



Introduction to the book of 2 Samuel:

Originally there was no division between what we know as 1 Samuel and what we know as 2 Samuel. It tells one uninterrupted story and it began as one long, uninterrupted book, (55 chapters) For reasons that we are unsure of, in the 2nd Century BC the Jewish translators of the Septuagint decided to divide the long book of Samuel into these two shorter books.

Book one: The story of three main characters, **Samuel, Saul and David**.

In that book we see the rise of **Samuel**, his faithful life and ministry, his anointing of Saul (and later David) and eventual death.

We see the Rise of **Saul**, his kingly inauguration, his short period of faithfulness, and then his long drawn out fall, ending with his death in the final verses of ch 31.

We see the rise of **David**, from the obscurity of his father's sheep-pen to his exaltation as one the mightiest warriors in Saul's army, to the next anointed king of Israel, and then the long struggle as Saul's bitter jealousy turns him against David and he spends nearly a decade (and 13 chapters) attempting to kill him.

Book two: The focus is almost exclusively on David. We see David's rise to the throne, first being declared king over Judah, then later over all of Israel.

This book is mainly about David, his name is mentioned 280 times in this book, 1118 times in the whole Bible, second only to Jesus.

David is an important figure in biblical history, and understanding what God is doing in the world. The Davidic covenant is mentioned over and over again, and Jesus is referred to as "The Son of David" over and over again throughout the NT.

A key theme in this book is Restoration: **[SLIDE]**

(God is a God of restoration, and that theme permeates this entire book)

1. Restoration of national unity. (1-10)

- a. Although Saul had some good days, the latter part of his reign was spent tearing apart Israel. The borders were left unguarded and neglected while Saul used the entire army to pursue David.
- b. God will use David to gather the nation back together. Israel's best years will be under the reign of David (and his son Solomon)

2. Restoration of David after he sinned. (11-20)

- a. A man after God's own heart, but not a perfect man at all. Yet he is quick to repent, to wholeheartedly run from sin and back to God.
- b. The eternal consequence of David's (and our) sin are eradicated, yet the earthly consequences last for the rest of his life.
- c. We see the damaging effects of David's sin wreak havoc in his life, but tragically, it destroys his family.
 - i. (God does forgive and restore, but He does not absolve us from the consequences of our sin in this life)
 - ii. A man reaps what he sows (Galatians 6:7)
- d. **[SLIDE]** The Bible never flatters its heroes, it tells us the truth about each one of them. In order that against the background of human breakdown and failure we may magnify the grace of God and recognise that it is the delight of the Holy Spirit to work through and upon the platform of human frailties, as we consider the record of biblical characters how often do we find ourselves

looking into a mirror. We are humiliated by the reminder of how many times we have failed. Great is our stubbornness, but greater still is His faithfulness. - Alan Redpath



V1. Ziklag - the home base of David and his men while they were living abroad in Philistine territory.

The Amalakite comes to him and brings a message.

David must have been wondering how the battle (that he narrowly escaped being in) had fared.

He hears the news, and he is surely overcome with emotion. How does a person feel when they hear tragedy? "a tidal wave of disbelief of horror and disbelief"

V2-4

How do you know that Saul and his son are dead? v5 - these are the words of a man in shock.

The Amalakite recounts his tale. V6 lines up with ch31, but in v7 and following his story deviates from what we have learned in the last chapter. "*And when his armor-bearer saw that Saul was dead, he also fell upon his sword and died with him. Thus Saul died, and his three sons, and his armor-bearer, and all his men, on the same day together.*" (1 Samuel 31:5-6,)

(Read 7-10)

The Amalakite is obviously lying.

We have the narrators version of the story and it doesn't fare well with the Amalekites.

He seems to have evidence that he has come upon the body at least. 1 Sam 31:8 says that it isn't until the next day that the Philistines come upon his body. So that means that during the night this Amalakite came and raided the dead bodies of the slain, and was probably stealing their weapons, armour and any valuables that they carried with them into battle.

This is the practice of low lives of all times and places, perhaps the [Thénardiens](#) are the most famous scavengers of the recently deceased. In Victor Hugo's book *Monsieur Thenardier* first makes his appearance picking the pockets of the dead in the battle of Waterloo, and then (many hundreds of pages later) he and Madame Thenardier are seen picking the pockets of the recently deceased in the aftermath of a failed revolution in the streets of Paris.

Or in more recent news The Telegraph reports **MH17: Malaysia Airlines crash victims robbed of their dignity by rebels. rebels accused of removing some of the corpses, taking their possessions and destroying evidence**

But what do you do with a stolen piece of jewelry that is so easily recognizable? You can't sell it because it is too famous for its own good.

This is the pickle that many art thieves encounter after a Museum Heist. The **Mona Lisa** was stolen in 1911 from its home in the Louvre, and was missing for 2 years before it was finally recovered, but this is after the famous painting had been plastered on every newspaper across Europe, it was so recognizable that the thief couldn't get it off his hands.

I wonder if the Amalekite here is facing *a similar dilemma*? What am I supposed to do with this crown? So he decides to use it as a bit of leverage, hopefully securing a reward and possibly even a seat of power in the regime of the future king David.

But clearly he didn't know David. He didn't know that he had two different opportunities to kill Saul but chose not to. He wouldn't let his soldiers kill him either, he had such respect for the office of king, and such trust in God, that he knew that somehow God would remove Saul from his office, without David having to lift a finger.

V11 David tears his clothes and weeps.

David never gave up hope on Saul always holds out the hope that they can one day be reconciled. David had the most profound respect and love for Jonathan, his best friend, anam cara.

At this point the Amalakitite is realizing that he made a mistake. He was expecting to be hoisted up upon their shoulders at this point.

Oh what tangled webs we weave
When first we practice to deceive
-Sir Walter Scott

Lies tend to snowball. God thinks lies are a big deal. They make it into the ten commandments! Deception is a sin.

Lies are not **loners**. They always travel in large groups. One lie nearly inevitably leads to other lies.

How does God feel about lies? [SLIDE]

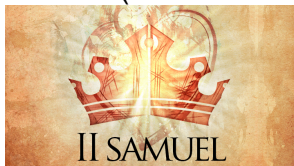
"There are six things that the Lord hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers." (Proverbs 6:16–19, ESV)

We need to be men and women of integrity and truthfulness.

Jesus cares about our truthfulness. And He is committed to the truth coming out.

Sometimes this happens in our lifetime (think of Ananias and Sapphira) or it will surely come out on the last Day.

"on that day when, according to my gospel, God judges the secrets of men by Christ Jesus." (Romans 2:16, ESV)



Another lesson:

We shouldn't be those who rush to smugness when someone else falls into sin, or is caught in their treachery.

V11 (again) he mourns **for the people of the Lord** and the people of Israel.

This is disrepute upon the people of God. When a leader falls it gives opportunities for scoffers to mock and the enemy of God's people to gloat.

I reflected on this and I wondered, when was the last time that I mourned for the state of God's people? That instead of being frustrated, disappointed, ambivalent or worse ; I actually expressed **grief?**

When I look upon the state of the Christian church and witness in Ireland or in Cork, does it bother me? Does it affect me? Do I want it to flourish and prosper and grow? Am I grieved that it is in disrepute?

When I look at leaders or "celebrities" in the Christian world, do I feel smug when I see them fall? Do I have to keep myself from saying "I told you so" when a certain leader is exposed? Because they aren't part of my team, denomination, network etc do I cheer when they fail?

Do I grieve at all?

Obadiah is a short book in the OT that is a condemnation of the Edomites who cheered when the Israelites were experiencing defeat...am I in that camp?
Jesus looked over the city of Jerusalem and wept for them. Is there a drop of emotion in me that matches His?

David responds to grief by writing a song. Writing is good for grief.
this is a eulogy in which David's deepest feelings are expressed lyrically. David is a man of poetry and song. 72 of the Psalms are attributed to him specifically.

Jasher is mentioned in Joshua ch 10 as well. Seems to be a book of war-songs. A history book for the people of Israel.



“**how the mighty have fallen**” - key refrain in the song, but also a sad commentary on the life of King Saul.

(the word fallen appears 6 times in this chapter)

Saul started his career taller than everyone around him, but he ended his life **as a fallen king**. And his fall began long before he decided to fall on his own spear on Mt.. Gilboa.

Mt. Gilboa - the place of their death, may it never rain on you again.

Anointing the shield -

David makes mention of Saul and jonathans weapons (but leaves out his spear)

V24 Economic prosperity during the reign of Saul.

V26 love surpassed the love of women.

The friendship of Jonathan and David is one of the most profound treatments of friendship in the whole Bible.

The love of a husband and a wife isn't just about sex, its about fidelity. Faithfulness - always being for one another. We are a sex obsessed society. Single people thing marriage is only about sex, but the vast majority of married life involves things other than sex!

Marriage is supposed to be about loyalty, selflessness.

Jonathan loved David, he could have seen him as a rival, but instead he saw him as a friend. He wanted David to succeed, he wanted to promises of God to come true in David's life.

V27

This shows that he has no animosity towards Saul.

This is a song of honour for a fallen king; it is grasping to come to terms with the loss of this man, and also searching for something positive to say about him.

We sing songs, not only of lament but also of victory, for our king was slain as well, but that did not bring defeat for His kingdom, but victory.