The Lord is my rock.")

Oracle: A divine communication or revelation given through a prophet or inspired person. In the context of the study, it refers to the Lord giving David guidance for battle.

Polemic: A strong verbal or written attack on someone or something. In this text, it refers to the way David's theophany is contrasted with Canaanite storm gods.

Psalmist: A writer of psalms, especially those in the Book of Psalms in the Bible.

Theophany: A visible manifestation of God, often in a dramatic or powerful form.

Yahweh: The personal name of God in the Old Testament, as used in the Jewish tradition.

5. FAQs on Chisholm, 1 & 2 Samuel, Session 27, 2 Sam. 22-23 – The Lord is My Rock Poem, Biblicalelearning.org (BeL)

FAQ: 2 Samuel 22-23 - David's Poems of Praise and Reflection

- **What is the main theme of David's song in 2 Samuel 22, often referred to as "The Lord is My Rock"?**
- The central theme is David's profound gratitude and praise for the Lord as his protector and deliverer. David emphasizes God as a place of refuge, much like a rocky cliff where one can find safety. The Lord is depicted as a powerful force that rescued David from his enemies and empowered him for battle throughout his life. This poem, also found in Psalm 18 with slight variations, uses many metaphors to highlight the Lord's role in David's salvation and strength.
- **What are some of the metaphors David uses to describe the Lord in the beginning of his song (2 Samuel 22:2-3), and what do they signify?**
- David employs a series of metaphors to portray the Lord's protective nature, including "my rock," "my fortress," "my deliverer," "my God, my rock, in whom I take refuge," "my shield," "the horn of my salvation," "my stronghold," "my refuge," and "my savior." These metaphors convey that the Lord is a source of security, strength, defense, and victory, consistently rescuing him from danger and providing a safe haven. The "horn of my salvation" alludes to the power of a wild ox, suggesting the Lord aggressively fights for David's protection.
- **How does David describe the threats he faced in the early part of his song (2 Samuel 22:5-6), and what is the significance of these descriptions?**
- David uses figurative language to describe his perilous situations, such as being overwhelmed by "waves of death" and "torrents of destruction," and being ensnared by "cords of the grave" and "snares of death." These metaphors portray how frequently David felt trapped and close to death, much like a drowning man or an animal caught in a trap. These images help to express the intensity and frequency of the threats to his life from his enemies.

- **In 2 Samuel 22:8-16, David describes a dramatic scene of God's intervention. What is this imagery depicting and what is the significance?**

David portrays a powerful theophany, a visible appearance of the Lord coming to deliver him from his enemies. He describes the Lord descending from the heavens in a storm, with the earth trembling, smoke and fire emanating from him, and riding upon a cherub. This dramatic imagery emphasizes the Lord's power, his wrath against David's enemies, and his active role in rescuing David from danger. The imagery also contains a polemic against the Canaanite god Baal, a storm god, asserting Yahweh as the true master of the storm.

- **David claims the Lord has dealt with him according to his righteousness in 2 Samuel 22:21-25. How can this be reconciled with his well-documented sins?**
- This claim of righteousness does not imply David lived a perfect life free of sin, as seen in the account of his adultery and murder in 2 Samuel 11-12. Rather, David's declaration of righteousness should be understood in a broader context. He is expressing that fundamentally he was a faithful follower of the Lord, who consistently chose the Lord's side, fighting for his interests and never worshipping other gods. David sees himself as one of the righteous compared to the wicked, and the Lord acknowledges this in Kings. This is in line with the way the Psalms often portray people: as either righteous or wicked, and when David repented, God chose to move on. The focus is that David, unlike the kings who came after him, was not an idolater, and in that sense, was considered righteous.
- **In 2 Samuel 22:26-28, David speaks about how God deals with the faithful and the devious. What is the core idea he presents?**
- David highlights the principle of divine reciprocity, stating that God responds to individuals according to their character. To the faithful, blameless, and pure, God shows himself faithful, blameless, and pure. However, to the perverse and devious, God may use deception, a just punishment. This reflects God's perfect justice, and shows that those who turn against him may find themselves subject to divine deception as a consequence.

- **What is the main idea of David's "last words" found in 2 Samuel 23:1-7?**
- David's "last words" express his deep awareness of being chosen by God and the special relationship he has with the Lord. David acknowledges the inspiration of the Lord's Spirit and emphasizes the importance of a righteous rule, rooted in the fear of God. David asserts he has a covenant with the Lord. While he views himself as this ideal, he also acknowledges that ultimately these words would be fulfilled more fully in a future righteous ruler, the messianic king, Jesus Christ. He contrasts this ideal of righteousness with evil men, who will be cast away and burned.
- **How do the poems in 2 Samuel 22 and 23 relate to the larger story of David and to the Messiah?**
- These poems offer a reflection on David's life, highlighting both his profound faith and the struggles he faced and overcame with the Lord's help. David's experiences of deliverance and his commitment to the Lord serve as a paradigm for his people. The language used in David's poems, which speaks of a righteous ruler who will bring salvation and security, also points forward to the coming Messiah, the ideal king who is a descendant of David. David's words, while true in his own time, ultimately find their complete and perfect fulfillment in Jesus Christ.