

9/20/09

David Honors Saul And Jonathan In Death
2Sam. 1:1-27

The initial request of the people for a king was never the will of God, Saul was the people's king.

The people's king was self-willed, disobedient and rebellious to the commands of God by pride attempting to hold on to the kingdom that had been taken from him by God.

Saul's constant attempts to kill David hardened his heart, yet David reveals his lack of desire to bring hurt to him by allowing him to live on two occasions.

* The last of which Saul declared the epitaph for his tombstone, "Indeed I have played the **fool** and erred exceedingly." 1Sam. 26:21f

Saul has been killed in the battle against the Philistines, with his sons Jonathan, Abinadad and Malchishua, just as Samuel had prophesied, when Saul sought the medium at En Dor.

* "**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." 1Chron. 10:13

God is now ready to establish His Monarchy through David, bringing us to the time when David received the news of Saul's death from an Amalekite, consisting of three movements. 1Sam. 1:1-27

- I. The information reported by the Amalekite to David. vs. 1-10
- II. The consternation of David over the Amalekite. vs. 11-16
- III. The lamentation of David over Saul and Jonathan. vs. 17-27

I. The information reported by the Amalekite to David. vs. 1-10

- A. The arrival of the Amalekite. vs. 1-2
 1. The specifics of the time is stated. vs. 1:1-2a
 - a. In relation to the battle between the Philistines and Israel, "Now it came to pass after the death of Saul." "vs. 1a"
 - 1) This mark a new division in the book of Samuel, but a continuation of the book of Samuel.
 - 2) God has removed Saul and He is now going to make David king of Israel.
 - b. In relation to the battle between David and the Amalekites, "when David had returned from the slaughter of the Amalekites." vs. 1b

- 1) Defeating the Amalekites who raided Ziklag.
- 2) Recovering all the people and goods.
- c. In relation to David's return to the city of Ziklag, "and David had stayed two days in Ziklag," vs. 1c
 - 1) Remember, Achish had given the city of Ziklag to David, when he fled from Saul and remain property of Judah. 1Sam. 27:6
 - 2) About eighteen miles east of Gaza.
- d. In relation to the appearance of the Amalekite, "on the third day." vs. 2a
 - 1) Again the time factors, could very well confirm that as David was defeating the Amalekites, Saul was being defeated by the Philistines.
 - 2) God's intervention to keep David from fighting against Saul, allowed him to rescue his wives and everything else taken from Ziklag.
2. The specifics of the Amalekite are also stated. vs. 2b-f
 - a. He was coming from Mount Gilboa, "behold, it happened that a man came from Saul's camp." vs. 2b-c
 - 1) Gilboa was the location, where Israel fell, 85 miles or so, north of Ziklag 1Sam. 31:1

- 2) Whether he was a mercenary for the Philistines, is not stated.
- b. He was presenting himself as distraught, "with his clothes torn and dust on his head." vs. 2c
 - 1) His clothes torn indicated grief.
 - 2) His head covered with dust indicated humiliation.
- c. He was respectful, "So it was, when he came to David, that he fell to the ground and prostrated himself." vs. 2d-f
 - * The posture of bowing before David indicated his acknowledgment of being before a superior.
- B. The general inquiry of the Amalekite by David. vs. 3-4
 1. David asked about his origin. vs. 3
 - a. The question, "And David said to him, "Where have you come from?" vs. 3a-b
 - b. The answer, "So he said to him, "I have escaped from the camp of Israel." vs. 3c-d
 2. David asked about the battle. vs. 4
 - a. The urgent question, "Then David said to him, "How did the matter go? Please tell me." vs. 4a-b
 - b. The shocking answer. vs. 4c-e
 - 1) "And he answered, "The people have fled from the battle." vs. 4c-d

- 2) “many of the people are fallen and dead.” vs. 4e
- 3) “and Saul and Jonathan his son are dead also.” vs. 4f

C. The specific inquiry of the Amakelite by David. vs. 5-10

- 1. David asked about Saul and Jonathan, “So David said to the young man who told him, “How do you know that Saul and Jonathan his son are dead?” vs. 5
- 2. David heard the account from the Amalekite. vs. 6-9
 - a. He just happened to be in the general area. “The young man who told him said, “As I happened by chance to be on Mount Gilboa.” vs. 6a-b
 - b. He saw Saul injured, “there was Saul, leaning on his spear; and indeed the chariots and horsemen followed hard after him.” vs. 6c-e
 - c. He was called by Saul, “Now when he looked behind him, he saw me and called to me. And I answered, ‘Here I am.’” vs. 7
 - d. He was asked by Saul, as to his identity, “And he said to me, ‘Who are you?’ So I answered him, ‘I am an Amalekite.’” vs. 8

* David had just destroyed the Amalekites that had raided and burned down Ziklag.

- e. He was asked by Saul to slay him, “He said to me again, ‘Please stand over me and kill me, for anguish has come upon me, but my life still remains in me.’” vs. 9
 - f. He killed Saul. “So I stood over him and killed him, because I was sure that he could not live after he had fallen.” vs. 10a-b
 - 3. David heard the words of the Amalekite seeking David’s favor. vs. 10c-d
 - a. He stripped from Saul his kingly and royal emblems, “And I took the crown that was on his head and the bracelet that was on his arm.” vs. 10c
 - b. He was presenting them to David as tokens of the true king, “and have brought them here to my lord.” vs. 10d
- C.** The record of the battle proves the Amalekite to be a liar. 1Sam. 31:3-8
- 1. Saul was struck by the archers severely wounded and not wanting to be tortured, he asked his armorbearer to kill him, refusing to, Saul fell on his sword. vs. 3-4

- * The Amalekite said Saul was leaning on his spear. 2Sam. 1:6c
2. Seeing Saul fall on his sword, the armourbearer fell on his own sword and it says, **he died** with him, Saul. vs. 5
 3. The summary statement declares that Saul his three sons, his armorbearer and all his men **died** together that same day. vs. 6
 4. The men of Israel saw that Saul and his sons were **dead**. vs. 7
 5. The next day, when the Philistines stripped the bodies, they found Saul and his three sons **fallen** on Mount Gilboa. vs. 8
 - a. Four times in four verses we are told directly that he died or indirectly!
 - b. The fact that the Amalekite presented David with the crown and bracelet of Saul, only proved he stripped the body of Saul before the Philistines. had come to strip the dead bodies. 1Sam. 31:8
 - c. The book of First Chronicles confirming that Saul and his sons did die, it is a word for word of First Samuel 31. 1Chron. 10:1-12

Illustration

It has been said, that the trouble with stretching the truth is that it's apt to snap back. #6948

Application

1. The audacity of people to pass themselves off, as something other than genuine, when they have selfish ambitions in their hearts, is unbelievable.
 - a. People will lie about themselves.
 - b. People will lie about other people.
 - c. People will tell half truths.
 - d. People will withhold truth.
 - e. People will distort the truth.
 - f. People like this are very superficial, treacherous and have no friends, because they see people as a means to their end.

* "Let not mercy and truth forsake you; Bind them around your neck, Write them on the tablet of your heart, And so find favor and high esteem In the sight of God and man." Prov. 3:3-4
2. I am often asked about suicide and the Christian, but to me it is an oxymoron.
 - a. As a Christian, your life is not your own to take.
 - b. Certainly none of the Christians of history as they waited execution by whatever means, did not committed suicide, but rather professed their faith and even preached to those responsible for their execution.
 - c. Ahithophel, Zimri and Judas, are the only other individuals that are recorded as committing suicide, all revealing they were not right with God at the time. 2Sam. 17:23, 1Kings 16:18, Matt. 27:5

3. The person who has no character is always scamming but sooner or later, it catches up with them.

- a. They end up in jail.
- b. They end up broke.
- c. They end up without a family.
- d. They end up dead.

* “As righteousness leads to life, So he who pursues **evil** pursues it to his own death.”
Prov. 11:19

4. There are people, who because of their looks, charismatic personalities get away with so much, but not with God.

- a. Men deceive gullible young and older woman.
- b. Women deceive foolish young and older men.
- c. Men and women use their appearance and bodies as a commodity, they trade it, invest it and make it work for them.
 - 1) “Charm is deceitful and **beauty** is passing, But a woman who fears the LORD, she shall be praised.” Prov. 31:30
 - 2) “He winks with his eyes, He shuffles his feet, He points with his fingers; Perversity is in his heart, He devises evil continually, He sows discord. Therefore his calamity shall come suddenly; Suddenly he shall be broken without remedy.” Prov. 6:13-15

The information reported by the Amalekite to David was false, for self promotion!

II. The consternation of David over the Amalekite. vs. 11-16

A. The grief of David over the fallen warriors of Israel. vs. 11-12

- 1. David expressed his grief in a very demonstrative way, immediately. vs. 11
 - a. David the king symbolically revealed his person sorrow, “Therefore David took hold of his own clothes and tore them.” vs. 11a
 - b. David as king and leader was followed by his men, “and so did all the men who were with him.” vs. 11b
- 2. David and his men continued in their grief till sundown. vs. 12
 - a. The extent of their grief was three-fold. vs. 12a
 - 1) They mourned “caphad”, which means to wail and lament.
 - 2) They wept “bakah” to weep bitterly.
 - 3) They fasted “tsuwm”, means to abstain from food.
 - 4) The duration was until evening.
 - b. The individuals included in their grief. vs. 12a-b
 - 1) They grieved for Saul. vs. 12a

- 2) They grieved for his son Jonathan. vs. 12a
- 3) They grieved for the people of the LORD. vs. 12b
- 4) They grieved for the house of Israel. vs. 12b
- c. The reason for their grief, “because they had fallen by the sword.” vs. 12c

B. The condemnation of the Amalekite by David. vs. 13-16

- 1. David approached the young man a second time. vs. 13
 - a. David questioned him about his nativity, “Then David said to the young man who told him, “Where are you from?” vs. 13a-b
 - b. David heard the response, “And he answered, “I am the son of an alien, an Amalekite.” vs. 13c-e
 - 1) He was an Amalekite who had settled in Israel, among the people, being a protected alien.
 - 2) The Amalekites had attacked the rear ranks of , when they were tired and weary, not fearing God. Ex. 17:10-13, Deut. 25:18
 - 3) They were perpetual enemies, for the LORD said to Moses, “Write this for a memorial in the book and recount it in the hearing of Joshua,

that I will utterly blot out the remembrance of Amalek from under heaven.” Ex 17:14, Num 14:43-45

- 4) Saul was commanded by God to destroy them, but he spared the king and others. 1Sam. 15
- 5) Amaleke is a type of the flesh in the Scriptures and were linked with Edom, one of the grandsons of Esau, also a type of the flesh. Gen. 36:12, 1Chron. 1:36
- 2. David charged the young Amalekite with arrogance in slaying Saul, “So David said to him, “How was it you were not afraid to put forth your hand to destroy the LORD’S anointed?” vs. 14
 - a. David did not kill Saul but spared him two times. 1Sam. 24, 26
 - b. David would not lift his hand against God’s anointed. 1Sam. 24:6, 26:11
 - c. The account of the Amalekite is a lie, as we have seen, but David does not know this, he is excepting his words, which are self-condemning, for as a resident alien, he should of feared to touch God’s anointed.
 - * The phrase appears 11 times in the O. T. , all in Samuel, with one exception. Lam. 4:20

3. David pronounced the sentence of death over the young Amalekite. vs. 15-16
- a. David gave the order to be carried out, “Then David called one of the young men and said, “Go near, and execute him!” And he struck him so that he died.” vs, 15
 - b. David gave the evidence, his own words, So David said to him, “Your blood is on your own head, for your own mouth has testified against you, saying, ‘I have killed the LORD’S anointed.’” vs. 16
- * When two men brought the head of Saul’s son, Ishbosheth, to David thinking he would reward them, David told them about this Amalekite who thought the same thing and executed them. 2Sam. 4:10

Illustration

JOHN JAY, the first Chief Justice of the Supreme Court said, “We must select Christians as leaders.” And, the Supreme Court said in 1892 that their decisions must be based on godly principles.

Application

1. The death of an unbeliever is a great loss in every way.

- a. They are no longer able to be loved by others.
 - b. They are no longer able to love those the love
 - c. They can no longer influence and help their wife, husband, or children.
 - d. They are beyond the help of man.
 - e. They are lost for eternity, without Jesus.
 - * He who has the Son has life, he who has not the Son has not life and the wrath of God abides in him. Jn. 3:36
2. The low value that is put on a life today is shocking.
- a. A person will shoot another person for looking at them wrong, on the street, freeway and driving by.
 - b. A young person will take another young life, simply for gang affiliation or to protect their territory.
 - c. Husband and wives hire someone to kill their mate because they don’t want to divorce them or for a \$10,000 lie insurance policy.
 - * “Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man’s brother I will require the life of man. Whoever sheds man’s blood, By man his blood shall be shed; For in the image of God He made man.” Gen. 9:5-6

3. The experience of the believer is completely different.
- a. We have passed from death to life, when we repented.
 - b. We have the promise of the resurrection.
 - c. We are looking to God to determine that day of our death, not us.
 - d. We know that the instant we are absent from the body, we are present with the Lord, we are never in some in between state or asleep. 2Cor. 5:1-8

The consternation of David over the Amalekite was right, evident by self-condemnation!

III. The lamentation of David over Saul and Jonathan. vs. 17-27

- A. The introduction to the lamentation. vs. 17-18
1. The first verse is the called the superscription identifying the kind or the genre of Hebrew poetry. vs. 17
 - a. The Psalms are a good example, “A Contemplation of David. A Prayer when he was in the cave. Ps. 142:1a-b
 - b. The verse says, “Then David lamented with this lamentation over Saul and over Jonathan his son,”

- 1) The word for lamentation “qiyhah” means a funeral morning or procession itself.
 - 2) The lamentation is also called a dirge, elegy or eulogy, speaking well of the deceased, calling the hearer to honor the memory of the dead, Saul and Jonathan.
 - 3) David is called the “sweet psalmist of Israel. 2Sam. 23:1e
2. The second verse is also part of the superscription, revealing the purposeful instruction for the dirge or elegy. vs. 18
- a. David used the bow of Jonathan, his weapon in war to be remembered by, “and he told them to teach the children of Judah the Song of the Bow.” vs. 18a
 - 1) When Jonathan and David first met, they bonded together, And Jonathan took off the robe that was on him and gave it to David, with his armor, even to his sword and his **bow** and his belt.” 1Sam. 18:4
 - 2) Jonathan gave David the warning to flee for his life from Saul by shooting arrows beyond the target. as the signal. 1Sam. 20:22
 - 3) Could it apply also to Saul, maybe, but I don’t think so, Saul is always seen with a spear.

- b.** David gives the source of it recording, “indeed it is written in the Book of Jasher.” vs. 18b
 - 1) It must have been a collection of songs and poems, of Judean origin.
 - 2) The book is mentioned two times in Scripture. Josh. 10:13, 2Sam. 1:18
 - 3) There is the book of the Wars of Yahweh, that we do not possess. Num. 21:14

B. The lamentation proper. vs. 19-27

- 1. David gives Saul and Jonathan the highest honor. vs. 19
 - a.** They were the glory or splendor of the nation, “The beauty of Israel is slain on your high places!” vs. 19a
* The high places is Mount Gilboa, where they fell!
 - b.** They were courageous warriors, “How the mighty have fallen!” vs. 19b
 - 1) The word mighty “rwbbg” means the valiant men, champions, repeated two more times. vs. 25, 27
 - 2) Alluded to one time. vs. 21
- 2. David commands that it be kept secret from the enemy, lest they boast in it. vs. 20

- a.** Two Philistine cities are named, “Tell it not in Gath, Proclaim it not in the streets of Ashkelon.” vs. 20a-b
- b.** The reason is articulated, “Lest the daughters of the Philistines rejoice, Lest the daughters of the uncircumcised triumph.” vs. 20c-d
- 3. David called for a curse on the location of their death. vs. 21
 - a.** The curse, ““O mountains of Gilboa, Let there be no dew nor rain upon you, Nor fields of offerings.” vs. 21a-c
 - b.** The reason, “For the shield of the mighty is cast away there! The shield of Saul, not anointed with oil.” vs. 21d-f
- 4. David commends both for their heroic bravery. vs. 22-23
 - a.** Jonathan and Saul were fearless and courageous heroes hitting their targets, “From the blood of the slain, From the fat of the mighty, The bow of Jonathan did not turn back, And the sword of Saul did not return empty.” vs. 22
 - b.** Jonathan and Saul were inseparable in death as they were in life, “Saul and Jonathan were beloved and pleasant in their lives, And in their death they were not divided; They were swifter

- than eagles, They were stronger than lions.” vs. 23
5. David calls the women to wail for Saul, who brought prosperity to them. vs. 24
 - a. With fine clothing, “O daughters of Israel, weep over Saul, Who clothed you in scarlet, with luxury.” vs. 24a-d
* Luxury “eden” finery, food and drink. Ps. 36:8, Jer. 51:34
 - b. With expensive accessories, “Who put ornaments of gold on your apparel.” vs. 24e
 6. David expresses his sadness of losing his friend, vs. 25
 - a. The painful reality of warfare, “How the mighty have fallen in the midst of the battle!” vs. 25a
 - b. The painful separation from his close friend, “Jonathan was slain in your high places.” vs. 25b
* Xavier’s call from Iraq in Nov. 2005, about Shamus Davie death, weeping!
 7. David declared his love for Jonathan. vs. 26
 - a. He declared his inability to receive comfort by his loss, “I am distressed for you, my brother Jonathan.” vs. 26a
 - b. He declared his appreciation and the value of his friendship. vs. 26b-d

- 1) The two were roughed warriors, in their friendship, “You have been very pleasant to me.” vs. 26b
- 2) They were both distinctly devoted in their friendship,” Your love to me was wonderful.” vs. 26c
- 3) They both were loyal and faithful in their friendship by covenant, “Surpassing the love of women.” vs. 26d
 - a) A mother’s love for her children or a wife for her husband, but certainly not a homosexual love, that is blasphemous!
 - b) Some have even suggested the contrast is to Jonathan’s sister, Michal, who was David’s wife and his love for Jonathan, as his brother-in-law.
8. David closes the dirge with the expression of the great loss and honor, as he began. vs. 27
 - a. The men, “How the mighty have fallen.” vs. 27a
 - b. The instruments of war, “And the weapons of war perished!” vs. 27b

Illustration

God told Eli, “Those that honor Me, I will honor them and those who despise Me shall be lightly esteemed”. 1Sam. 2:30

Application

1. Funerals are without a doubt the place where more lies are told about people, than at any other time.

- a. The person could have been the worst husband or wife but everyone tells what a good heart they had.
- b. Other tell how sincere they were, despite of their destructive lives.
- c. Still others will attest to being hard workers and how they loved their families, yet they cause constant pain to their families.
- d. Then there are some that get up and rather than eulogizing the dead, they just speak about themselves, incredible.

* “A word **fitly** spoken is like apples of gold
In settings of silver.” Prov. 25:11

2. Funerals for Christians is a celebration, having the assurance of hope of seeing their Lord one day see their Saviors face.

- a. The instant our love one’s in Christ take their last breath, they are present in heaven.
- b. The love ones who have gone before them, fathers, mothers, brothers, sisters, sons and daughter, Grand-parent, Great-Grand parent, friends, are rejoined together for all eternity.
- c. Be it by death or the Rapture.

* “For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God.

And the dead in Christ will rise first.

Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

Therefore comfort one another with these words. 1Thess. 4:16-18

3. Funerals are incredible opportunities to preach the gospel.

- a. The people attending funerals, often are not born again.
- b. They are gripped by the death of the relative or friend, especially if it was not expected.
- c. The need of people at funerals is to hear the gospel not philosophical or religion.
- d. The message of the gospel will offend some but, I think, what offends people more is the way the gospel is presented at a funeral.
- e. The tone of voice, speaking directly to those present, expressing sympathy, empathy and passion for their need of repenting of sins.
- f. The funeral is for those present and alive, not the dead person.

* “For the word of God is **living** and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.” Heb. 4:12

The lamentation of David over Saul and Jonathan was genuine, a self-less expression!

Conclusion

This is the account of the news received by David about the death of Saul and Jonathan from the Amalekite.

- I.** The information reported by the Amalekite to David was false, for self-promotion!
- II.** The consternation of David over the Amalekite was right, evident by self-condemnation!
- III.** The lamentation of David over Saul and Jonathan was genuine, a self-less expression!