

Well, how cool is this? We get to start a new book study tonight, chapter by chapter, verse by verse through the book of 2 Samuel. We do not know the author of this book. Jewish tradition tells us that the prophet Samuel wrote the first 24 chapters of the book of 1 Samuel, but then died at the end of chapter 24.

So we're not real sure who picked up his pen in chapter 25 of First Samuel, but someone had to because he couldn't have written about his own death. Someone else picked up the pen and then finished out all of this, the rest of First Samuel, and then Second Samuel as well, which by the way, this was all one book in the original Hebrew manuscripts. It was not divided into two separate books, First and Second Samuel. That was done in the second century BC in the Septuagint, and then since then we've kept that division, which I think it's a good division.

I like the fact that we have that division because that way it helps us to have a real neat and clean way to keep the reign of King Saul and the reign of King David separately. And that's basically what this division of books is. Samuel would be the reign of Saul and all of the crazy drama that came along with that. And then second Samuel would be the reign of David.

I won't say there's no drama there. There is drama there, but it's the last. And there's this just constant movement toward good things and progress through the reign of David. The nation of Israel is going to get something they've never had in their history.

They're going to get a very stable piece. You're going to get a very stable maturity, a very stable prosperity and blessing all from the reign of David that will be handed down to his son in the glory days of Israel will continue under King Solomon his son. So this study tonight might not feel very much like we are studying a new book of the Bible. It might feel like we're continuing right along right where we left off in first Samuel chapter 31.

And that would be because that's exactly what we're doing. That is exactly what we're doing. This is really one book that we decided to divide into two helpful books of study. So since this is just a continuation of first Samuel, not much else really needs to be said by way of introduction.

We can hit the ground running here and pick up some of our back history that we've been studying in 1 Samuel as we go through this story. But let's begin reading, starting our new book of study chapter by chapter, verse by verse, through 2 Samuel, chapter 1, verse 1, and here's what we read. After the death of Saul, which we got from 1 Samuel, chapter 31, it's what we studied last time together. Through the death of Saul, when David had returned from striking down the Amalekites, David remained two days in Ziklag.

So remember, Ziklag is where David and his people were claiming to be home right now at this time. They had feigned a friendship, a truce, an alliance, specifically with the Philistines in the city of Gath, but with the Philistines in general. And the king of Gath, Nahash, he had awarded David upon David's request, of course. The city of Ziklag, a nice rural city where David and all of his people, his little mini-nation could go and call home while sojourning there in the land of the Philistines.

Verse 1 happens immediately after 1 Samuel chapters 29-31 and in a nutshell the Philistines were going to war with the nation of Israel and David and his soldiers were initially included in that by King Nahash of Gath but pretty quickly like right away the other Their Philistine kings found out that David and his soldiers were being included in this battle against Israel. And they shut it down real quick. They didn't want anything to do with that because they did not trust David. Rightfully so.

They were the smart ones of the punch. Nahash was completely buffalowed by David, but the rest of them weren't. So David and his soldiers were sent home from that battle pretty early. And they came home to Ziklag to find that their homes and the city indeed was burnt to a crisp.

Their loved ones were gone, missing, MIA, their possessions were stolen, they were gone, so they came home to quite a mess there in Ziklag and they pursued the Amalekites. They ended up finding out that it was the opportunistic Amalekites who had crashed in on Ziklag, knowing that David and his soldiers were away from town. And long story short, David and his army pursued them as we read in verse one. They overtook the Amalekites.

They were able to retrieve not just all of their stuff, but all of their stuff and more. They got spoils from a victorious battle over the Amalekites. Now they're home, in Ziklag, with all of their houses gone, and the big question is, well, what now? What are we supposed to do?

Do we stay here and rebuild? They have no idea what's going on in the battle, so do we stay here and rebuild? Do we take this as a sign from the Lord? Do we pick up, pack up, and move out, find another place?

Do we go back into Israel? What do we do? And the news that they're going to get in this chapter changes everything and makes the decision for them. We read in verse 2, and on the third day, so after just two full days of being home there in Ziklag, it says, behold, a man came from Saul's camp with his clothes torn and dirt on his head.

He's traveled from the battlefield of Mount Gilboa to the city of Ziklag, which is 90 miles, approximately, depending on who you ask for directions. He did this in three days, so that's approximately 30 miles a day. I believe we covered the fact that David and his soldiers did the same thing, didn't they? It wasn't at three days.

They traveled the same distance from Gilboa around the bouts back to Ziklag. So quite a track for this guy. He would be exhausted. He'd be worn out, certainly looking for a B&B where he could get some sleep, but that is not the reason that he is looking very haggard as he casually strolls into the city of Ziklag.

The reason for that would be pretty obvious, torn clothes, dirt on the head. These were the telltale signs culturally of a person that was in mourning. So David doesn't know this guy from Adam, he's going to find out a lot about him, but right now he doesn't know this guy from Adam, but understand that David is awaiting anxiously word about what happened in this battle between the Israelites and the Philistines. This was big news.

And as he's waiting for some messenger to come into town, here comes this guy. And by his depiction, by his appearance, it's pretty obvious that this guy does not have good news. This is a bad report. Some bad news is coming.

David would be tipped off as to that right away. And we continue on in verse 2, it says, And when he came to David, he fell to the ground and paid homage. Now I'll go ahead and tell you in advance that this guy was an Amalekite. Maybe a Jewish convert, maybe a soldier that was allied with Israel and fighting in this battle with Israel, maybe just another one of those opportunistic guys that wanted to show up on the battlefield after the battle was over, see what kind of weaponry he could steal from the dead bodies on the battlefield.

We don't really know what his purposes are, but nationality and his purpose for being on this battlefield really does not change what is being communicated here, right away. Something big is being communicated here. His first action of bowing to David, here's what that's saying. David, you are now the rightful king over the nation of Israel.

Saul's resistance of your reign is no more and I am submitting myself to you as being my king. So that's what's being stated, communicated by his actions right away. So David could easily begin to put two and two together here. We read in verse three.

David said to him, where do you come from? And I wish I wouldn't have sworn off all of our song references. This one, this one was perfect, but perfect setup. But where do you come from?

Don't do it, Arlen. And, and he said to him, I have escaped from the camp of Israel. So that is his claim here. His claim is either that he was in the military encampment of the nation of Israel fighting alongside of the Israelites, or he was in one of the the civilian encampments of the nation of Israel, one of the cities as a citizen, you know, a convert citizen of the nation of Israel.

And it says in verse four, and David said to him, how did it go? Tell me, you can see David is on the edge of his seat here. Tell me I got to know what happened in the battle. And he answered, the people, and that would be the Israelites, fled from the battle.

And also many of the people, many of the Israelite soldiers have fallen and are dead. And Saul and his son Jonathan are also dead. Now we already knew this because we studied 1 Samuel chapter 31 together. played out exactly as the Lord had predicted through the prophet Samuel that it would, but this news would have been a sucker punch to the gut for King David.

And you can see he's hit the first stage of grief here, which would be denial. He doesn't want to believe this all. You know, please know, Lord, tell me, this isn't really happening. So verse 5, then David said to the young man who told him, how do you know that Saul and his son Jonathan are dead?

I just, I can't believe it. You're going to have to prove it to me. Verse six, and the young man who told him said, by chance, I happened to be on Mount Gilboa, and there was Saul leaning on his spear. I take that to mean he's got the sword in his gut, and he is propping himself up with his spear.

Either way, we're not surprised to see Saul in the last scene of his life clinging on to his spear. No one ever managed to get his spear away from him. But reading on it says, And behold, the chariots and the horsemen were close upon him. Verse 7, And when he looked behind him, he saw me and called to me.

And I answered, Here I am. Verse 8, And he said to me, Who are you? I answered him, I am an Amalekite. Verse 9, And he said to me, Stand beside me and kill me.

Those sound like two different things to me, you tell your friends, Stand by me, be on my side here. Usually you don't say, Stand by me and kill me in the same sentence, but they were the same thing to Saul I guess. And he said to me, Stand beside me, and kill me, for anguish has seized me, and yet my life still lingers." And that does seem to fit the record of 1 Samuel chapter 31. Saul was mortally wounded, as you know, and he was looking for someone to put him out of his misery.

He asked his, not sort of bear, his armor bearer first to put him out of his misery. His armor bearer would not do it. refused to do it and so you know we can just easily picture the scene of him saying you know hey you get over here who are you are you and the reason he's asking asking him who he is he wants to make sure he's not a Philistine he doesn't want to give the Philistines the satisfaction of taking his life when he says he's in a Malachi hey good enough not ideal ideal would have been in Israelite a mercy killing from one of his own no disgrace in that no battlefield dishonor in that, but in Amalekite, okay, good enough, not a Philistine. That's what we're going here for.

And we, well, let's keep reading and we'll talk more about this study, you know, about this topic. This is Saul saying, I'm not going to live long, someone please put put me out of my misery. In verse 10, this

Amalekai says, So I stood beside him and killed him because I was sure that he could not live after he had fallen. So he was mortally wounded.

He wasn't going to survive this. And I went ahead and obliged. And I took the crown that was on his head and the armlet that was on his arm and I have brought them here to my Lord and that would be exactly the kind of proof that David would need to be able to see in order to have a great deal of confidence that this guy's story is true. I mean this Amalekite shows up with King Saul's crown and with his royal armlet his bracelet you know these were things that kings would go into battle with.

They might not use their like every day larger crown they would have oftentimes a smaller crown that they would wear into battle and these bracelets these were royal garb these were identifying them as king so the fact that he has both of those that leads a lot of credence to his tail here because normally you don't get that from a king until well you know the saying over my dead body you know That's it. You're not going to get those items from a king unless you are taking them from his dead body. So this guy's story is totally checking out and David knows that he's telling the truth that indeed Saul, Jonathan, and many Jewish soldiers have been killed in this battle and that the Philistines have defeated the Israelites in this battle. We'll go to David's response shortly, but before we do that just real quickly, I want to continue where we started, just kind of pouring over this Amalekite story.

I want to check it for veracity. Do you believe him? Do you believe the Amalekite story? I know we've talked about this previously, but we're here afresh, so let's talk about it afresh.

Do you believe his story? You believe that this happened the way that he said it did? He believed that Saul requested that he kill him and that the Amalekite obliged Saul. If you compare this story with the account that we are given in 1 Samuel chapter 31, they initially do seem to be conflicting stories, operative word there, seem, at least for me, they seem to be conflicting stories.

But are they conflicting stories? Well, there are plenty of good Bible scholars that believe that they are conflicting Bible conflicting stories and that this guy was lying. The Amalekite was lying in order to impress David to deliver good news to David and then hope to get a reward from David for being the guy that finally put down King David's rival King Saul. And I cannot in any way confirm whether or not this guy was lying.

But I can confirm the second portion of that, that this guy was thinking that he was delivering good news to King David. And I can confirm that he was hoping to get a reward from David out of delivering this good news and being the guy that killed Saul. And I say that because we take that right from the very mouth of David himself. If you want to cheat with me, let's look ahead to chapter 4 of this book in verse 10.

Here's what David said as he's retelling this. He says, When one told me, Behold, Saul is dead, and thought he was bringing me good news, I seized him and killed him at Ziklag, which was the reward I gave him for his quote-unquote news." Well, I think you see from that verse what's coming here, but that tells us a lot, doesn't it? It tells us the motives of this Amalekite, but does that just because we can confirm his motives, does that tell us in any way, shape or form whether or not he actually did this or whether he's lying? No, it doesn't.

And I personally do not believe that this Amalekite is lying about this. And I know that King David believes that he's telling the truth. David believes that this Amalekite is telling the truth, and David is going to base his action off of that belief that this Amalekite is telling the truth. And if it's good enough for David to believe this guy, then I'm just going to go ahead and take the same side as David here and believe this guy as well.

It's actually very easy to see this. And we did this last week, but let's do it again just because we're here again talking about this again. It's very easy to see this not as a conflicting report from the Amalekite, but rather as a complimentary report, a report that is adding details to this story. You know how that is.

You saw an accident. tell your story to the cop and here comes another person and they tell their story and it's different than yours. It tells the same truth but they have different details because the vantage point of the story was different. So it is here a compilation or a complimentary account that is coming from this Amalekite.

Here's all you have to do. 1 Samuel chapter 31 verse 4 so I'll asked his armor bearer to put him down, and his armor bearer refuses. Also in verse 4 Saul took matters into his own hands and fell upon his own sword. Maybe he did not die, so then now you insert the story that the Amalekite gives us here in 2 Samuel chapter 1 verses 6 through 10, and then right after his story you put verse 5, which was the armor bearer seeing Saul dead and then killing himself as well, falling upon his own sword.

And the only question there then would be, well, would his armor bear actually let this Amalekite do this? Would he let this Amalekite kill King Saul? And I think the answer to that question is yes, because he is the king. And he engaged this Amalekite, and he begged this Amalekite to kill him.

Now the armor bear was asked as well, and it was a command from his king, but he didn't have the heart to do it. But I do think he would probably allow the Amalekite to do it at Saul's request. Saul once put out of his misery, and so I think he would probably as an armor bear allow that request to be fulfilled and give Saul what he was wanting, a mercy killing. Now that's just my take on it.

I believe this guy just as David believed this guy and you can do what you want with that for what it's worth. Either position is a fine position to hold here and they're both fairly defendable to a certain extent. So there's no harm in whichever viewpoint you want to have there. Verse 11, then David took hold of his clothes and tore them and here that is again the cultural telltale sign of outwardly depicting mourning that's taking place inwardly.

David's making it very clear he's broken hearted. He is distraught over this news. David tore his clothes and so did all the men who are with him, verse 12, and they mourned and wept and fasted until evening for Saul and for Jonathan, his son, and for the people of the Lord and for the house of Israel because they had fallen by the sword. Yeah, this is just totally devastating news.

And I really believe that if you lift Jonathan out of the casualty report, the David mourns just as bad. The David is just as torn up, maybe okay, maybe not quite to the extent he is with Jonathan's name in the casualty report, but I think he's still very torn up, even if Jonathan survived this, it is a lot to mourn. First of all, it's an Israelite loss to the Philistines, and that was always in and of itself, plenty for the nation of Israel to mourn. You lose a battle to the Philistines, man.

You're mad, you're angry, you're brokenhearted. I think you're in mourning. So if you did not believe me in previous studies when I told you that David and his men were only making a fake alliance with the Philistines, here I think are some pretty good verses to support my case. It would be that David does not view the Philistines as his people.

He views the Philistines as his enemy. He views the nation of Israel as his own nation, the nation that he supports here. He's not happy that his Philistine friends won. Yes, Saul's dead, good for Israel.

You don't see that attitude from him. He's distraught. He's very clearly showing you where his true loyalties are, are and that would be with the nation of Israel. Secondly, there's not just a loss of the battle, but the battlefield deaths of many Jewish soldiers that would be hard for David to process.

Remember, he's hoping to rule as the king one day and he's just lost a very large portion of his soldiers. Thirdly, there's the loss of King Saul. I know it doesn't seem like much of a loss, might seem like something that would be worth celebrating maybe that's how you would handle it if this was you what my enemy got ran over by a car oh praise the Lord I'm free maybe you would handle it more like that I admit it would be a temptation in some circumstances to see my enemies kind of taken down a notch by the Lord. I think that might be tempting to want to just like praise the Lord in those moments and say thank you Lord.

Thank you Lord for picking a side. You picked a good one. I'm a great side Lord. There's definitely a temptation there I think at least in circumstances but that is not how David handled it.

He didn't rejoice over the death of King Saul. Even though Saul had made his life a living Hades, for years he had made countless attempts on David's life. Everything Saul did, it was some kind of masterminded attempt to get David dead. And then he's He's chasing him all over the Judean hillsides and David because of this crazy man Saul is confined to hiding out and eating out of survival in rocks and caves and holes in the ground.

This guy is now dead and David is not celebrating it. He doesn't order the cake from Walmart. Happy Saul's death day. Let's celebrate.

Amazing, you know. This is something that Jesus taught us, and David is really the Old Testament embodiment of how Jesus taught us to handle our enemies, and you know, that didn't start with the teaching of Jesus. That was Jesus interpreting and, you know, really polishing the Old Testament law on these kinds of things. So we get this kind of teaching even from the Old Testament Scriptures, famous passages like Proverbs chapter 24 verses 17 and 18, do not rejoice when your enemy falls.

I mean, can the Lord be any clear? Should we celebrate the fall of our enemy? Should we celebrate their deaths? I mean, the Lord is so clear here.

Do not rejoice when your enemy falls or let your heart be glad when he stumbles. If you feel that, like, that just tinge of, oh, this is, no, no, shut it down. I am not going to allow my heart to rejoice over the stumbling of my enemy. There's another verse to that, verse 18, it says, lest the Lord see it and be displeased and turn away from his anger or turn away his anger from him.

In other words, if you do that, if the Lord is punishing your enemy and the Lord sees that you're gloating over it and that you're celebrating it, that ugly heart might just be enough to make the Lord say, okay, you're not ready for me to take out your enemy. I'm taking it back. I'm withdrawing the pressure. I'm going to lift your enemy right back up and pluck them and plop them right back into your life because you're not ready for me to take them out and of course Jesus himself said in Luke chapter 6 verses 27 and 28 but I say to you and that would be in response to Jesus saying you've heard it said before love your neighbor and hate your enemies.

You've heard that's appropriate to hate your enemies, but I say to you who hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. I love the ESV wording there. That's exactly what Saul had been doing to David for years, not just physical abuse, emotional, mental, spiritual abuse, but David, in advance of the words of Christ, did it exactly as Jesus taught us to do. And then last of all, you had, and certainly worst of all, the death of Jonathan.

Jonathan was David's closest friend in all of the world, and even as we move on and study the remainder of David's life. David will never find another friend like Jonathan. This guy is a once in a lifetime friend. He came along in the life of David.

They were bosom buddies and David is never able to replicate that. These two were cut from the same cloth and knit together. That's how I put it, cut from the same cloth and knit together. They were like the same person.

They had so much in common. They shared faith. They They shared courage. They shared the same heart for God really.

And they even had plans one day to be standing side by side one another during the time period of David's reign. You can read about that in 1 Samuel chapter 23 verse 17, but we already studied that here so I'll leave it at that. Unfortunately, their, you know, their vision casting in 1 Samuel 23:17, the dreaming that never got to be. Jonathan never got to stand by the side of David in his reign because of what would seem to us to be his untimely death in battle beside his father.

13 and David said to the young man who told him where do you come from? Now I know this guy already told David in the story that he was in a malachite, so it seems like David's asking a redundant question here that he should already know. The fact is he's asking this question incredulously here to make a point. You'll see what that is in just a moment.

So David says, where do you come from? And he answered, I am the son of a sojourner. So that likely means that these Amalekites left their homeland and pilgrimed into Israel and were staying in Israel in some capacity, basically a Jewish convert, that's the way I would take that. I am the son of a sojourner in Amalekite, verse 14, David said to him, how is it you You were not afraid to put out your hand to destroy the Lord's anointed.

And the point being there was, wait a minute, are you not a Jew? What are you again? What did you say you are? I'm in a Malachi.

Okay, hold on. Hold on. You're not a Jew? You're not a Philistine?

Nope. Not a Philistine? Well then you had no reason at all to be the guy taking the life of the Lord's anointed King Saul on the battlefield. If it were a Philistine, I could get it.

That's an enemy. And if that enemy has defeated you, well technically that enemy has the right to put down your king. If it was a Jew, I could understand that, a mercy killing. But you, an Amalekite, an outsider, this was none of your business, and it didn't even bother you?

To put down the king of Israel, the king that the Lord had called for personally by name that didn't bother you? David is a different kind of guy, isn't he? Here he is, still defending madman Saul. We're going to talk about this more tonight, probably in the second hour of the teaching.

You know, he's still defending this guy. I'm calling Saul a madman. David's calling him the Lord's anointed. Can you imagine if David was listening in?

Oh wait, he probably is listening into these Bible studies and hearing some of the names I've called King Saul and there's David being all proper and honorable and saying, hey, whatever he He is whatever he isn't. Here's what I know he is. He's the Lord's anointed, and that deserves my honor. So a lot we could learn from David there.

Verse 15, yes, I am convicted if you're wondering. Verse 15, then David called one of the young men and said, go execute him. And he struck him down so that he died. So he wanted to impress David, but David wasn't impressed.

He was hoping to get a reward and we already read it. David's like, you want a reward, here's your reward. This is what you deserve. You deserve to be executed for putting the King down.

Did he? I don't know, that's a tough question. I don't know that I would have called for this guy's execution, but this seemed appropriate to David. He has the authority to do this now technically as the king of Israel.

And perhaps even the Lord inspired David to do this to go ahead and put this Amalekai down. And so it's done, verse 16. And David said to him, okay, wait a second, he already killed him. Now he's talking to his dead body.

Is that what's happening here? Yeah, I think it is. I think that's what's happening. It's kind of like one of those things.

You know, you see it in a movie, you kill the dude and then you're standing over him. And you're like, yeah, you messed up. What do you think now? You know, it's kind of what he's doing here.

So he says in verse 16, your blood be on your head for your own mouth has testified against you saying, I have killed the Lord's anointed. Verse 17. And David lamented with this lamentation oversaw in Jonathan, his son, verse 18. And he said, it should be taught to the people of Judah.

So this was a liturgy of some sort, a song or some kind of liturgical writing, a poem, some poetry of some sort that would, according to David's wishes, be incorporated into Israeli worship. This was something he wanted all of the people to learn. The *textus receptus* from which the King James Version and the new King James Version were translated, they include the name of the song title here and they call it the song of the bow, the song of the bow. But that does not appear in the older manuscripts so you won't see that song title in the newer translations but I think it's a good song title indeed.

It's kind of a tribute to Jonathan. That was his weapon of expertise. He was an expert at the bow and he's gonna talk more about the bow of Jonathan here. But we read on here. It says, Behold, it is written in the book of Jasher.

Now this book was mentioned, I don't know if you remember this or not, it was a while ago now, in Joshua chapter 10, verse 13. We read it there as well. This is the second and only two occasions where this book, the book of Jasher, appears in the Bible. We don't know a whole lot about it.

It was lost to history, but at some point, it was apparently a book that was pretty important to the nation of Israel. We could take from the account of Joshua chapter 10 verse 13 and here in 2 Samuel chapter one verse 18 that that book the book of Jasher contained important history of the nation of Israel and liturgical poems or songs like the one that David is writing here on the occasion of getting this bad news. Reading on, he said, and now this is David waxing poetic, he's giving us this liturgy, this ode, and he says, your glory, oh Israel, is slain on your high places. How the mighty have fallen.

So what is the glory that David is giving ode to here in this little ditty. What's the glory? That's Jonathan. That's the soldiers, the mighty warriors of the nation of Israel.

And yes, that's King Saul. That's King Saul. He does not exclude King Saul from this. He includes Saul in this.

And he's saying the glory, you know, the most marvelous people of the nation of Israel. They've been taken from Israel. How the mighty have fallen. Verse 20.

Tell it not in Gath. Publish it not in the streets of Ashkelon to Philistine cities, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised exalt. As David alludes to here, it was always a special moment for a nation when the warriors would return victoriously from a battle to have all of the ladies come out and celebrate their victorious return and sing songs and, you know, state poems and those kinds of things because those were the sweethearts and the wives. Those were the moms and the sisters of the men out there fighting in battle.

So that was an important role for the women. That was just something they did. Our guys have won. They're coming back.

Let's throw a party and let's meet them with a lot of pomp and circumstance. We read about that happening on one occasion with David as he returned victoriously from one of the battles. And all of the ladies remember they wrote a song for David, he loved it, Saul didn't. What was it?

We've mentioned it at least a dozen times in our studies now. Saul has slain his thousands, big deal, but David has slain his 10,000s, David is where it's at, so this is the kind of thing that David is thinking about. The Philistines beat the Israelites, the major players in the nation. They're dead, and David cannot bear the thought of that happening in the Philistine cities.

So he says this rhetorically, you know, keep this hush. Don't let word get back to the Philistines. Don't let them find out that they beat the Israelites. Don't let them find out that Saul and Jonathan and so many of the Israelite soldiers are dead.

Of course it's just rhetorical because this has already happened. The Philistines already know that they've won this battle. They're celebrating. They're exalting.

That's already taking place. The ladies are already out there singing songs for the victorious Philistine soldiers. But it's a rhetorical statement to let you know. David's saying, I just can't bear the thought of this.

I think it's the same way we felt when Charlie Kirk was martyred and to see some of the people out there rejoicing over his death, I mean that that filled my heart with anger and I did the right thing with that anger. I forgave, I moved on, but there was anger in my heart to see people so twisted, so demented that they would respond like that at the cold-blooded murder of a like just crazy super good guy like Charlie Kirk and David is he's worrying about the same thing here. He's hating the thought of that same thing here. So this is a deep offense to the very thought of an enemy rejoicing over your defeat.

And this is something that David prayed about a lot. He spent a lot of time like thinking about well Lord if this happens to me my enemies are going to rejoice. Please don't let this happen because of my enemies. Let me just read you some of these verses Psalm 13, 3, and 4.

Consider and answer me oh Lord my God. Light up my eyes lest I sleep the sleep of death. Lest my enemies say I have prevailed over him. Lest my foes rejoice because I am shaken.

Psalm 35:19, let not those rejoice over me who are wrongfully my foes, and let not those wink the eye who hate me without cause. Psalm 35, 24 and 25, vindicate me, O Lord, my God, according to your righteousness, and let them not rejoice over me. Let them not say in their hearts, aha, our heart's desire. Let them not say we have swallowed him up.

Psalm 38, 16, for I said only let them not rejoice over me who boast against me when my foot slips. Psalm 41, 11, by this I know that you Lord delight in me, my enemy will not shout in triumph over me. And you get the idea here. We could keep going, but this consumed David's thoughts a lot.

And I admit, I pray this way often as well. It may sound silly to you, but I pray this way a lot when there are moments where I'm concerned about my health or there are situations that I fear I'm getting into and I'm worried that they're going to be very destructive. I'll pray the same kind of way. My prayer is not, oh Lord save me, I want to live, deliver me.

Don't let this health scare be what I think it is. Don't let this seeming, pending disaster that I think is going to take place. Don't let it take place because I don't want to go through it. Because I want to live because I want to be well.

Those aren't ... That's not the kind of way I pray in these situations. The way I pray is very much like David. I pray like this a lot.

You can think of me what you want to think of me, but I pray like this a lot. Oh, Lord, please don't let that health scare be what I think it is. my enemy's sake. Lord, if this takes me out, I know my enemies are going to rejoice.

I know that's going to discredit my doctrine. I know that's going to, in their minds dismiss my ministry. I know that's going to give them a reason, Lord, to think that I wasn't really yours and that you've cast me off, that you've punished me, that you've taken me out. Lord, I can't bear the thought of my enemy's thinking that.

And honestly, what kind of people pray like this, the way that David prays, the way that I sometimes find myself praying. Good thing I'm not more of a hypochondriac, I could be praying this way a lot more. But what causes a person like that to pray that sort of thing? A lot of enemies.

That's what it comes down to. If you can't sympathize with me on this statement, if you can't relate to me, it's probably because you don't have a lot of enemies. I do. I make them very easy.

I'm very abrasive, I guess. My teaching, people hate it. I get a lot of kickback from it. I get a lot of resistance.

I end up with a lot of enemies. Maybe you don't have a lot of enemies. If you don't, God bless your heart. Don't envy me.

Don't envy David. Be thankful that you're able to do a better job than I do at making even your enemies to be at peace with you because your ways are pleasing to the Lord. Be thankful for that. But I do suspect there are at least some people in here that can relate to some degree with me because you've been there before, Lord, what will the people who oppose me think if this happens?

What will they think? They'll think you didn't love me. They'll think you didn't wanna save me. They'll think that you were judging me.

But for sure, I think this is a good way to pray. Yes, the Lord taught us that it is a good thing to not rejoice over your enemy's stumbling and over the death of your enemies. But I do think it's an OK thing to be zealous and jealous over how the things that impact you also impact the name of the Lord and your status with Him. I think if that's your motivation, you're in a good place.

If you're doing it just because of pride and ego and you wanna go out on top, that's different. But if you're doing it because, Lord, please, I don't want these people to think I don't know you. I don't want them to feel like their suspicions are confirmed, Lord, that you were against me and that you took me out. So if that's your motivation, I think it's a very good motivation.

I mean, you can learn that from David. Just read his Psalms. You'll learn that. It's a valid concern for a Christian who has enemies, especially hostile enemies.

Well, verse 21, you mountains of Gilboa, this is still David waxing poetic here, you mountains of Gilboa, Let there be no dew or rain upon you, nor fields of offerings." Okay, interesting. David, in his liturgy here, in his song, in his poetry, he has stated a curse over Mount Gilboa. Whether he intended that to be literal or just literature, I don't know. But I have heard from a Calvary Chapel pastor who every year takes his church group over to Israel that when you go to Mount Gilboa, it's a stark contrast to the rest of its scenery and surroundings that if you look around the area of Mount Gilboa, it's very lush.

It's very healthy. It's teeming with life, vegetation, life, greenery, flowers, crops, you name it, but when you look at the face of Mount Gilboa, It's like an eyesore. It's completely bare and I did try to confirm that. I quickly looked up pictures this week of Mount Gilboa and I think I see what he's talking about.

For sure on the one side it's just flat nothing, just a gradual flat nothing and everything else around it is beautiful and teeming with life. So is there something to this? Did David really put an effective curse on Mount Gilboa? I don't know, I think I'm gonna look into that little bit more.

I reserve judgment for now. But let's read on in verse 21, for there the shield of the mighty was defiled, the shield of Saul not anointed with oil. See shields used to be in those days leather covered. They would be like a wood frame or maybe a metal backing frame but they would be covered in leather.

So before you went into battle you oiled that thing up. Why? Because Because you wanted those weapons to just glide right off of your shield, and no doubt Saul's shield would have been oiled up when he went to battle. But after the battle, David in this liturgy is painting a different picture, a shield that's covered in dirt and sweat and blood and guts and anything you can get as spray from the battlefield, verse 22, from the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty, verse 23, Saul and Jonathan beloved and lovely.

Amazing, right? He's calling Saul beloved and lovely. This is just really surprising. Great instruction for us really that if we're really going to be able to love our enemies as Christ commanded us to them.

We're going to need to do the same thing that David did here. What was he able to do? It's simple. He was able to see Saul without his demons.

He wasn't just seeing Saul with his demons. He was seeing Saul without his demons. You and I, we have to be able to do the same thing. It's that flesh and blood versus spiritual warfare thing we're always talking about in here.

It's not, we're not fighting against people. You have to be able to look past people's demons. Don't take it out on them. The reason they're opposing you and persecuting you the way that they are is not because of them.

It's because of their demons. It's because of the satanic influence that they are under. And you have to be able to look past people's demons and love them and see them as lovely even as Saul was able to do here with, pardon me, as David was able to do here with Saul. So just remember that when your faith comes under attack, it's not the person.

It's the spiritual force. It's the spiritual enemy behind the person. Verse 23, in life and in death, they were not divided true. You know, say what you will about Jonathan.

He stuck by his dad's side. He was very loyal to his dad, Saul, and say what you want about Saul, but barring that one incident where he was fully intending on killing his own son, Jonathan, beside that, one

little tiny event, he was a very loyal father to Jonathan as well. They were thick and thin. They were side by side in life.

They were swifter than eagles. They were stronger than lions. 24 year dot you daughters of Israel weep over Saul who clothed you luxuriously in scarlet who put ornaments of gold on your apparel we've talked about this before there was a time period where Saul was a great king and he led them to some degree of prosperity granted at this time the nation's been in decline for a while people were getting disgruntled and dissatisfied there under the reign of saw, but Davis Point is a good one. Hey, look at what you have.

Look at what you're wearing. Look at your clothing. Look at your jewelry. Look at the adornment that you have for the apparel that you're wearing.

Who's responsible for that? Saul. And we need to be able to do that as well. Don't just take the last thing that the person did wrong that really ticked you off, but think about what you have.

You know, look at what you have and think about what good things they're responsible for in your life. Ministry workers, you can get mad at ministry workers because of the last thing that they did that you thought was wrong. Okay, well, look at what you have. What do you have spiritually?

Did you get saved under that person's ministry, under their encouragement, under their sharing of the gospel? Did you grow in Christ through their friendship, their Christian companionship? What did you get as a result of that person and then be grateful for what you got? Verse 25, how the mighty have fallen in the midst of the battle.

Jonathan lies slain on your high places. Verse 26, I am distressed for you, my brother Jonathan. Very pleasant have you been to me. Your love to me was extraordinary, surpassing the love of women.

whoa hang on a second here and you know I can't speed past that one we're we got to close up fast here but yeah I can't just skip over that you know I've made a point at every one of these mentions to make sure that you know there's nothing in the scriptures that would indicate that David and Jonathan had a homosexual relationship and this one certainly does not we read before the Jonathan loved David in 1 Samuel chapter 18 verse 1, and we were told right in that passage what kind of love this was. It was the same kind of love that one person would have for their self, which is not a romantic love or a sexual love. Let me get the exact same clarification here that this is not a sexual love. What's the clarification?

The fact that he calls him brother, not Not BF. I don't know if he'd say BF, boyfriend, but he's not calling him a lover here. He's calling him a brother. So the kind of love he's speaking about is very clearly a brotherly love.

Basically, what he's doing here is he's elevating the ability of the woman to love. He's saying, essentially, there's no stronger love on the face of the earth than a woman's love. you can argue that. I know you do with your wives all the time.

No, I love you more than you love me. No, I love you more than you love me. It's just a fact that women generally, generally speaking, can love deeper than men. It's just a fact.

You guys can argue that out later, but it's just a fact. And David is giving the woman's love here, the intensity of a woman's love, the nod, God, but he's saying that with Jonathan, Jonathan's love toward him was even stronger than a woman's love could be for him, and no doubt he had only appropriate thoughts in mind here. That would be the devotion of Jonathan's love toward him, the selflessness of his love toward him, the sacrificialness of his love toward him, so on and so forth. And I think that is to

be expected here because David and Jonathan spent time together as fellow soldiers.

And this is just something that happens. Now I wasn't in war. So I don't know this personally. I know this from research.

I know this from speaking with people. But when you're in the trenches with someone overseas fighting a battle with them, you become comrades for life. There is a special and I know soldiers won't call it love in the modern day and say, no, that's my that's my that's my soldier, my partner, my friend, but there is a love there that is very difficult for the rest of us to understand. That is the kind of love that David is speaking about here.

Verse 27, how the mighty have fallen and the weapons of war perished. Let's stand and let's close in a word of prayer. If I pray in less than one minute, we're out of here on time tonight. Lord, thank you for that.

No, I'm kidding. Let's take our time. Lord, thank you for our study tonight and a wonderful beginning into this book of Second Samuel. And there are wonderful passages coming ahead where you're going to teach us through the life of your servant, David, some very important kingdom truths.

We look forward to that. For now we take what we've gleaned of you tonight in this section and we're grateful for it. We cherish we want to make it a part of our living. We ask for the help of the Holy Spirit to do that.

We pray also for parting graces with us that you would go with us, the Lord, that you would be with us, that you would keep us warm, that you would keep us well, that you would keep us blessed. Even according to your will, Lord, we pray this in Jesus' name. Amen.