

## 2<sup>nd</sup> Samuel Ch 1

There's really no break in time or switch in subjects in the transition between 1<sup>st</sup> and 2<sup>nd</sup> Samuel. Nothing that divides the 2 books other than man's division of them and so the segue from the 1<sup>st</sup> book to the 2<sup>nd</sup> is quite smooth. Simply continuing on with the previous subject matter of David's conquest of the Amalekites, Israel's defeat at Mt. Gilboa and the occurring death thereby of King Saul along with 3 of his 4 sons, the only one that didn't die of Saul's sons was the one who wasn't in the battle. And so even as Samuel had told Saul, so it happened and he and his sons fell slain on Mt. Gilboa; the 3 themes that are basically woven through 2<sup>nd</sup> Samuel are that of "Triumph", "Tragedy", and "Trouble." I guess in many ways just like 1<sup>st</sup> Samuel in that regard only with different people involved and the subjects they deal with are different. But still we see triumph, tragedy, and trouble just the same.

But one thing we notice right off the bat is the wisdom exuded by David in not forcing himself into the position of Israel's next King. Even though he knew it was God's will, even the road was seemingly paved for his ascension into that position, he knew that there were still those who were for all intents and purposes dedicated to Saul and to his house. He knew that it could thrust the nation into upheaval and confusion if he just assumed the position as King, and forced himself upon the people. The point being that even now he's waiting upon the Lord to do the work, he didn't just hear of Saul's death and then go riding into town saying, "Relax everyone your new king is on the scene!" But rather he waited, even after so many years of hardship and affliction, when the temptation to rush matters would've been so overwhelming, he waited on the Lord, he knew that the people needed to know that they could look *to* him and trust *in* him, and that he somehow needed to win their affection and allegiance. He exudes in these ch's what we read in Ps 78:72, "*So he shepherded them according to the integrity of his heart, And guided them by the skillfulness of his hands.*" How important it is to do what we do with the integrity of our hearts, with no guile or deceit or underlying ulterior motive, David would see this transition through according to the integrity of his heart.

### Vs 1-2

So these 1<sup>st</sup> 2 vs basically seek to update us as to the whereabouts of David during this interim period of the battle that took place between Israel and the Philistines. As we've noted before in many ways the events that transpire in the lives of David and Saul seem to flip flop back and forth like parallel themes in a movie. And so there's one cut scene after another following each of the lives of the 2 main characters simultaneously in different scenarios, but ultimately their lives have very much to do with each other and so both are followed very closely and scrupulously throughout the film. The difference here is that this isn't a movie, or a carefully crafted script or playwright, these are real people, having real lives and serious situations taking place throughout the course *of* their lives. And we recall that David had been living his life as a refugee for some 10-15 yrs now with Saul literally out to seek his life. And he began to despair there towards the end wondering if anything was ever going to change. And he came to the point that he said in his heart that there was nothing better for him than that he should go and live with the Philistines because Saul was going to take his life.

And that was the beginning of a backslide that lasted well over a year in David's life. Because he seemed to cease trusting in the Lord and took matters into his own hands, left the nation of Israel, sought refuge amongst the Philistines, began to reason and act like a Philistine, such to the extent that he tried to enlist him and his men into the army of the Philistines in this epic battle that was to take place against Israel. And of course you're all familiar with what all that entailed.

And God sovereignly placed upon the hearts of the Philistine army to reject David and so he hightailed it back to his Philistine refuge, Ziklag, only to discover that Ziklag had been ransacked, burned to the ground and every woman and child in the city had been taken captive. Of course it was there that he bottomed out and we read that after having no one else to turn to (even his own men speaking of stoning him) that, "*David strengthened himself in the LORD his God.*" 1 Sam 30:6

And there he repented, and there the Lord renewed and revived David, we might say, "Revival took place in David's heart" that day. And so he sought out the people who took his village captive and finding out that it was Amalekites he came upon them destroyed them and recovered everything that had been taken plus some.

Well, meanwhile as he was fighting the Amalekites, Saul was fighting the Philistines, but as David was winning, Saul was losing (no doubt some interesting spiritual analogies somewhere in there). And so now he's returned back to Ziklag and he's been there 3 days, he knows that there was a battle in Israel, he was almost a part of it, and so he's no doubt wondering how things went. What's the news? How did it go? What happened?

And that's where our account here picks up; the news of the battle finds him on the 3<sup>rd</sup> day. David is sort of "Resurrected" on this 3<sup>rd</sup> day; he's freed from these pangs that have been holding him down, (interesting).

But 2 quick things to see here, 1<sup>st</sup> of all vs 1 begins, "Now it came to pass after the death of Saul", these words signal the death of a dynasty, the passing of something old, and the bringing on of something new. Saul being removed from the scene and David being brought on to the scene. Saul being brought low and David being lifted up, again Saul began humbly but was lifted up with pride in his heart. The bible is clear, "*A man's pride will bring him low, But the humble in spirit will retain honor.*" Prov 29:23. And we're seeing here sort of that Matt 25 scenario with him who wasn't faithful with what he had and that being taken from him to be given to him who is faithful. Jesus said, "*For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.*" Matt 25:29 Saul had no humility, no faithfulness, and no dependability upon the Lord, so the kingdom was taken from him, David had all 3 and he was given an abundance. So the death of one dynasty and the birth (so to speak though he was anointed long ago) of another, 2<sup>ndly</sup> we see as I mentioned a few minutes ago patience and wisdom on David's behalf, "David stayed in Ziklag."

Again he knew from years and years past that he was destined, in fact promised by God Himself to be the next king of Israel. Yet he waited on the Lord to make it happen, he refused to get out ahead of God even knowing the will of God for his life. I believe that the majority of us don't possess this type of quality, that's why God rarely reveals His plans for us, to us ahead of time. Because He knows we wouldn't wait for Him to bring it about, we'd rush out there and try to make it happen on our own.

But God's plans so often demand patient endurance in the here and now, and it can be tough. It's been said, "Endurance is the crowning quality." And again, "What God has destined for him, he would not have until God gave it to him." Hengstenberg. And in that there's such a huge lesson, waiting upon the Lord, but here comes this man, torn clothes, dust on his head, these are mourning signs, bad news is eminent.

Vs 3-10

Now there are a few things that need addressed here, 1<sup>st</sup> of all we have a major discrepancy in his story, and what we read in 1<sup>st</sup> Samuel ch 31. There we read that Saul fell on his own sword and died, here, this man says that he killed Saul once he was certain he couldn't live anyway. The question is, which is it? Did Saul kill himself, or did the Amalekite kill him?

Well, ultimately we have the record that was shown last week in 1 Chron 10:13-14 that says, "*So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance. But he did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse.*" So that by whichever means his life was extracted from him, ultimately God takes responsibility for Saul's life because He's the giver and taker of life.

But be that as it may there's a couple of different thoughts. What you need to understand is that they're all conjecture and no man can know with ultimate certainty. There are those who say that Saul sought to kill himself, and his armor bearer taking for granted that he was dead, lunged himself upon his own sword but in reality Saul was still sort of gasping for breath and when this man came along it happened just as he said. Then there are others who say, the bible records for us that Saul died upon the sword that he took to himself and his armor bearer witnessed the fact that he was dead before he took his own life so this man is lying for the sake of some personal gain. He was looking for some sort of reward from David having taken out the one whom he believes to be his archenemy.

Now he's telling the truth regarding Saul and Jonathon's death, but as for him being the one that killed him, the majority consensus is that this Amalekite is lying and hoping for some life long pension plan from David. But either way one thing we know is that this man was on the scene, and his hope was for reward, that's stated plainly in Ch 4 Vs 10. And so as soon as Saul is dead the 1<sup>st</sup> man he looks up is David, but either way whether he killed him or not, by the time this Amalekite was finished Saul, he had stripped him of any emblem of royalty and you'd have never known that he'd ever been royalty simply by looking at him.

Why do I say that? What's the point in drawing that observation? Because as you know in the scripture we have what we refer to as biblical typology, and all that means is that certain situations (fact though they may be) serve as a picture of a type of something else so that we can glean more insight from them. So that Egypt becomes a type of the world, something that we're all enslaved to at one point in our lives, Moses in many cases being a type of Christ, the Redeemer of God's people delivering them out of the chains and bondage of the world and the taskmaster of sin who forces us to serve with rigor and hard labor. The passing through the Red Sea becomes a type of baptism whereby we're taken out of the old life and into the new. The wilderness wanderings serving as type of life that though redeemed is still in bondage to the flesh and sort of going in circles never really progressing in their relationship with the Lord. And then the passing through the Jordan into the Promised Land becomes the Baptism of the Holy Spirit (having nothing to do with salvation but rather that progressive sanctification) whereby I now live my life in the fullness of the Spirit rather than the futility of the flesh.

And with all of these biblical types, as you study the scriptures you find that Amalek and the Amalekites become a type of the flesh. As you read through Deut, you find that as the Israelites were coming out of Egypt, the Amalekites came upon them from the rear and attacked the elderly, and the stragglers, those who were weak and having difficulty going the distance. We read, "*Remember what Amalek did to you on the way as you were coming out of Egypt, how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you were tired and weary; and he did not fear God.*" Deut 25:17-18 So attacking at weak points, and no fear of God, in Ex 17 you find that God declared a permanent state of war with the Amalekites, from generation to generation and in that ch you see that the only thing that granted victory over the Amalekites was prayer and the Word of God. You find there that God promises to one day blot Amalek out of remembrance, and of course Saul received the command in the last book we studied to completely eradicate and annihilate the Amalekites.

Which he failed to do, but so to with our flesh, it never confronts you when you're strong, it attacks at your weak places, when you're tired and weary, your flesh has no fear of God. Only prayer and the Word of God will bring victory over the flesh, but you'll war with it from generation to generation, however one day God will blot out our remembrance of the flesh life forever. And God's command concerning our flesh? Total destruction, wipe it out, make no provision for it, Paul writes in Rom 8:13, "*If you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.*" And again, "*Those who are Christ's have crucified the flesh with its passions and desires.*" Gal 5:24 Also we read, "*But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.*" Rom 13:14 In other words don't provide opportunities for your flesh to feed, but starve it out, let it die. God has no reformation programs for the flesh, only one edict and that is that it's to be crucified. Utterly destroyed, no remnant to remain, but yet I find that we're so often like Saul, we hang on to what we consider to be the good stuff, don't wipe it out completely. But what are we seeing here, if Saul had obeyed God this Amalekite wouldn't be there to do him in. And so things have come full circle, and the lesson that we deduct from this as you know is obvious. If we refuse to utterly destroy/crucify our flesh, our flesh will have no problem destroying us, delivering that final deathblow to us.

And at the very least by the time the flesh is finished with us there'll be no semblance, of royalty left upon us at all. For all intents and purposes we'll be stripped of every royal signet and emblem bestowed upon us by Christ so that as you look at me there'll be no hint that I ever belonged to the King. The mind of the flesh is death, and if you have a problem getting rid of it, it'll have no problem getting rid of you, that's the lesson here whether this guy is lying or not.

Now again he no doubt thought that because he portrayed himself to be the one who killed Saul, and brought the proof of his death to David, that David was going to be just absolutely elated and treat this guy like a hero. I mean, it was no secret that Saul was after David, and so, "Surely the one who kills Saul will receive the pension plan of a lifetime." I mean bringing this stuff to David was like winning the lottery right? "David, I took Saul out and I'm giving you the crown, let the ceremony of my praises begin." But notice what David does.

Vs 11-12

"Oops!" He brings David the devastating news of defeat, but places the silver lining around that gray cloud with the announcement of Saul's death. And rather than hearing the roar of celebration, David's countenance seems overwhelmed and he grabs his clothes and just rips them and all of David's men did the same, and they all begin to mourn and to wail and weep, and David turns around and walks away. And he's standing there kinda going, "Awkward" as the smile sort of fades from his face, now he thinks, "This isn't good."

Vs13

Now things are a bit more stressed, this is more of an interrogation type setting, David's searching the matter out, seeking to discern the facts more clearly. Of course the bible says, "*It is the glory of God to conceal a matter, But the glory of kings is to search out a matter.*" Prov 25:2 And David is searching this matter out, and he knows that he's on trial here because he says, "I'm the son of an alien" which is to say, "I'm not *from* Israel but my dad obtained citizenship." And in saying that he was asking for certain rights to be extended to him, and you find those rights in Ex 22:21, 23:9, Lev 19:33 and a couple other places and basically those areas say that you're not to oppress or mistreat a stranger because you were once oppressed and mistreated in Egypt, treat them right, and be good to them even as God has been good to you and not oppressed you.

Vs 14-16

You know if this guy would've brought the simple news that Saul had fallen, and that he and Jonathon were dead; David would've treated this guy right. But because he was seeking personal gain and seeking to manipulate the situation for his benefit it snared his life. But we see in this a couple of things, David had every right to sense some kind of vindication in this matter, I mean, this guy (Saul) was after his life, wanted to kill him. But when he heard the news of his death he wept and mourned. Sort of reminds me of another, even Jesus Christ who knowing that inhabitants of Jerusalem would take His life, He sat outside the city and wept for them, mourned for them. Something else we see in such a situation is that bitterness and unforgiveness, as hard as it may be to confess is chosen *by* us, not imposed *upon* us.

David had every right to be embittered towards Saul. He took away his family, his career, tried to take his life, (now he didn't succeed at that) but he did take 10-15yrs out of his life. Those years of youth, 20's and 30's considered by some to be the best years of one's life. Saul took them from David, now, the career could be re-established, his family he could rebuild. But once those years were gone, they were gone forever. But David allowed the situation to bring him to a place where ultimately he became *better* not *bitter*. And Bro's and sisters let me just tell you that putting the "I" in the equation is the only thing that separates those 2 words. This may be a bit of a painful pill to swallow, it's hard for us all, but your circumstances, and my circumstances can either work for our benefit, or for our detriment and what makes the difference is me, is you. How you react and respond, David chose to forgive, not only from the lips but from the heart. And in having this guy executed it vindicated him from any accusations that said there was some sort of conspiracy here, or that David was somehow connected to this. It held his integrity intact. Eph 5:11 says that we're to, "*Have no fellowship with the unfruitful works of darkness, but rather expose them.*" The bible teaches that we're to be blameless, harmless and with out fault in the midst of this crooked and perverse generation. And David is doing just that, he's not yoking up with this worldly fella, he didn't go through all these years of hardship and affliction to cast it down the drain now that some guy claims to have killed Saul. He wasn't going to touch Saul when he had the chance, how much more would he condemn anyone else who would when the situation had nothing to do with them?

#### Vs 17-18

Now the words "The Song of" have been added for clarification and the majority of the commentators and translators agree. However there are those who believe that in commemoration (primarily of Jonathon) David made a decree that children of Judah (the tribe he was of) would learn the skill of archery. Jonathon was an archer; remember when he shot that arrow out into the field to clue David in on Saul's position, signaling him to run for it. But either way the point is that he honored these guys, didn't glory in their deaths. We obviously don't have the book of Jasher but that doesn't mean there's a missing book of the bible, what it does mean is that the writings of that book aren't inspired of the Holy Spirit or else we would have it. Let's read through this song of commemoration through.

#### Vs19-27

Pretty far cry from, "Ding Dong the witch is dead" don't ya think? Last week I posed the question how would you respond if the guy that had made your life literally hell on earth for 10-15 yrs, keeping you on the run, trying to take your life, suddenly turned up dead and your worries were over?

This is how David responds; he calls Saul, "The beauty of Israel." Doesn't want anyone to rejoice, Gath was a Philistine capital and Ashkelon was sort of the religious seat of the country, he says don't glory in this don't spread the news. He even cries for nature to mourn, for the heavens to dry up over Mt Gilboa, for there to be no more yield in the place where Saul yielded up his spirit.

He commends Saul and Jonathon's bravery, and unity in both life and death sticking beside each other even to the end. Called Israel to mourn, and referred to Saul as a mighty warrior, likening him to a weapon of war that can never be utilized again, in other words, he's a great loss.

The majority of us wouldn't have responded this way. And by the way this vs 26 regarding Jonathon and David is one that homosexual community hangs their hooks on. But such is the perversion of a generation who has no concept or ability to differentiate love and sex. And to read homosexual overtones into that vs is nothing short of blasphemy, but because David trusted in the providential hand of God, and His sovereign control, because he was able to "let it go" and forgive even as God had forgiven him, because he knew like Joseph that what man had meant for evil, God would turn it for his good. He was able to allow the Holy Spirit to craft this song in his heart with out guile, or bitterness, or vindictive overtones. Of course 1<sup>st</sup> Cor 13 tells us that Love is not provoked, and thinks no evil, and the Proverbs tell us, "*Hatred stirs up strife, But love covers all sins.*" Prov 10:12

And Peter personalizes that by saying that we're to love *one another* fervently, because love covers a multitude of sins.

Like Christ, David is showing himself to be an others oriented kind of guy. He could've wallowed in the mire of self-pity, but he chose to consider others and place others above himself.