

7863-U

SILVER STAR BIBLE SCHOOL 2000

DAVID, A MAN AFTER GOD'S OWN HEART

THE FUGITIVE BECOMES KING

Speaker: Bro. David Pride

Study #6: The Beauty of Israel is Slain

Reading: 1 Samuel 31 to 2 Samuel 3

My beloved brethren and sisters. Samuel's last words would still be ringing in the ears of Saul as he dragged his sleepless and exhausted body from the necromancer's house. Out into the darkness, it was still night, the night is far spent for the day is at hand and it's timeless, isn't it? It's all applicable to the time of Saul and to the mind of Saul. The last words of that prophet ringing in his ear's, b&s, the words of the man that always came true, 'Yahweh will deliver Israel with thee into the hand of the Philistines and tomorrow shalt thou and thy sons be with me'; and the time was running out!

David is conquering, yea, more than a conqueror through Him that loved us; and we are too, b&s, with David, but Saul, Saul is already conquered, my dear b&s. Sin has dominion over him and he is making his way back now from Endor toward Gilboa through the valley of Jezreel, he's a man under the sentence of death. A man that in these final hours of his life, as it were, is trapped in the valley of the shadow of death; never to emerge into the light again. Oh, the day would dawn, b&s, of course, the day would dawn, but for Saul he would never emerge into the light. It was as Amos the prophet said, 'Shall not the day of Yahweh be darkness and not light, even very dark and no brightness in it', and so it was for Saul, the day dawned, of course, the day dawned, it always does, doesn't it? whether we want it to or not, the day dawns, and it would dawn over the valley of Jezreel and this is where that final scene, b&s, is to be enacted, there in the valley of Jezreel.

The valley runs from the area of Mount Carmel down across this area where Mount Gilboa is located, Jezreel, Shunem, Endor, we've spoken about all those places, all the way to the Jordan valley, is this great plain of this great valley of Jezreel. The name 'Jezreel' means 'God will sow' (3157) in the sense of the scattering of seed; the seed was about to be scattered there in the valley, wasn't it? The seed of Abraham, yes, the seed of Abraham represented by Saul and all his army and it was about to be scattered there in that great valley. The seed of Abraham was a divided people, they were divided by geography at this point in time, but more importantly, b&s, they were divided in

principle, but they were the seed nonetheless. One part in the north with Saul, the other part way to the south with David, and of course, the families and the remainder of the people that were not fighting the battles would be scattered all throughout the land. Saul was about to do battle with the Philistines and David was doing battle with the Amalekites; I'm inclined to think, b&s, that on the very same day that David was triumphing in the great slaughter of the Amalekites, that it was the very same day when the Philistines were triumphing over Saul, we might say, the great slaughter of Israel. And the two events, those two events are presented, as it were in scripture, side by side as though to say, this is what happens when one trusts in Yahweh; and on the other hand, this is what happens when one trusts in the flesh. And Saul was left to engage the enemy with a heavy heart, b&s, an aching heart and a shaking hand, having his doom read to him from the grave.

Well, we come then to 1 Samuel chapter 31, would you turn there please; the record of the battle is going to be brief and to the point, and as always is the case in scripture, there is the divine purpose in this to open out the will and the intention of the Father, to look at the people involved in this, and I believe, b&s, to bring our lives (to kind of superimpose our lives and our situations in life over the things that are being presented to us in the scripture), to see ourselves there, as we said at the very beginning, of all our talks together. I think all our brethren have mentioned this, we've got to somehow weave ourselves into these things (it's more than just knowing them, it's living them), and we've got to see how we measure up or how we fail against these great examples of the Word of God.

1 Samuel 31 and verse 1, 'Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa'. And talk about everything in an encapsulated form, in a nutshell, so to speak, there's the picture of the battle, isn't it? Israel falling down slain in mount Gilboa before the Philistines. Their backs are against the wall, they've been driven into the slopes of mount Gilboa, and they fled. We see them fleeing everywhere, don't we? they fell down slain. That word is interesting when we think about Saul, b&s, because yes, it indicates falling down slain, but it has the meaning of 'being pierced' (2491), but the thing that's interesting to me is that it also has the meaning of 'being polluted'. And how polluted this man was, we have to think of him, I suppose, as an apostate as far as the king of Israel was concerned. One who departed from the principles of Yahweh and His law, and he was the apostate king of Israel, this man of Benjamin. Well, the focus here is on the king and on his sons, as though fighting together (we might wonder where Abner is, b&s, and I can't really answer that, except that he survives this); perhaps he's one fleeing for his life, or fighting on another front and will have seen the turn of the battle and will withdraw. But Abner carries on, we know, and plays an important part in the history as it carries on. But he's not there with Saul, if he's his bodyguard he's not there with him at this point, but Saul's sons are! We're going to focus on this, there are straight forward details given to us here, almost technically presented to us and yet even in this I feel, b&s, that it kind of reaches out to us, and takes hold of our hearts and gives it a bit of a squeeze and a tug, because Jonathan is mentioned. We can't be

insensitive to Jonathan, with the great stature of this man!

So verse 2 says, 'The Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan and Abinadab, and Malchi-shua, Saul's sons'. And we wonder if Saul was not the witness to this! they seem to be right there with him, and so he sees all the events transpire and his sons are slain now before his eyes. And everything is lost! everything is lost, and it's as though the picture of Saul is given, in and through his sons. Abinadab means 'the father of generosity'(41) and Saul on every opportunity to be generous, b&s, just shunned the opportunity, refused it, refused to be generous. And 'Malchi-shua' is 'the king of wealth' (4444) the king of the cry; the concordance says the king of 'the halloo', kind of an odd word; I don't think we use that very much today but it's like crying out. And so the cry went out to Saul to say, 'Saul you can be rich in faith' and he chose spiritual poverty. And Jonathan! (I have to tell you, b&s, that over the course of time, as you prepare for a bible school like this, and it's many months that are involved in this, and a closeness to the Word and a reading over and over and over: one of the practices that I have is to tape out the entire section that we're going to be dealing with, in other words, just read it onto a tape. So I'm just playing this all the time while I'm driving in the car and just listening to this and getting the sense and the feeling of it; and let me just say to you, b&s, you get very, very close to the individuals that you're dealing with, so close sometimes, you begin to feel the pain). I guess I'm asking you to bear with me in this, it's very sensitive, this business of David and Jonathan and the things that happen here! Jonathan means 'Yahweh hath given' (3083), often despised and rejected, isn't he? Mistreated by his own father, and yet his greatest gift, if you think of 'Yahweh has given', and yes, Yahweh had given, but to David, you see! God-given and God-strengthening relationship, this beautiful relationship of David and Jonathan, which for the father, if he looked at this properly and spiritually, b&s, he would say, 'this is a great thing'. These men will strengthen one another, they'll encourage one another in the faith, and there should have been great joy in that relationship. But instead, there was fear, there was contempt, there was that awful jealousy that's as cruel as the grave; and now they're gone! his sons are gone, and all the opportunities are gone to resolve any of these things for Saul. Ish-bosheth remains and there will be some things that will work out with Ish-bosheth, this 'man of shame' (378) as his name means. And for David, the way to the crown now is more open and more clear than at any time since his anointing.

But let's just continue looking at this, b&s, verse 3, 'The battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers'. (We wonder there, he's got the crown on his head, strange, isn't it? to go into battle like this with the crown on your head, just perhaps catching the sunlight and exposing you as the king of Israel, and all the archers then could just focus on that one area, and this rain of arrows would fall into the area and Saul would be hit. Sore wounded of the archers! We read about him being wounded, the Hebrew word means 'to writhe in pain' (2342), the Septuagint says 'he was wounded under the ribs in the abdomen', it would be extremely painful type of wound, b&s, and Saul is facing death in great pain, but you know, he faces death the same way he faces life! not on his knees in prayer before the Father, but his

way! He takes matters into his own hands, and this is the culmination of a long process of self destruction for this man, Saul. It's the same old Saul here even in death, it's the same old Saul; 3 sons are dead, he's seen it happen, wouldn't you think, b&s, there would be a word, one word for his sons, wouldn't you think? But there isn't! 3 sons, and it's me, me, me. That's what you read of Saul 3 times, so one for each son, but it's not focused on the sons, it's focused inward.

Verse 4, 'Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me or mock me. But his armour-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it'. For Saul it's the final solution, isn't it? to kill himself, suicide, and the armour-bearer follows his king in the same pattern; and the house of Saul is done, for all intents and purposes. Yes, Ish-bosheth will have his short moment, the house of Saul is done, except for one, and that one, b&s, will be next to David, in the age to come. I just wonder if all these events were in David's mind when he's an old man, just looking back and reminiscing on the things of his life, the things that brought him to kingship as Yahweh's anointed in Israel!

Psalm 37, David's an old man when he writes this psalm, verse 25 he says, 'I have been young, and now am old' (alright, he's just reminiscing about various things that have happened in the course of his life). Verse 9 (and see the circumstances as a backdrop, the things of Saul and Jonathan and the final battle, see those as a backdrop, b&s, to what we're reading here in the reminiscences of David). So in verse 9 he says, 'For evil-doers shall be cut off: but those that wait upon Yahweh, they shall inherit the earth'. A beautiful psalm this, I'm sure we head right in here for first principles about the kingdom of God on earth, because Jesus does! so we're on good ground for this. But over in verse 23, 'The steps of a good man are ordered by Yahweh; and he delighteth in His way. Though he fall, he shall not be utterly cast down' (and that's David's life: there were the falls into the deep crevices of sin, b&s, those were the falls of David, but not utterly cast down) 'but Yahweh upholdeth him with His hand' (He sets it right because of the heart of David, the man after God's own heart).

But in verse 10 he says, 'For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just and gnasheth upon him with his teeth. Yahweh shall laugh at him: for He seeth that his day is coming' (just think of Saul, b&s, plotting against the just, as though he would gnash on them with his teeth). 'And He that sitteth in the heavens shall laugh and have them in derision' (Psalm 2) 'The wicked have drawn out the sword' (can you picture Saul here now) 'the wicked have drawn out the sword and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart' (figuratively, yes, but literally with Saul, wasn't it? his sword entered into his own heart and he was done; and David would know the circumstances. As time went along this would all open out to him and he'd understand all these circumstances). At first he wouldn't, at first he'd be groping for the

details, b&s, as one would come with the information.

Well, the army of Israel was now fleeing for its life, the army of Saul. Those looking across the valley of Jezreel and perhaps Abner was one of them, who just see this disarray, they begin to withdraw and they begin to flee and as they desert their cities one by one, the Philistines would just come and take over, they'd move right in. They'd take over the whole Jezreel valley, this is the plain of Esdraelon, b&s, the plain of Meggido; this is the great plain of history, some that's already done and some yet to be done. This is the plain of Gideon, of Barak and Deborah and Sisera and history is still to be finished, because as the 6th vial is poured out, we read in Revelation chapter 16, that the kings of the earth and of the whole world are gathered together to the battle of the great day of God Almighty. And the Lord Jesus says, 'Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and be ashamed. And He gathered them together into a place called in the Hebrew tongue, Armageddon'. This is the same place, we might say, b&s, that it was Armageddon for Saul right then, because it was the last battle! Saul's fate is the same fate as that of a man he couldn't face; that great representative of flesh that Saul just couldn't deal with, Goliath, the seed of the serpent, crushed in the head by the one stone, and now Saul's about to have his head cut off, b&s, like Goliath, to have his armour stripped from his body, and these things, the very thing that he dreaded, he said, 'that they'd mock me or abuse me', these things are going to become as though it were a travelling exhibition in the land of the Philistines. They were going to be put on display, it's going to be 'published' (that's the word that's used) Septuagint says it's like 'the gospel' it's going to be the good news, the glad tidings of the defeat of God's people, Israel, and it's going to be published in the land like a gospel in the land of the Philistines.

'They put his armour in the house of Ashtaroth', there's an interesting thing here, you remember when the ark of the covenant was captured by the Philistines and they took the ark and put it in the temple of Dagon, and when they came in, in the morning, they found the idol was on its face in front of the ark. So they stood the idol up again, and came in the next day and they found that the idol was broken to pieces in front of the ark of the covenant. But now they take Saul's armour, b&s, and they put it into the temple of Ashtaroth and nothing happens, nothing happens, why do you think? Can it be anything else than the ark of the covenant and the idol Dagon were totally incompatible one with another; they had no place together, but the things to do with Saul were perfectly compatible in the temple of Ashtaroth. They were both apostate and they fit well together and nothing happened. And the headless body of Saul (and I don't know about Jonathan and Abinadab and Malchi-shua), we don't know if they had their heads taken off or not, but their bodies along with the headless body of Saul, were taken and hung on the wall of what was now, the Philistine city of Beth-shan. The name means 'house of quiet' or 'house of peace' (1052) and they would hang there until the men of Jabesh-gilead would find out about it (they were loyal to Saul, Saul had delivered them from the Ammonites on an earlier occasion; one of the highlights, is this for Saul actually. Samuel and Saul were together at that point in time, they seemed to

be very unified as you go back as far as 1 Samuel 11 where this record is (you don't have to turn to this) but Saul at that point in time would say, 'today Yahweh hath wrought a great salvation in Israel', but he couldn't hold that thought, could he? It slipped away from him.

1 Samuel 31 just to pick up the rest of this at verse 11, 'When the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days'. Israel, b&s, rejected Yahweh for a king, and now it was as though they had neither; just look at Hosea chapter 13 (keep your place at 1 Samuel 31) but in Hosea chapter 13 there's a little comment there that just takes us into this area and makes us see God's perspective about these things. At verse 9, this is the time when the kingdom to the north, the kingdom of Israel is about to go into captivity, their final king, Hoshea is in prison and we read there, 'O Israel, thou hast destroyed thyself; but in Me is thine help. I will be thy king (maybe better rendered as you see in the margin, 'where is thy king?' well, their actual king was in prison) 'where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath'. There's the whole picture of the reign of Saul, isn't it? God gave them what they asked for in His anger and He took him away in His wrath!

Well, David and his men have returned to Ziklag after the slaughter of the Amalekites; it was a two-day journey to Ziklag and on the third day the news would come from the north as to what had happened; I can well imagine the mind of David here, can't you? b&s, it's the slaughter of the Amalekites, as it's called, but the battle is won and it's over and done and he's on his way back now, and his mind would turn to the north. It would do this because Saul and Jonathan are there to the north fighting that battle; and he knew first-hand, David knew first-hand about the might of the Philistines. I mean, he'd marched with them, hadn't he? he'd seen the whole army of the Philistines in battle array, he knew their might, he knew that Saul and his army didn't stand a chance, and his heart must have been pounding over the desire to know what had taken place, how it had gone? how was Saul? how was Jonathan? and this man comes to him. A strange way this information the way it comes. I can't describe this man any other way than to say this man is a liar. That's what he is, b&s, a liar and he's seeking personal advantage here from David, and that's the strange way this news comes. He comes with his clothes rent, he comes with earth upon his head, he comes as though he's been mourning, he bows before David; a strange, fraudulent thing, isn't it? for this man, because is he mourning for the man, Saul, that had slaughtered his people, 1 Samuel 15? is he mourning and bowing before David who had just done the same thing to the Amalekites? And he says he escaped from the camp of Israel, is he saying he's part of the army of Israel? And David's heart, b&s, I believe, would be sinking as he hears all of this; I believe he'd see through the fabrications of this fellow, but his heart would be sinking nonetheless as this tale just carried on, it's the tale of the Amalekite!

Verse 4 of 2 Samuel chapter 1, 'David said unto him, How went the matter? (the margin, 'what was it? what's happened there?) I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also' (and that part is true! but when he gets into the story it's just full of the lie, one thing after another and it's all just worked out before David). And David's listening and he would see this, and I'm sure he would understand it; the first part of the story is true. David doesn't want to believe it, how do you know? he says, is this hearsay? you know how it is when we hear a story, we want to know details, we want to know exactly that it's true; we don't want secondhand information. That's the way it was for David, he wants the story to be confirmed! and this tale of the Amalekite begins, with all its ambiguities, all its deceit, and David wouldn't miss these things.

Verse 6, 'and the young man that told him said, As I happened by chance upon mount Gilboa (it sounds like the start of a fairy tale, doesn't it? It happened by chance on mount Gilboa, that's quite a story to tell David, isn't it? as though you're just taking a Sunday morning stroll on mount Gilboa, in the middle of the battle between the Philistines and Israel!! he just happened by chance to be walking along there, and that's what he's telling David). He says, 'Saul leaned on his spear and lo, the chariots and horsemen followed hard after him' (chariots and horsemen on mount Gilboa? David must wonder at all these things, I think that Saul and his men are in mount Gilboa so they can avoid those very things) Verse 7, 'And when he looked behind him, he saw me' (it's an amazing coincidence, isn't it? that he's presenting here to David; I mean, he just finished saying that the Philistines followed hard behind him, and now he looks behind him and what does he see? not the Philistines, he sees the Amalekite! how did this man get between the troops of the Philistines and Saul? How could he do it? b&s, it's just a fairy tale that he's telling here) 'And he saw me, and called unto me, and I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord'. I stood upon him and slew him, he says, I wonder what the face of David looked like as he said that, b&s? Slaying Saul was impossible in the mind of David for himself, and now he's hearing an Amalekite say that Saul asked him to stand upon him and kill him, and he says he did it. Saul who was afraid that the uncircumcised Philistine would kill him and abuse him, as though he would then ask the uncircumcised Amalekite to do the same thing; and that's the tale that this man is laying before David about the death of Saul.

And David isn't getting the details, is he? He wouldn't know at this point that Saul had fallen upon his own sword, and he'd have to find that out as time went along. He says to David, 'I stood upon him and slew him' and I wonder if he saw David at that point, the anger coming up in his face, the sorrow in his face, and know he was in trouble. This

Amalekite was in trouble and so he quickly adds, 'well, I could see that he was going to die anyway; he was about to die because he was so badly wounded he couldn't live'. And David is devastated by this information, and has to turn away heart sick, b&s; he rends his clothes and his men do the same thing, and they're mourning for what's taken place there on mount Gilboa. Yahweh's anointed is dead! the sacred office of the anointed of God has been defiled; an unthinkable thing to David (he'll explain this later, his feelings about it; when Ish-bosheth is murdered, Saul's son). Just turn over a couple of pages to the 4th chapter and in verse 10 when Ish-bosheth had been murdered by Rechab and Baanah; they come with the information to David, as though they'll get some reward, and at verse 10 David says, 'When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings'. So these men are about to have the same fate as the Amalekite, but that's David's view on what happens when you touch Yahweh's anointed.

There's something very sad in this! my dear brethren and sisters, something very sad beyond the initial effect that this has upon us. I want to use the word 'ironic' but I just wonder if using that in connection with the purpose of God is suitable? But it seems to me to be kind of an ironic thing the way this all works out, a great lesson for us, in the things of Saul here, and it's this: do we hold on to sin? do we ever do that? something we know that we need to be rid of, but somehow it's a hard thing to just be rid of it? We kind of hang on and hold onto it a bit. Because if we do, b&s, it will rise up again and it will defeat us; this is exactly what happened with Saul. When we think of Saul and the Amalekites, our memories will take us back to 1 Samuel 15, I'd like you to just look at this because I think this lesson is important! 1 Samuel chapter 15, this is, of course, when he lost the kingdom, you'll remember, the kingdom is rent from him and given to a man better than he, given to his neighbour. Looking at verse 18, this all had to do with Saul and the Amalekites here, didn't it? verse 17, these are the words of Samuel, 'When thou was little in thine own sight, wast thou not made the head of the tribes of Israel, and Yahweh anointed thee king over Israel? And Yahweh sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed'. So Saul's job, b&s, directed by Yahweh through Samuel was to go and destroy the sinners, the Amalekites. The Amalekites represent sin, there's no question about that, the Amalekites represent sin, and he was to utterly destroy sin. But Saul, you'll remember, chose to keep 'King Sin' alive, Agag, the king of the Amalekites, and he chose to keep him alive. Samuel, of course, showed him how you deal with sin, he took Agag and a sword and he hewed him to pieces right before Saul's very eyes. But it's 'let not sin reign in your mortal bodies, that you should obey it and the lusts thereof', isn't it? We know what's to be done with sin, the New Testament word is 'crucified' Saul wouldn't do it, b&s, he lost the kingdom and the crown because he wouldn't do it, figuratively back there, I suppose you'd say. It was a literal thing, it was a sure thing in the purpose of God but he'd still reign for a time and he'd still wear the crown for a time, but as far as Yahweh was concerned, he had lost the crown at that point. And now on mount Gilboa, we talk about holding onto sin, eh? now on mount Gilboa we see the crown literally taken from the head of Saul by the Amalekite. And that's what happens

when we hold onto sin, and it's graphically portrayed in the death of Saul with this Amalekite. 'But let no man take thy crown' saith the Lord Jesus, let no man take thy crown; if ours is taken, b&s, we can be sure of this, if ours is taken it's because we have chosen to keep the Amalekite alive! and that will take it. David like Samuel showed what had to be done with sin, and the Amalekite was destroyed.

Now for David, 2 Samuel chapter 1, now for David it's as though his heart is torn open, just torn open and all the grief is just poured out. Verse 17, 'And David lamented with this lamentation over Saul and over Jonathan his son' (this lamentation finds its expression, b&s, in what we would refer to as an elegy; it's not an eulogy, eulogy is the words that are spoken over someone who has died, at a funeral type of setting, but an elegy is a song or a poem that is offered for the dead, and this is basically what David is doing at this point in time. The word 'lamentation' there is a Hebrew word that has to do with 'chanting or wailing at a funeral' (7015 + 6969), but it's greater than that, it's larger than that because we're instructed when we look into the meaning of the word, and we see just how it opens out; it also has to do sometimes accompanied with the beating of the breast. Whether David actually physically did this as he lamented the death of Saul and Jonathan, b&s, he certainly did it inwardly! beating the breast in this great lament over Saul and over Jonathan his son. Verse 18, 'Also he bade them teach the children of Judah the use of the bow: behold it is written in the book of Jasher', so it's more than a lament here, isn't it? it's something that's to be taught, something that's to be handed down in history as part of the heritage of Israel. It's to be remembered, it's to be used, it's to be understood, it's to be written in the book of Jasher (it's not part of the scriptures, b&s, but it goes back to the time of Joshua, you can read of it in Joshua chapter 10, perhaps beyond that, a collection of important writings as far as the Jewish nation is concerned-the book of the 'upright' (3477) is what the word means)!

But he's not teaching here! you notice in verse 18 the italics, he's not teaching the use of bow, he's teaching the bow; 'teach the children of Judah 'qesheth' (7198) this is the way this reads. The bow is the title of this elegy, it's the song of the bow. I think he's to teach it because of this, b&s, I think it's the bow of Jonathan that he's referring to here. Verse 22, 'From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back', so we have the song of the bow! 'How the mighty are fallen', three times you'll read that in the song of the bow; I'd like us to look at it as though there are three parts here, and we'll read the song as though there are three parts.

The first part is verses 19 through 23, it's the mourning for the defeat of Yahweh's people on mount Gilboa and for the loss of its two great leaders. So we go on reading, b&s, verse 19 (and I'm going to read right through this section, and then we'll just talk about a few things that are contained in it.) 'But the beauty of Israel is slain upon thy high places: how are the mighty 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 triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been 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 were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions'. That's the first part, b&s, 'the beauty of Israel is slain', the RSV says 'the glory, the glory of Israel is slain upon thy high places', the high places are not mount Gilboa, it's not mount Gilboa, it's the position to which Yahweh had called these men, or allowed them to hold in His scheme of things, as the anointed of Yahweh, as the prince who was heir to the throne, and who was willing to step aside, that Yahweh's true anointed could take his place. Scripturally, glory and beauty are not associated with men, this is a pagan idea, b&s; even Messiah Himself, you'll remember Isaiah 53, even the Messiah in the days of His flesh, Isaiah says, 'there is no form nor comeliness that we should desire Him'. So it's even for Christ, we long for the day when this is different, b&s, when no longer it's 'how are the mighty fallen' but we shall dwell as Isaiah says in chapter 33, 'in the high places, we shall see the King in His beauty. For Israel's glory and beauty is bound up (it had to be bound up in the understanding of Yahweh's holiness. Strength and beauty are in His sanctuary, the garments of the high priest were for glory and for beauty, because they reflected the mind and the purpose and the holiness of Yahweh Himself. Isaiah 57 we read this, (you don't need to turn to this) in verse 15, 'Thus saith the high and lofty One that inhabiteth eternity; who's name is holy. I dwell in the high and holy place with him also that is of a contrite and a humble spirit'. That's it, isn't it, b&s? If we want to dwell in the high and holy place, it's a contrite and humble spirit that we need to develop. David had it, b&s, we've got to take the spirit of David and the mind of David and make it ours.

In verses 20 and 21 where he's just pleading that it not go out in to the Philistines that they not hear about this, that they don't play with the information and publish it in the idol's temple; this is his desire for Israel, that it not be brought down, b&s. Like a gospel to be preached amongst the Philistines; what an incredible spirit this man has, if we could just get a hold of this, my dear b&s, it's such an amazing thing that here is Saul his adversary, the thorn in the flesh for all these years; David just struggled with this issue, didn't he? And now there's no word against Saul, so it's just gone! all the troubles have just gone; and he mourns for him. David's character shines, b&s, just shines, I mean you could see the words for Jonathan from the lips of David, but it's difficult to see these kinds of words for Saul, and the only way we can do that, b&s, is in the appreciation of the greatness of the character of David, we've got to appreciate that! Can you see these words directed to Saul?, 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. Saul and Jonathan (and so they are together, perfectly together in David's mind this time as he just presents this. 'Saul and Jonathan were lovely and sweet in their lives and in their death they were not divided; they were swifter than eagles , stronger than lions', he says. That's the character of David; that would be a hard thing to make our own, wouldn't it? we would be inclined to say as we look to the circumstance there, all these words are appropriate for Jonathan, yes! but for Saul we would probably heave a great sigh of relief, and say, 'finally, finally it's over, he's got what's coming to him'.

But not David, b&s, not David! And then in verse 24 and just the beginning of verse 25, the second part. Israel is called to mourn the death of Saul, we read there, 'Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. How are the might fallen in the midst of the battle'. It's like saying, 'remember the good' just blow away the chaff and weep; for the mighty are fallen'.

And then the third part! David's personal mourning for Jonathan! The heart of David, my dear b&s, is broken as he says these words in this elegy. This is the loss of his dearest friend, the one who strengthened his hand in God like no other; the one who said thou shalt be king over Israel and I shall be next to thee. And now David would know, now David would know, it's for the age to come! And so we read at verse 25, 'O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!' O Jonathan, just in that, b&s, just in that is everything, isn't it? just in that is the heart of David. O Jonathan, and he's distressed! the Hebrew word there means 'to cramp' (6887) literally or figuratively, and David's life now was cramped by this, it was smaller because of this; there was pain involved in it, the involuntary contraction of the muscles and it's as though everything just cramped in David, and his life was smaller because Jonathan was dead; my brother.

He was his brother whom Yahweh had given, my dear b&s, the fellowship between these two men was fellowship between one who loved him as his own soul with another. They were knit together in the bonds of a covenant that is eternal. Jonathan said to David on one occasion 'go in peace; forasmuch as we have sworn together in the name of Yahweh, saying, Yahweh be between me and thee, and between my seed and thy seed forever'. And yes, the way to kingship now is open for David; he's no longer compelled to remain in the dark shadow of Yahweh's anointed, he's able to step out into the light as Yahweh's anointed, and rightfully take the throne of Israel. It's not going to be easy, b&s, there are things to be resolved, the way is open, the time is right but there are things to be resolved that's not going to be easy; and what does David do? do you remember what he always does, almost always does first? I think it's important that we remember this, b&s, that he inquired of Yahweh! right? 2 Samuel 2 and verse 1, 'And it came to pass after this, that David inquired of Yahweh, saying, Shall I go up into any of the cities of Judah? And Yahweh said unto him, Go up. And David said, Whither shall I go up? And He said, Unto Hebron'. And so David is to become king in Hebron.

The 4th verse, 'And the men of Judah came, and there they anointed David king over the house of Judah'. But it's not going to be easy even at that, this is the beginning. King in Hebron, but there's going to be a long war now. Chapter 3 verse 1, 'Now there was a long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker'; seven and a half years in Hebron and then there's the intrigue of Abner and Ish-bosheth. Finally king over all of

Israel, from fugitive to king, and finally king over all of Israel!

Chapter 5 and verse 3, 'So all the elders of Israel came to the king to Hebron: and king David made a league with them in Hebron before Yahweh: and they anointed David king over Israel'. Yes, b&s, the war has been going on for a long time: the warfare that's part of our very nature, it's been going on for a very long time, and remember this please, that God was in all of David's thinking. You know, when the sea is rough the distress signals just ascend to the Father so quickly and so readily, but when the sea is calm we tend to forget there's a battle going on. And the connections with the Father are perhaps not as strong or as fervent as they are when there's the turmoil in our lives. But you know, b&s, as well as I do, the dangers of the calm sea can some times be greater than the storm itself, we know that; we probably know it from personal experience. So the war goes on, doesn't it? as the apostle Paul says, 'I've fought a good fight, I've finished my course, I've kept the faith. Henceforth there is laid up for me, a crown of righteousness, which the Lord, the righteous Judge shall give me at His appearing. And not to me only, (thanks be to God, b&s, that it's not to Paul only) but for all those that love His appearing'. We do, don't we? b&s, don't we love the appearing and long for the appearing of Yahweh's Anointed, from the right hand of the Father Himself? Let no man take your crown, b&s, let no man take your crown! If there's an Amalekite that you have somewhere just hidden away in your life, then destroy it, get rid of it; or it will take your crown!

Yahweh's Anointed, David's great Son, is about to make His appearance into this earth; the sounding of the seventh trumpet is about to be heard throughout the earth. Great voices in heaven are about to proclaim that 'the kingdoms of this world have become the kingdoms of our LORD and of His Christ, and He shall reign for ever and ever'. And NOW is the time to make our allegiance known and sure with Yahweh's Anointed, b&s.

Here's the final word! here's the final word, just listen please, you don't need to turn to this, it's from 1 Chronicles chapter 12 and verse 18, the circumstances are that men have come and joined themselves to David's company. I'm going to read this two ways, just listen. 'Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them'. And now we'll read it this way, b&s, perhaps you can enjoin your hearts to this, I think we need to! 'Thine are we, Beloved, and on thy side, Thou Son of God; peace, peace be unto Thee, and peace be to thine helpers; for thy God helpeth Thee. Then the Beloved received us'.