

# David Hears of the Death of Saul

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Preacher: Rev Iver Martin

[ 0 : 00 ] We're going to read together from the second book of Samuel in chapter 1. It's on page 305. The second book of Samuel. It's in the Old Testament. And it's 2 Samuel in chapter 1.

1 Samuel in chapter 1.

And David said to him, And there was Saul leaning on his spear.

And behold, his chariots and horsemen were close upon him. And when he looked behind him, he saw me and called to me. And I answered, Here I am. And he said to me, Who are you?

And I answered him, I am an Amalekite. And he said to me, Stand beside me and kill me, for anguish has seized me, and yet my life still lingers. So I stood beside him and killed him, because I was sure that he could not live after he had fallen.

[ 1 : 44 ] 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. Then David took hold of his clothes and tore them. And so did all the men who were with him.

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. And David said to the young man who told him, Where do you come from?

And he answered, I am the son of a sojourner and Amalekite. David said to him, How is it that you were not afraid to put out your hand to destroy the Lord's anointed?

Then David called one of the young men and said, Go, execute him. And he struck him down so that he died. And David said to him, Your blood be on your own head, for your own mouth has testified against you, saying, I have killed the Lord's anointed.

And David lamented with this lamentation over Saul and Jonathan his son. And he said it should be taught to the people of Judah. Behold, it is written in the book of Jashar.

[ 2 : 48 ] He said, Your glory, O Israel, is slain on your high places. How the mighty have fallen.

Tell it not in Gath. Publish it not in the streets of Ashkelon. Lest the daughters of the Philistines rejoice. Lest the daughters of the uncircumcised exult. You mountains of Gilboa, let there be no dew or rain upon you, nor fields of offerings.

For there the shield of the mighty was defiled. The shield of Saul, not anointed with oil. 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. Saul and Jonathan, beloved and lovely in life and death. They were not divided. They were swifter than eagles. They were stronger than lions.

You daughters of Israel, weep over Saul, who clothed you luxuriously in scarlet. Who put ornaments of gold on your apparel. How the mighty have fallen in the midst of the battle.

[ 3 : 50 ] Jonathan lies slain on your high places. I am distressed for you, my brother Jonathan. Very pleasant you have been to me. Your love to me was extraordinary. Surpassing the love of women.

How the mighty have fallen. And the weapons of war perished. Amen. Amen. We will read another part of scripture after. We sing together in Psalm 110.

It is on page 390. 390 is the page number. Psalm number 110. And that is the Scottish Psalter. The tune is Bethesda.

We are going to sing from the beginning to verse 5. The Lord did say unto my Lord. Sit thou at my right hand. Until I make thy foes a stool. Whereon thy feet may stand.

The Lord shall out of Zion send the rod of thy great power. In midst of all thine enemies. Be thou the governor. Now from the beginning to verse 5. The first five stanzas.

[ 4 : 48 ] The tune is Bethesda. And we'll stand to sing. The Lord did say unto my Lord.

Sit thou at my right hand. Until I make thy foes a stool.

Whereon thy feet may stand. The Lord shall out of Zion send.

The Lord shall out of thy great power. In midst of all thine enemies.

Be thou the governor. A willing people in thy day.

[ 6 : 16 ] All power shall come to thee. In holy beauties from our womb.

Thy youth like Jew shall be. The Lord himself hath made an oath.

And will repent in heaven. Of the Lord shall be. Of the Lord shall be.

Of the Lord shall be. Of the Lord shall be. Of Melchizedek. Our heart of peace forever.

The glorious and mighty Lord.

[ 7 : 26 ] Hathimmune shizzed. Thy insw■■■■■■. Thy jkopolis. Thy rest of His dead. Thyat and■■■lla started. Shall in His day of wrath start.

Hast new kings that to Him withstand. Amen. Amen.

Now may the Lord show steadfast love and faithfulness to you, and I will do good to you because you have done this thing. Now therefore let your hands be strong and be valiant, for Saul your Lord is dead, and the house of Judah has anointed me king over them.

But Abner, son of Ner, commander of Saul's army, took Ish-bosheth, the son of Saul, and brought him over to Mahanaim. And he made him king over Gilead and the Asherites and Jezreel and Ephraim and Benjamin and all Israel.

Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel. And he reigned for two years, but the house of Judah followed David. And the time that David was king in Hebron over the house of Judah was seven years and six months.

[ 9 : 36 ] We're going to also read from Philippians in chapter 2 and verse 5. Just a short passage, a very well-known passage describing the humiliation and the exaltation of David's greatest son, the Lord Jesus Christ.

Philippians chapter 2 and verse 5, page 1180 in my ESV Bible in any case. Philippians chapter 2 and verse 5.

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing.

Taking the form of a servant, being born in the likeness of men, and being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus, every knee should bow in heaven and on earth and under the earth.

[ 10 : 45 ] And every tongue confess that Jesus Christ is Lord to the glory of God the Father. Amen.

And we pray, as always, when we read God's infallible and inerrant word, that God will bless that word to each one of us by opening up our hearts and receiving it in faith.

We're going to once again join together in prayer. Our Father in heaven, we give thanks that we can pour our hearts out to you. We thank you for this opportunity. You see us collectively, but you also see us individually.

You know our every need, our every darkness, our every frustration, our every sorrow, our every confession, as well as our every joy and thankfulness.

Our gracious God, we ask that you will receive us because we come in faith. Lord, if any of us comes in our own strength or by our own merit, we will not be received.

Because there is only one way, only one name given under heaven amongst men whereby we must be saved, which is the name of Jesus. So we pray to come to you in his name by faith in Jesus, asking that you will take away our sinfulness.

[ 11 : 57 ] And asking that you will administer your grace and your help and your strength and your guidance, your wisdom to each one of us. Whatever we need, oh Lord, you have searched us and known us.

You know our sitting down and you know our rising up. Even our thoughts are known to you. And we ask, Lord, that as we bring ourselves honestly before you this evening, that you will give us never to think that we can pretend.

We pretend to others and we even try to pretend to ourselves, but we can never pretend to God.

We ask, Lord, that you will bring us to see ourselves as we truly are.

And we pray that we will come to that newness of life that only the Lord Jesus can give us. Our Father in heaven, we pray for the needs of the community.

We pray for the needs of the gospel. We pray for the needs of the world because the earth is the Lord's and the fullness thereof. This is the same world that you created all those many years ago for

your glory and perfection.

[13:04] As a world that reflected your glory and your name. And, oh Lord, as we look out upon that world and as news is brought to us of the carnage and the death and the destruction and the persecution that takes place in many parts of this world.

And the deceitfulness and the deceitfulness and the mockery and the immorality that takes place in other parts of the world. So that no place is immune from sinfulness and nobody is immune.

Ourselves, we confess our own sin before you and ask that you will cleanse us. But we ask, Lord, for where the world is suffering this evening. We think particularly of those whose lives are in fear this evening.

For those who are fleeing their homes and who will never see their homes again. Whose homes have been destroyed and whose loved ones have been destroyed by ruthless forces.

Our Father in heaven, we pray for those who find it within them to kill in cold blood. And who find it within them because they are so obsessed by their own ideology that they think nothing of taking the lives of others.

[14:17] But, Lord, even these are made in your image. And we pray for them. We pray that something of that sense of conviction will fall upon them.

And that even those who right now are engaged in murdering others will think again under the power of your Holy Spirit. And we pray, Lord, that through that conviction that they may discover the truth of the Lord Jesus Christ.

Our Father in heaven, we pray, Lord, for a world that is so twisted and so perverted. We ask, Lord, that you will bring peace to this world through the gospel.

We pray for those who seek to bring peace by negotiation. We pray for Western governments at this moment trying to wrestle with the problems that they have in the Middle East.

And we ask that they may be very careful. We pray that they may be wise in whatever decisions that they make. And knowing that there are always consequences to every action that is taken.

[15:19] And that is why, oh Lord, we long for a day when we no longer act upon our own impulses or whatever, what is politically good for us.

But, Lord, that we should listen to the voice of God leading and guiding us. We long for the day when the earth will be filled with the knowledge of the glory of God as the waters cover the sea.

Our Father in heaven, we pray for the issues that are closer to home. We thank, oh Lord, of the schools which have gone back this week. We want to support in prayer our local authorities, our council, our education authorities, our law-keeping forces, our judges and law courts.

We give thanks, oh Lord, for our doctors and nurses and for those who are involved in health and the promotion of health. And for, Lord, for industry and for the stuff that keeps this world going on an industrial and on a social and a commercial basis.

Our Father in heaven, never let us separate our interest in spiritual things from our interest in the work that has been given to men and women to do. Our Father in heaven, we pray that we will be involved in, as Christians, in that work.

[16:40] And that we will be the light of the world. And that we will show forth what Jesus has done for us by the way in which we live. We thank, oh Lord, of the church.

We think of those who are involved in preaching the gospel. Pray for Murdo Campbell as he begins his ministry this week. And ask that he may know for his wife and his family, his elders and deacons, and those who are in the Barber's congregation.

At last, as they see someone inducted into that charge, we pray that your word will go out in great power. And that men and women will be brought under the influence of the gospel and will come to know Jesus.

Our Father in heaven, we pray for the sick amongst us, those we're concerned about, those who are in hospital, those who are bereaved. And we ask, oh Lord, for them and pray that you will accompany them where they are.

And do in them and for them more than we can ask or even think. Bless your word to us now, for we ask in Jesus' name. Amen. We're going to sing together in Psalm 61.

[17:45] And that's on page 78. Psalm 61. And we're going to sing from the beginning to the verse marked 6. The first five stanzas. That's the Sing Psalms version of Psalm 61.

And we're going to sing to the tune, Land of Rest. Oh, hear my urge and cry, my God, and listen to my plea. From earth's remotest bounds I call when my heart faints in me.

Page number 78. Psalm 61. From the beginning to the verse marked 6. The tune is Land of Rest. We're going to stand to sing. Amen. Oh, hear my urgent cry, my God, and listen to my plea. From earth's remotest bounds I call when my heart faints in me. O God, conduct me to the rock that's higher far than I.  
[ 19 : 08 ] For you're my refuge from the foe, my tower of strength on high.

Oh, let me dwell within your tent forever there to live.  
Oh, for the shelter of your wings, the refuge which they give.  
For you have heard my foe, O God, and you have given me the heritage of those who fear your name continually.  
For long the days the king will live, his sovereign rule extend.  
[ 20 : 32 ] For many generations more, established without end.

Turn with me to 2 Samuel in chapter 2. I'm going to look at the whole of the passage that we read together from 1 to the first part of chapter 2.

We're going back this evening. We've been a number of weeks, if not months, away from since we concluded 1 Samuel chapter 31 with the death of Saul and Jonathan and many other of the Israelite soldiers on Mount Gilboa.

And now we're going to return this evening to look at the beginning of the reign of David. This is a new chapter in his life and in what lies before him.

And it's going to be a very different set of events altogether. We saw before, of course, how David had been prepared in a very painful and in a very perplexing way by all the events that had taken place previous, particularly by the fact that he was pursued relentlessly by King Saul and his men.

[ 21 : 59 ] And we know that in the providence of God, that this was God's way of preparing David for the throne to be a responsible and a wise and a godly king.

He was a man after God's own heart that God raised to be the king instead of Saul. So we're going to take up the reading, chapter 2 and verse 4. And the men of Judah came, page 306, verse 4, chapter 2.

And the men of Judah came, and there they anointed David king over the house of Judah. Two things, of course, you remember had happened just prior to the battle of Mount Gilboa.

David and his men had been prophets who had wandered for reasons best known to themselves, but reasons which were very foolish, we saw. They had wandered across and they had become residents in Philistine territory.

And they had become supporters, at least on the outside, of the Philistine cause. For that to happen, David had to live a lie. And that wasn't a very comfortable existence for him.

[ 23 : 10 ] But somehow in the providence of God, God had stepped in and he had ordered things so that one of the Philistine rulers, he clocked what was happening.

And he recognized the threat that David posed if he should turn against the Philistine army. So he insisted that David should go back to his hometown, which was a town called Ziklag.

And of course, you remember when David had got there, when he went back with all his men, he found that the Amalekites had raided the town and taken away all their families and all their goods. And so he pursued the Amalekites and he won back his families and the families of the men and their children and the goods and everything.

They came back to Ziklag. And so God had saved David from a very, very difficult position altogether in which he otherwise would have found himself on the side of the Philistines.

And we saw also that the second thing that happened was that Saul, in his desperation, when he saw the size of the Philistine army gathering on Mount Gilboa, he knew that this was it, that there was no way in which he had the resources or the strength or the power to stand against an army of such a size.

[ 24 : 29 ] Now, in the history of Israel, that wouldn't have been a problem. But he knew that he was out of favor with God because God was punishing him because he had sinned against God and refusing to obey him in what he had commanded him previously.

And so not having God on your side is the most desperate situation that you can ever find yourself in. And that was where Saul found himself. So, for reasons best known to him, he, instead of turning to the Lord, he turned to a medium.

Chapter 28 tells us how in desperation he came to the medium and he sought the counsel of Samuel, who had already died, and brought him back from the dead. And we looked at the

question, was this really Samuel or not?

We concluded that it was Samuel, that somehow in the providence of God, God had allowed this to happen. But Samuel gave him no hope whatsoever. And he went and he promised him that it was only a matter of time before Saul would be where he was, which meant that he would die in battle. And that's exactly what happened. This was the word of God, Saul and Jonathan, and many of his men. They died on Mount Gilboa. Those who were with him, many of them fled.

[ 25 : 52 ] The size of the Philistine army, those who lived in the vicinity, they fled their homes and left it to the possession of the Philistines who took over the area.

And now there was a situation of complete disaster and defeat for Israel. Meanwhile, David, of course, was still in Ziklag.

He was still in Philistine, technically Philistine territory, where, strangely enough, he was in a kind of a safety zone. And he knew very little of what had happened.

In fact, I don't think he knew anything until this individual in chapter 1 came his way and until he told him what had happened. David inquired of him how the battle had gone. He said the battle has been lost and many of the people have fallen and are dead.

Saul and his son Jonathan are also dead. And then David said to the young man who told him, How do you know that Saul and his son Jonathan are dead?

[ 26 : 53 ] So then the young man told him this story. He said, this Amalekite said, I happen to be on Mount Gilboa. And Saul was leaning on his spear. Which meant, of course, that the spear was in Saul.

And behold, the chariots and horsemen were close upon him. And when he looked behind him, he said to me, and I answered, here I am. And he said to me, who are you? I answered him, I'm Amalekite. So he told me to kill him.

So I killed him. Now, if you remember the last chapter of 1 Samuel, which gives a description of the death of Saul, you'll notice that there is a discrepancy.

There's a difference between this man's account of how Saul died and chapter 31 of 1 Samuel. Which is right? Is it possible that both are right?

I think it's possible. It's conceivably possible. Here's what chapter 31 says. It says that Saul was badly wounded by the archers. And Saul said to his armor bearer, draw your sword and thrust me through with it, lest these uncircumcised come and thrust me through and mistreat me.

[ 28 : 04 ] But his armor bearer refused. For he feared greatly. Therefore, Saul took his own sword and fell upon it.

And when his armor bearer saw that Saul was dead, he also fell upon his sword and died with him. Now, that's a different story from the story that the Amalekite is bringing David. Is it possible that perhaps the two stories are right?

And that even after trying to kill himself with his own sword, he still wasn't dead. And he was too weak to do anything else. So he asked the Amalekite, who happened to be in the vicinity, to kill him. It's possible. It's more likely, however, that the Amalekite was lying to David. And that the truth was that the Amalekite had found the body of Saul, the remains of Saul, and had capitalized on it by taking away his crown and his armlet, which were royal insignia, because he saw an opportunity of winning points with David.

And so he saw, seeing the opportunity, he took them from Saul and he went to David with this heroic story, or so he thought of how he had done David a great favor and ensured that Saul was now out of the picture.

[ 29 : 31 ] Most commentators think he was lying. He was spinning a yarn in order to make an impression on David, in order to win his favor and probably in his dreams to get a position of authority, because he had ensured that David was now free from the pursuit of Saul.

But that was a very, very foolish mistake. Because David did not see things from his own personal perspective.

And this is what we're going to see time and time and time again. David's reign is going to be very different from the reign of Saul, insofar that God comes first in small things, in middle-sized things, and in great things.

David is a man of God's own heart. He's, which means that God rests at the center. He stands at the center of David's decision-making and his rule and his reign and his judgments.

Everything is centered. So right away, as soon as David hears this, he doesn't hear things through the filter of what's good for me. He hears things through the filter of what does God say about this? [ 30 : 57 ] What does he think about this? And that should be the filter through which we should all, as God's people, think about our lives. First thing, almost instinctively, yes, instinctively, we should be asking the very first question, what does God have to say about this?

Whatever challenge, whatever situation we find ourselves, whatever choice we make, what does God think about this? What does he, what does he, how does he want me to proceed? How does this have a bearing on God's law and God's word? And that's the way that David saw things. And so, you might say, well, if he was lying, then why did David kill him? Because he did, because David didn't know one way or the other. It was his own testimony. He had to take the man at his word. The man said, I killed Saul. That was enough for David. It was his own confession. He had confessed it in front of everyone. It was an act of treason to kill the king, even King Saul. Saul, you might say, well, surely, you know, David has been pursued by King Saul.

[ 32 : 05 ] Saul hated. Surely the man did him a favor in killing him. No, no, that's not the way that David sees things. He sees things in terms of this. Long ago, God promised me I would be king.

That's going to happen. And I don't need to make it happen. I don't need to kick the door in. I'm not going to allow, I'm going to live in such a way. What I'm going to make sure is that I live a life of integrity and obedience and submission to what God says.

And by that obedience, God will make his will happen. There are no shortcuts to doing the will of God. We saw that before, way back, I think it was in chapter 24, when David had the opportunity of killing Saul.

When Saul came into the cave and his men wanted him to do it. And they said, come on, this is our chance. God has given him into your hand. No, said David. No, it's not our chance. Because for me to kill this man is killing the Lord's anointed.

And here is another man. And he's taken the opportunity, or he says he has, taken the opportunity to kill Saul. And he's done it this time. But he hasn't done anybody any favors. And by his own admission.

[ 33 : 19 ] But of course, there's another factor as well. And that is that David knew now he was going to be king. Saul was dead. Which automatically meant that by default, David was going to be elevated to the position of king.

Which meant a position, first and foremost, of tremendous responsibility. In which his actions were watched by all of his men. And his men were watching everything that he did.

How is he going to respond to this? Is he going to respond recklessly or violently? Is he going to respond without thought? So this was the key moment. The very first key moment in the reign of David.

Which was a public moment. And which his men watched. And they knew what had happened in 1 Samuel chapter 24. When David himself had the opportunity.

And for him now to exalt this Amalekite for killing Saul. The thing that he refused to do. That would have been inconsistent. It would have been hypocrisy. And there's no room for hypocrisy.

[ 34 : 21 ] In the life of God's people. They must be consistent. And David had to be consistent. Besides. There was a possibility that the man was telling the truth.

In which case he was guilty of murder. In which case. The man. By his own admission. Had found himself guilty. Not only had he killed the Lord's anointed.

He had killed. In opposition to the sixth commandment. God says you shall not kill. I can't help thinking when I read this chapter.

This account. Of how. I can't help listening to the Amalekite. And it reminding me of some of the ethical questions. That we have to wrestle with in today's world.

Particularly the question of euthanasia. In our country. It is wrong. It is unlawful. To take the life of a person. To take the step of removing someone's life.

[ 35 : 24 ] Death. But there are voices. That oppose that law. And they say. That we want death with dignity. That was Saul's argument.

According to the Amalekite. That was the Amalekite's argument. Surely. It was better for me. To end it all. To prevent him from suffering. That's what Saul wanted his armor bearer to do.

To kill him. So that he wouldn't. So that to end the suffering. There and then. And the armor bearer feared. We read that he feared. Who did he fear?

He feared God. And therefore he refused. To take the life. Of a man who bore the image of God. And that's where the principle lies.

Of course. If you lose sight of man being in the image of God. Then you lose sight of the dignity of life. And the sanctity of life. We become like animals. We're told that we're animals.

[ 36 : 20 ] And so therefore I guess. That there is a certain logic that says. Well it really doesn't matter. If an animal is going to suffer. Then you put it down. If a human is going to suffer. Then you put him down as well. But God says no.

He says human beings. Are made in the image of God. We have special responsibility. To preserve the life. Where we can. I know. That there are difficult questions.

That doctors have to wrestle with. I know that. I'm not talking about these. I'm talking about the principle of. Taking the life. Of someone. And the moment we cross that line.

Then we open a door. That is a very serious one indeed. And a very wrong one. According to the sixth commandment.

You shall not kill. Saul. This man. As well as Saul himself. Came with a pragmatic argument. Surely it's better for all of us. That Saul is now dead.

[ 37 : 17 ] No it wasn't. Because to do so. To kill him. Was God's prerogative. This belongs to God.

To take. And to give. Life. Life. And so I think. It's very important. For Christians. To be clear. On these issues. I really think. It's important. For the worst thing.

You can do. Is to go away. And say. Oh well. That belongs to another. That belongs to a specialist field. I don't need to form my opinion. On all of that. That's just an excuse. For laziness. We need to find out.

The issues. That confront us today. As modern Christians. And we need to give thought. And give prayerful. And biblical thought. To those issues. And it's very very important.

To take. To be informed. Biblically. And to make. Make it our business. To know.

[ 38 : 12 ] What is taking place. In politics. And in. In parliament. And so on. Now the first thing. That David did. Perhaps this really surprises you. After all that David.

Has gone through. Was that the first thing. He did was to weep. For Saul. He said. He. He said. David. Took hold of his clothes. Verse 11. And tore them. And so did all the men. Who were with him. 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. Now. You might. Those. Particularly. Those of you. Who have. Who have. Followed through. The entire length.

On all these chapters. That tell us. Of how time. After time. After time. Saul tried. Again and again. To kill David. And how. On each occasion.

[ 39 : 08 ] God saw to it. That David was delivered. From his. Attempts. And you might think. That David would be. Leaping up and down. In joy. That at last. He was set free.

From this tyrant. From this man. Who kept seeking. His life. And yet. David does the opposite. And this is the second marker.

That I. I can't help thinking. That I can't help recognizing. Something that is going to. To mark his reign. As a man of God. He finds it within him. To see things.

From God's perspective. And. And so he writes. This. This. One of the most famous. Laments. In the Bible. And it was a lament.

To be written down. He wrote this. Shortly afterwards. When he. Once he had time. Of course. Remember. David was a poet himself. He wrote the Psalms. So that was one of his many gifts.

[ 40 : 03 ] The gifts of words. And being able to express. His feelings. In the most profound. And the most deep way. And this is what he wrote.

This is what he wrote. In memory of Saul. And at no time. We might expect him. To thank God. That at last. He was free. We might expect him.

To include. In this lament. Something of. Of. Saul's. Brutality. And his temper. And his anger. And his badness.

But instead. He finds it within himself. To describe Saul. Graciously. Admirably. Admirably. Look at what he says.

This lament. I don't want to spend too much time. Just the same as. I don't want to spend. Too much time. On any one particular aspect. Of this. This great story. Otherwise. We'll be here for years. But.

[ 41 : 00 ] You can divide this lament. Into three. One is. How. How it struck. David. The shame. Of the defeat. On Israel. He saw.

Verse. Verse 19. Your glory. O Israel. Is slain. On your high places. How the mighty. Have fallen. Tell it not in Gath. Publish it not. In the streets. Of Ashkelon. Lest the daughters. Of the Philistines. Rejoice. Lest the daughters. Of the uncircumcised. Exult. Why was that? Because he was patriotic? No. But because he saw Israel. In. From God's perspective.

Israel. Were God's people. And if Israel lay defeated. It meant that the Philistines. Would be leaping up and down. Believing that their God. Dagon. Had defeated the Israelite God.

The living and the true God. David knew him. To be such. But because. Of the failure of Israel. Because of their sinfulness.

[ 41 : 55 ] The enemy had triumphed. At least for the time being. This was a matter of shame. This should not have been the case. But then he goes on. To reflect on the grandeur.

Of Saul. And Jonathan. Look at verse 23. Saul and Jonathan. Beloved. And lovely. How can you say that. About a man who's been trying. To kill you.

Yet he can. Because he saw things. From the perspective. Of grace. And the perspective. Of. Of. Of. Retrospection.

If you like. Looking back. On Saul. And being able. He was able. Within himself. Within his own gracious character. To admire.

The life of Saul. For what it was. And then of course. There was Jonathan. His best friend.

[ 42 : 50 ] And the extraordinary relationship. That they had. The closeness. That they had. That we saw before. That. Seemed to. Go beyond. The friendship.

And that. The friendship. That one normally has. Between one person. And another. And that seems to speak of. Of. The. A divine friendship. The kind of friendship.

That we find. Between Jesus. And. His. People. And so. There's this. There's this very. Solemn. And. A very lovely. Not a tribute. It's a lament. For Saul. After. And he. He ordered.

David ordered. That this be. Learned. And repeated. And read. For the generations. To come. But then. Life goes on. And.

[ 43 : 49 ] Now. Chapter 2. Takes us into. The actual reign. Of David. And the very first thing. That David does. He neither. He's. He's not left. In any bitterness.

Or. He's not left. Vindictive. Against. The house of Saul. You get the impression. That David. Is. Thoroughly balanced. Because. Again. He's. He recognizes.

That God. Has taken him. Through all of this. And that he has. And that. David. Is now ready. To. To buy the same.

Leading. And guiding. Of the Lord. To go into a reign. One which. I guess. He approached. With great trepidation. That's the kind of man. He was. He knew his own.

Weaknesses. He knew that. He was an ordinary man. Just the same way. As you. And I. But. This was God's plan. For him. He knew that.

[ 44 : 44 ] God had anointed him. All those years ago. And. It was now for him. To be. Installed. And inaugurated. As king. And this is what they did.

In Hebron. He asked the Lord. Should he go up to Hebron. The very first thing he does. He inquires of the Lord. God takes the central place. He's not going to take one decision. Without asking the Lord. First of all.

He wants to be led. And guided. And the right. This is a man. After God's own heart. Who takes God. Into every detail. Of his existence. He went back to Hebron. Hebron was.

One of the central places. Remember that Jerusalem. Didn't belong to Israel. At that time. So Hebron was the place. Where Abraham. And Isaac. And Jacob. Had been buried. The place. Of where.

God had. Had. Led his covenant people. It was like going back. To basics. He was coming out. Of Ziklag. The land of the Philistines. And he was. He was rediscovering.

[ 45 : 39 ] His roots. He was returning. To where he always. Belonged. In Israel. And he. Was inaugurated.

The men of Judah. Came. And there. They anointed David. King. Over the house. Of Judah. Now that didn't mean. That his troubles. Were over. We read later on. That Abner. Who was Saul's. Chief of staff. If you like. He had other plans. He was going to take. One of Saul's sons. Ish-bosheth. And make him king. As a rival to David. That would fail. But it would last. Seven and a half years. As a civil war. On and off. Between Israel. And between Judah. Only after then. Would all of. Would all of Israel. Be united. Under the kingship. Of David. But meanwhile. David. Was crowned. King. He was anointed king. In Hebron.

[ 46 : 35 ] King. I just want to leave you. With this one. Thought. As we leave this evening. I'm going to close with that. I just want to leave you. With one thought. Perhaps some of you. Are saying. Well he's already been anointed. Why is he anointed again?

Surely once is enough. Way back. Before Goliath. When he was looking after. His father's sheep. When Samuel came. And called him in. And anointed him. There and then. Why now. Does he need to be anointed again? King. Well if you read on. You'll find that. Seven years later. He's anointed the third time. This time. Over the whole. Of the tribes of Israel. Three times. He's anointed king. It's not that they're anointing him afresh. They're simply recognizing. That he is the God appointed ruler. And Lord over Israel. And the third time. It's another recognition. This time.

[ 47 : 31 ] By all of Israel. In which they. They bring their submission. And their. And they bring themselves. To obedience. Under the rule. Of David. That's what you do. When you anoint a king. You submit. To his rule. I can't help thinking. Of three occasions. When David's greater son. And remember how. All along. We have been seeing. That the life of David. Points forward. In many respects. To the coming king. Jesus. To the Messiah. The word Messiah. Means. God's anointed. David was. Messiah. But we know. That. He pointed forward. He prefigured. Or represented. The Messiah. The anointed one. Who was none other than. The son of God himself.

[ 48 : 26 ] The Bible tells us. Of three occasions. Where Jesus. Is set aside. And he is. Inaugurated. There was. The occasion. Before the foundation. Of the world. That we read about. In Psalm 40. Where Jesus says. Lo I come. It is written. In the volume. Of the book. That is when. In the counsel of God. It was decided. That Jesus. Would himself. Come into the world. And take our nature. Upon himself. So that he would die. That was the work. That was the anointing. That God gave him. To do. His anointing. Was to die. Set aside. For that purpose. So that by his death. He would redeem us. So that by faith in him. We could be saved. From our sin. And then there was. That second occasion. When after dying. He rose from the dead.

[ 49 : 21 ] And he was raised. Up once again. And he went up. And sat at the father's. Right hand. We sang about it. In Psalm 110. The Lord said. To my Lord. Sit. At my right hand. That was. His second inauguration. If you like. Where God. Appointed him. To his right hand. To rule. And to reign. As savior. And as lord. Having purchased. His people. For himself. On the cross. But he was to rule. And he was to reign. Until. Until. I put all your enemies. Under your feet. Remember what this passage says. There were still an enemy. Abner and Ish-bosheth. Were still plotting. Against David. And today. There are still those. To plot. Against. The Messiah. But the Bible tells us.

[ 50 : 19 ] That just as David. Was finally anointed. Finally inaugurated. Finally established. As king. Over the whole of his kingdom.

So the day will come. When all of the enemies. Of God. Will be defeated. And when every knee. Will bow. And when every tongue. Will confess. That Jesus Christ. Is Lord. Meanwhile. Tonight. Jesus. Has been inaugurated. And remember. What I said before. A few minutes ago. That by anointing David. What you were saying was. You are my Lord. I submit myself. To your kingship. And to your rule. Are you there this evening? Have you recognized. God's Messiah.

[ 51 : 22 ] In the Lord Jesus Christ. And have you come. And submitted yourself. To his rule. A willing people. In your day of power.

Will come to you. And God asks us tonight. Are you willing. To serve. To follow. To come. To confess. To. Love. The Lord Jesus Christ. With all your heart. And soul. And mind. And strength. That is what it means. To serve the Lord. And to have him. As our king. And as our savior. Let's bow our heads in prayer.

Our father in heaven. We bless you this evening. For the light. That the life of David. Sheds. On what Jesus. Would one day do.

[ 52 : 18 ] And we ask that tonight. That our hearts will be filled. With David's. Greater son. The Messiah. The one who was set aside.

Before the foundation of the world. And the Lord. Who came in to seek and to save. Those who were lost. We give thanks. O Lord. For all the ways. In which. In which.

The character of David. Sheds light. We know. Not in everything. But in which. The character of J. David. Attested to his being.

A man after your own heart. We pray to be. Men and women. After your own heart. By loving. The Lord Jesus Christ. This evening. For we ask in his name. Amen.