

## **240207-4 2Samuel 1, David Mourns the Deaths of Saul & Jonathan—CThurman**

The Book of 1Samuel began with the birth of Israel's last judge and ended with the death of Israel's first king. The Book of 2Samuel begins with the transition of the kingdom from the house of Saul to the house of David. It closes with the end of David's reign.

2Samuel continues the historical narrative of 1Samuel which concerns the newly established kingdom of Israel. The Philistines have prevailed against the Israelites in the Valley of Jezreel. Saul and his three sons are dead, and this brought to an end the 40-yr. reign of Saul. (cf. Ac.13.21) The Israelites living in the surrounding area have evacuated the cities and now the Philistines inhabit them. But valiant men of Israel living at Jabesh-Gilead came to Bethshan, took the bodies of Saul and his sons, brought them back to Jabesh and burned and afterwards buried their bones there as well.

Chapter one turn attention back to David and gives more details concerning Saul's death. David and his men had only just returned to Ziklag three days, after rescuing their families from Amalekite captivity, only to receive word that the king of Israel has been slain. So, transition from Saul's administration to David begins.

### **Chapter 1**

**1 ¶ Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;**

**2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent,  
torn**

*rent*, Qal part. Paul of the verb קָרַע, tss. *to rend, to tear, to cut out*;  
2Sa.1.11, Qal fut., *and rent* them; 2Sa.3.31, Qal imper., *Rend*;  
2Sa.13.19, Qal pret., *rent*; 2Sa.13.31, Qal fut., *and tare*; 2Sa.13.31;  
15.32, Qal part. Paul, *rent*.

***and earth upon his head: and [so] it was, when he came to David, that he fell to the earth, and did obeisance.***

Something about this doesn't make sense. An Amalekite stricken with grief over the death of the king of Israel, an enemy of the people of God? (More about this man at verse 6.)

**3 And David said unto him, From whence comest thou?**

The narrator of this account has already given us some of this information already, but this is when David listens to what this young man has to say.

מָלַט, Niphal (simple pass.)

pret. verb

**And he said unto him, Out of the camp of Israel am I**

**escaped.**

got away, delivered, saved  
(...from the Philistines)

It *just-so-happened* that he came upon this battlefield, but he knew that he'd better leave quickly; which he did *after* he took a couple of choice specimens for himself. And it also *just-so-happened* that this young Amalekite fled from the north and came into the south, to the place where David's camp was. Where he came from before this is unrevealed. Where he was heading is unrevealed. What is revealed is that being an Amalekite his people live in the southwest of Canaan, a tract of land running along the Mediterranean Sea and over to Egypt.

*1Sa 27:8 And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those [nations were] of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.*

During the time that David was at Ziklag (*a full year and four months*, cf. 1Sa.27.7) he was conducting raids in the south of Judah to help relieve his brethren from the oppressions of their enemies, which included the Amalekites. But then when David and his men were traveling north with Achish, as the Philistines amassed their troops to Aphek in preparation for war against Israel, then the Amalekites attacked Ziklag. When David and his men pursued after them and recovered everyone that was taken captive, a number of Amalekites fled away riding on camels.

1Sa 30:17 *And David smote them (the Amalekites) from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.*

Was this man of these that escaped from David earlier? In any event, he is an enemy of the LORD's people and his several *happenstances* are not working very well for him. The Lord promised for his people that *all things work together for good ...* for His people, but not so for the unbelieving.

הֵדָבָר

**4 And David said unto him, How went the matter? I pray thee, tell me.**  
was

**And he answered, That the people are fled from the battle, and many of the**  
(Israel) from

**people also are fallen and dead; and Saul and Jonathan his son are dead also.**

Somehow this man has some acquaintance with who Saul and Jonathan are; that, or else there was something about Saul and Jonathan that revealed their identities. (He doesn't mention seeing the other two sons Saul, but only Jonathan.

**5 And David said unto the young man that told him, How knowest thou that**  
do you know

**Saul and Jonathan his son be dead?**  
are

**6 And the young man that told him said, As I happened by chance**

*by chance, Niphal (simple pass.) infin. of the verb קָרָא, tss. to befall, to come upon, to happen, to meet, by chance.*

**upon mount Gilboa, behold, Saul leaned upon his spear;**  
stayed himself

*leaned*, Niphal (simple pass.) part. of the verb יָעַץ, tss. *to rest, to rely, to stay, to lean*.

***happened by chance*** – Here we understand that this Amalekite was not servant to anyone of the nation of Israel, but was apparently wandering aimlessly in the land when he came upon the slain of Israel in the mount Gilboa. People like this are usually looking for trouble. If not, certainly trouble is looking for him.

Most men without direction and good work just kind of wander around aimlessly, and eventually they'll get into trouble.

***Saul leaned upon his spear*** – Saul supported himself with his spear because he had attempted to take his own life by *fallen upon his sword*.

*1Sa.31.4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.*

It could be that this young Amalekite man had just escaped from David and fled north and came upon Saul, who was dying from a self-inflicted wound.

***and, lo, the chariots and horsemen followed hard after him.***  
the masters of the horses  
(of the Philistines)

And the Amalekites saw that the Philistines were nearby. But Saul supporting himself with his spear looked back and saw 'me.'

**7 And when he looked behind him,**  
(Saul) 'faced'

*when he looked*, Qal fut. of the verb פָּנָה, tss. *to look, to appear, to behold, to have respect, to turn, to pass away, to regard*; 2Sa.1.7,

when he looked; 2Sa. 2.20, Qal fut., then looked; Qal pret., 2Sa.9.8, Qal pret., thou shouldst look; the noun of this, פָּנָי, face.

Saul was all alone upon the battlefield. And of all of the things, the only man with him now is a descendant of that very people which the LORD commanded him to utterly destroy during the earlier days of his reign.

*1Sa 15:1 ¶ Samuel also said unto Saul, The LORD sent me to anoint thee [to be] king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.*

*2 Thus saith the LORD of hosts, I remember [that] which Amalek did to Israel, how he laid [wait] for him in the way, when he came up from Egypt.*

*3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.*

What Saul had early refused to do, that he must later be confront. He dies alone, forsaken, and at the hands of the enemy.

Note: Again, what has become of Abner, the captain of Saul's hosts? [1Sa.17.55; 26.5])

*1Sa.26.15 And David said to Abner, [Art] not thou a [valiant] man? and who [is] like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.*

*16 This thing [is] not good that thou hast done. [As] the LORD liveth, ye [are] worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear [is], and the cruse of water that [was] at his bolster.*

When we walk with unconfessed sin, unwilling to acknowledge it before the Lord, unwilling to put it away, then the Lord brings us into judgment by the very sin we refused to judge ourselves.

*Mt 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*

So, Saul, leaning upon his spear looks behind him and ...

רָאָה                      קָרָא  
**he saw me, and called unto me. And I answered, Here [am] I.  
8 And he said unto me, Who [art] thou? And I answered him, I [am] an Amalekite.**

Can you imagine how this might have pricked the conscience of Saul when he heard this young man's identify? Undoubtedly his mind immediately went back to that day, as if it was yesterday, when he had disobeyed the LORD. You might recall that Samuel confronted him about this matter to his face. And Saul finally said, 'I have sinned.' And he asked Samuel to pardon his sin, but he should have confessed his sin to the LORD. But Saul was more interested in what men thought than what God thought.

*1Sa 15:24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.*

We'll never be able to do much of anything in the service of Christ until we have clear convictions about the commandments of Christ. We've got to know what they are and hold them more precious and higher than the thoughts of men. Pray for laborers of this kind that can lead the church forward.

**9 He said unto me again, Stand, I pray thee, upon me, and slay me:**

**for anguish is come upon me,                      because**  
my coat of mail (embroidered coat) hinders me                      that

*anguish*, a noun only once in the OT, אַנְגוּשְׁתִּי, and appears to be related to the verb אָנַשׁ, tss. *to embroider, to set*. KJV marginal note, 'my coat of mail (or, 'my embroidered coat') hinders me, that my ...' life is yet whole in me.

This seems to say that even though arrows from the Philistine archers had hit upon Saul (cf. 1Sa.31.3), and though he had purposely fallen upon his sword in an attempt to kill himself his coat of mail prevented any mortal wound. He still lives ...

***my life [is] yet whole in me.***

***10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen:***

(on his sword [1Chr.10.4])

Saul's death was not the result of war. He died because he wanted this young man to kill him. This was an act of euthanasia, a mercy killing, to relieve suffering, something the Scriptures never condone. By the word of God we may comfort the dying, but not take their lives.

*Pr 31:6 Give strong drink unto him that is ready to perish ...*

Euthanasia, regardless of what man thinks, is murder in the eyes of God.

*Ex 20:13 Thou shalt not kill.*

The Lord Jesus quotes this 6<sup>th</sup> commandment like this:

*Mt 19:18 ... Jesus said, Thou shalt do no murder ...*

This act of *mercy-killing* by this Amalekite polluted the land of Canaan, which is the LORD's land. He defiled Canaan for shedding innocent blood. By innocent blood is meant that Saul committed no act worthy of death by the hand of any man.

*Nu.35.30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person [to cause him] to die.*

*31 Moreover ye shall take no satisfaction for the life of a murderer, which [is] guilty of death: but he shall be surely put to death.*

32 *And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.*

33 *So ye shall not pollute the land wherein ye [are]: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.*

34 *Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.*

Every life, from birth to death, unless some capital crime has been committed, deaths during warfare, self-defense or of our fellow man, and accidental deaths, should be left in the hands of the LORD. This Amalekite has polluted the land of Canaan, the land of the LORD by killing Saul, and his blood must be shed in order to cleanse the land from blood-guiltiness.

Also, young man thought to take a prize or two before he left the area.

***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.***

Hiphil imper. of the verb קָיָם,

11 ¶ ***Then David took hold on his clothes, and rent them; and***  
retained, prevailed v.2

***likewise all the men that [were] with him:***

(rent their clothes ... the king of Israel had died)

***12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.***

***13 And David said unto the young man that told him, Whence [art] thou? And he answered, I [am] the son of a stranger, an Amalekite.***

*stranger*, tss. from the masc. Hebrew noun גֵר, tss. *stranger* (85), *alien* (1 [Ex.18.3]), and so also the idea of being a *foreigner*.



Perhaps he is saying, I am the son of someone that you don't know, but I am an Amalekite.

Qal infin. of פָּלַשׁ

**14 And David said unto him, How wast thou not afraid to stretch forth**  
send

**thine hand to destroy the LORD'S anointed?**  
mar, corrupt

to destroy, Piel (intensive act.) infin. of the verb פָּשַׁח, tss. to corrupt, to mar, to destroy, to spoil, to batter.

**15 And David called one of the young men, and said, Go near, [and] fall upon him.**

reach, light

fall, Qal imper. of the verb פָּגַע, tss. to meet, to intreat, to light, to meet together, to intercede, to fall upon, to fall, to come, to reach.

**And he smote him that he died.**

**16 And David said unto him, Thy blood [be] upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.**

To testify against another for sin required at least two or three faithful witnesses. (Deu.19.15; Mt.18.16; Jn.8.17; 2Co.13.1; 1Ti.5.19; He.10.28)

*Deu.19.15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*

This young man's account of his own actions was enough to warrant a death sentence. David was acting in the place of a lawful authority.

Polel fut. verb, קָוָה

קִיּוּן, fem. noun

**17 ¶ And David lamented with this lamentation**  
mourned mourning

**over Saul and over Jonathan his son:**

**18 (Also he bade them teach the children of Judah [the use of] the bow: behold,**

הַיָּשָׁר

**[it is] written in the book of Jasher.)**

(the upright)

There are several books of which we know nothing other than the mention of them in Scripture. They are not inspired writings.

**Books (others)** – mentioned in the Bible, but which are not counted as Scripture: Book of Jasher (Jos.10.12; 2Sa.1.18); Book of Wars of the LORD (Nu.21.14); Book of the Chronicles of the Kings of Israel (1Ki.14.19; 1Chr.9.1; 2Chr.16.11); Book of the Chronicles of the Kings of Judah (1Ki.14.29); Book of Nathan the Prophet (2Chr.9.29); Prophecy of Ahijah (2Chr.9.29); Visions of Iddo (2Chr.9.29); Book of the Acts of Solomon (1Ki.11.41).

**19 The beauty of Israel is slain upon thy high places:**

*beauty, יְצִבִי, masc. noun tss. roebuck, beauty, glory, glorious, goodly, pleasant.*

**how are the mighty fallen!**

*valiant, strong, champion*

*mighty, גִּבּוֹר, gib-bohr, tss. mighty, mighty one, valiant man, giant, strong man, champion.*

נָגַד, Hiphil fut.

**20 Tell [it] not in Gath, publish [it] not in the streets of Askelon;**

Declare, utter, report bear not this tiding

*publish, Piel (intensive act.) fut. of the verb נָעַד, to bear tidings, to publish, to preach good tidings, to be a messenger, to be a bringer of good tidings.*

**lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.**

The enemies of the Lord love nothing more than to hear some child of God has fallen into sin or died.

**21 Ye mountains of Gilboa, [let there be] no dew, neither [let there be] rain, upon you, nor fields of offerings:**

gifts

*offerings, תְּרוּמָה, a fem. noun tss. offering, heave offering, oblations, gifts.*

David could wish that the whole earth would stop to mourn the deaths of Israel's mighty men.

**for there the shield of the mighty is vilely cast away, the shield of Saul,**  
abhorred

*is vilely cast away, Niphal (simple pass.) pret. of the verb לְנָעַל, tss. to be abhorred, to be loathed, to be vilely cast away, to fail.*

**[as though he had] not [been] anointed with oil.**

*Anointed with oil* refers to the one which the LORD has appoint to serve Him in an official capacity, such as, the high priest, the sons of Aaron, and the king. The words *as though he had not been anointed with oil* refers to the kind of death suffered by the king of Israel. He was cast off as nothing rather than honored in his death.

**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.**

Jonathan and Saul fought to the end. As their men fell all around them they stayed in the fight.

**23 Saul and Jonathan [were] lovely and pleasant in their lives,**  
beloved sweet

*lovely, Niphal part. of אָהַב, tss. to be beloved, to be lovers, to be friends, to be liked.*

*pleasant*, of the adj. נָעִים, tss. *pleasant, sweet*; v.26.

**and in their death they were not divided: they were swifter than eagles,**  
severed, separated

*divided*, Niphal pret. of the verb פָּרַד, tss. *to separate, to stretch, to sever, to make out of joint, to be scattered abroad, to be sundered, to be scattered.*

*swifter*, Qal pret. of the verb קָלַל, tss. *to be abated, to move lightly, to set light, to lightly esteem, to be despised, to be swift, etc.*

**they were stronger than lions.**

*stronger*, Qal pret. of the verb גָּבַר, tss. *to prevail, to be strong, to be great, to be valiant, to confirm, to exceed.*

How wonderfully this father and son pair remained as one in both times of peace and in conflict. They were indivisible and powerful.

**24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with [other] delights, who put on ornaments of gold upon your apparel.**  
pleasures, delicacies

*delights*, of the masc. noun עֵדֶן, tss. *delights, pleasures, delicacies.*

**25 How are the mighty fallen in the midst of the battle! O Jonathan, [thou wast] slain in thine high places.**

**26 I am distressed for thee, my brother Jonathan: very pleasant**  
troubled, vexed sweet, v.23

*distressed*, Qal pret. of the verb צָרַר, tss. *to be in distress, to be vexed, to be in trouble, to be oppressed, to be shut up, to be besieged, to be in pangs, etc.*

***hast thou been unto me: thy love to me was wonderful, passing the love of women.***

David was in wonder at the love that Jonathan showed to him. Even after knowing that the LORD had rejected his father from being king; that the LORD had taken the throne from the house of Saul and had given it to David Jonathan love him. Jonathan's love for David surpassed the kind of love a man might have for a woman. This was certainly a rare display of love.

Jonathan was a dear brother to David. The death of his brother-in-law was a terrible blow. These two men shared a rare bond of love that could be between men.

***27 How are the mighty fallen, and the weapons of war perished!***

In this dirge or mourning chant, David honored the lives of these two men during their lives and in their deaths. Certainly, he had first-hand knowledge of Saul's hate for him and of the crimes he committed against the LORD and against the people of Israel (when he slew the high priest and those other priests of Nod). But the LORD used these men, Saul and Jonathan to prosper the nation of Israel. Saul, like him or not, brought order and some measure of freedom to Israel from the oppression of the enemies about them.