



David

 LifeGroups
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Saul's Death

Saul and Fear

- Saul finally died in fear just as he had lived in fear
- 1 Samuel 31:1–13
- The story has alternated between what was happening with David and what was happening with Saul.
- In the last lesson, David was sent away from the battle, back home to Ziklag, where he found that his city had been attacked.
- The story now returns to the battle David had left.

Saul and Fear

- This was a battle between the Israelites and the Philistines but not just one army against another; it was the one Israelite army against all the Philistine armies combined.
- The story doesn't share any details of the battle. In fact, it starts at the end, with the Israelites fleeing the Philistines.
- Beginning the story this way gives us a sense that the battle was over before it even began, that the Israelites never really stood a chance.

Saul and Fear

- The battle was fought in the Jezreel Valley, northwest of Mount Gilboa.
- The Israelites were massively outnumbered, and the Philistines had greater technology, including iron chariots.
- The Israelite forces gave up and fled up into Mount Gilboa, going uphill where the chariots would have a harder time maneuvering.
- But the Philistine soldiers followed and slaughtered them on Mount Gilboa.

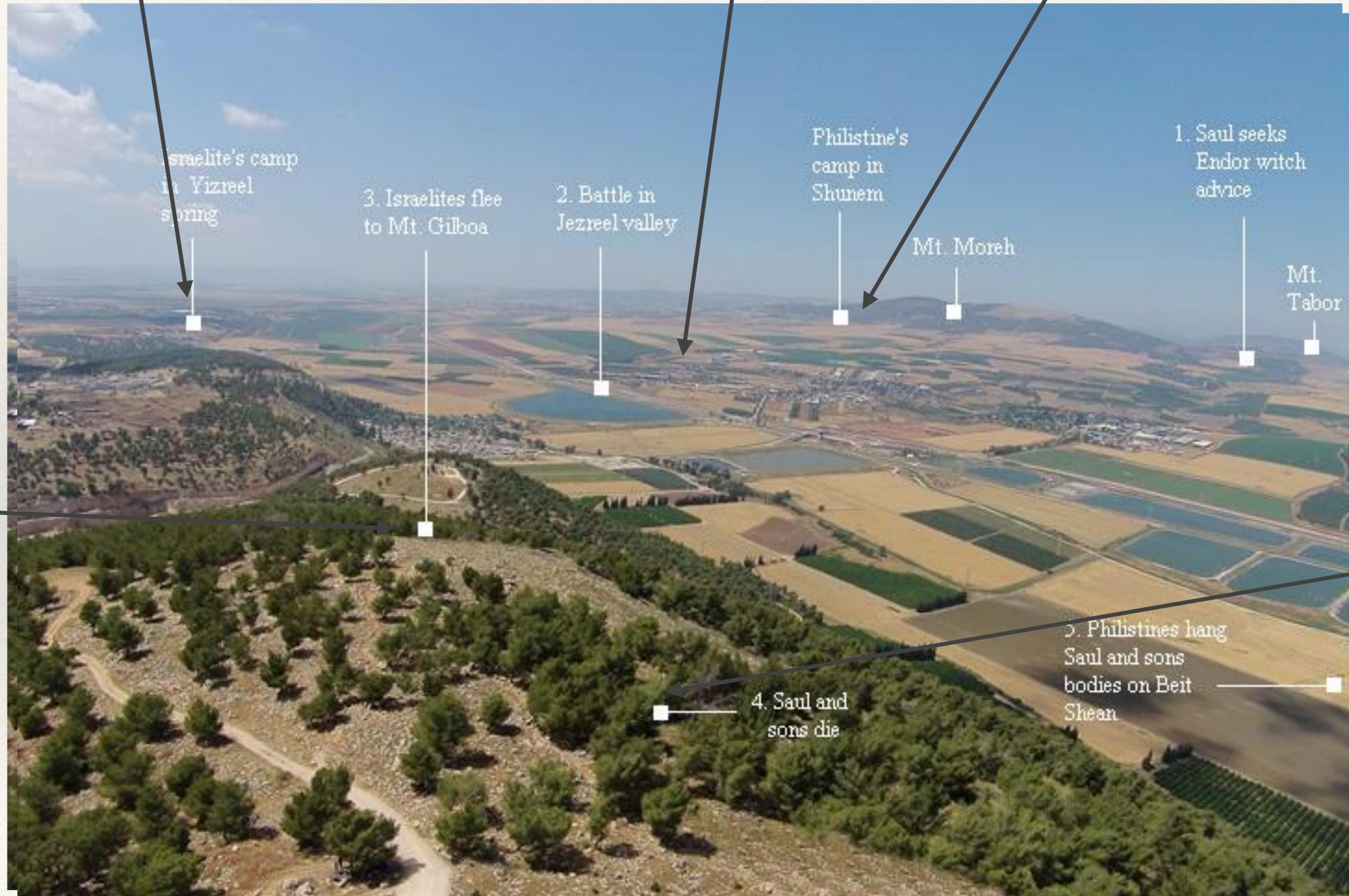
Mount Giboa



Israelite's Camp

Jezreel Valley

Philistine's Camp



Mt. Giboa

Saul Dies

Israelite's camp in Yizreel spring

3. Israelites flee to Mt. Gilboa

2. Battle in Jezreel valley

Philistine's camp in Shunem

Mt. Moreh

1. Saul seeks Endor witch advice

Mt. Tabor

4. Saul and sons die

5. Philistines hang Saul and sons bodies on Beit Shean

Saul and Fear

- The text specifically tells us that Saul's three sons, including David's close friend, Jonathan, were struck down by the Philistines.
- Then the army focused on pursuing Saul himself.
- The text specifies that the archers went after him; the bow was the ideal weapon to use against a fleeing army.
- Some translations say Saul was "badly wounded" by the archers, and others say he "quaked with fear" of the archers, based on two Hebrew words that have the same consonants, but different vowels.

Saul and Fear

- The focus is on Saul's fear of what the Philistines would do if they found him alive. Saul's fear was a recurring theme throughout his life.
- He based most of his decisions on fear – to his own demise.
- In most of the stories, Saul's fear was based on his lack of trust in God
- In this situation, ironically, he was finally trusting what God had told him earlier through Samuel, that he and his sons would die in that very battle (1 Samuel 28:18–19).

Saul and Fear

- Saul asked his armor-bearer to kill him so the Philistines would not be able to do it and mistreat his body.
- He may have meant torturing him before killing him, but most likely, because of the order of the sentence, he was trying to prevent what actually did end up happening to his body (31:9–10).
- Saul's hope was that his armor-bearer would kill him and bury his body in a respectful way, but his armor-bearer was also greatly afraid and refused, so Saul killed himself.

Saul and Fear

- But instead of taking Saul's body off to bury it, the armor-bearer also killed himself, leaving them all vulnerable to the Philistines.
- Leaving a corpse unburied was a horror in the ancient world, but Saul's body was also disfigured and dishonored even more by being decapitated and then displayed on the wall of their city.
- Putting his armor in the temple of their god would have symbolized their belief that their god was stronger than Israel's God, since they had won the battle.

Saul and Fear

- The Philistines fastened Saul's body to the wall of Beth-shan.
- The men Jabesh-Gilead, under cover of night, were able to rescue the corpses.
- It would have been a very dangerous mission, but the men braved it because of their loyalty to Saul.
- Cremation was not a common practice of the Israelites, but it was used because the bodies had already started to rot.
- This was the sad end of the reign of Saul and sets up the story about David.

Beth-shan (Beit Shean)



David Honored Saul

- David honored Saul even though Saul had treated him so badly
- 2 Samuel 1:1–16
- This story is the beginning of the book of 2 Samuel, but in the original Hebrew Bible, 1 and 2 Samuel were a single book.
- The Christian Bible separates the story here to make the first book the story of Saul's reign and the second book the story of David's reign.
- The story flips back to David after he had struck down the Amalekites for attacking his city.

David Honored Saul

- The story opens with a messenger coming to tell David about Saul's death.
- It's significant to notice that this messenger was an Amalekite, the very people David had just destroyed.
- His version of events is very different from the story of the previous chapter.
- Some scholars think this means the book of Samuel was compiled from several different sources with conflicting accounts of events.
- But it is likely that this Amalekite messenger was just lying to David.

David Honored Saul

- The fact that he had Saul's crown and armlet means he probably found Saul's body after he had killed himself but before the Philistines found it the next day (1 Samuel 31:8).
- But instead of burying Saul's body out of respect like he should have, he saw an opportunity for himself, grabbed the crown and armlet, and took off to report the news to David, hoping to get some sort of reward.
- But he didn't realize David would not be happy to hear he had killed Saul.

David Honored Saul

- His lie backfired and David had him executed for putting a hand against “the Lord’s anointed.”
- David was using the same language he had used when he refused to kill Saul, even when his advisors thought the opportunity to do so must have been God’s delivering Saul into his hand.
- This reaction reemphasizes the fact that David would not ascend to the throne through disloyalty or rebellion against God’s chosen king and further solidified his identity as a man after God’s own heart.

David Mourned for Saul

- David mourned for Saul even though Saul had mistreated him
- 2 Samuel 1:17–27
- This is the first time we have seen David's skill as a songwriter.
- The text says this song is recorded in the Book of Jashar, which was a non-biblical collection of Hebrew military poetry, songs and possibly other sayings that would have been familiar to the original readers.
- It is also mentioned in the short poem in Joshua 10:12–13 that the Book of Jashar contained things that were taught to the people (1:18).

David Mourned for Saul

- This song reveals a deep, personal love for Jonathan, as we would expect, but also an authentic love and respect for Saul.
- It paints an idealized picture of Saul's kingship (1:22) and Saul and Jonathan's friendship (1:23).
- But even with the idealism, we get a sense that David was authentically lamenting Saul's death.
- David loved Jonathan, and they had dreamed of ruling Israel together (1 Samuel 23:16–18).

David Mourned for Saul

- David used beautiful poetic imagery to paint an idealized image of Saul and Jonathan even though this very book tells us the truth about who Saul was and what he did.
- David wasn't whitewashing history – the true account was also being recorded.
- He was eulogizing someone he loved and respected as the Lord's anointed.
- David called Saul and Jonathan "Israel's glory" (1:19) and repeatedly called them "the mighty" (1:19, 21, 22, 25, 27).

David Mourned for Saul

- Even with all he had been through with Saul, David chose to honor him with a glowing eulogy.
- He took the time to properly honor Saul even though many of his friends and allies may have said Saul didn't really deserve it.
- Even in his final treatment of Saul, David remained a loyal subject, above all reproach in his honor of Saul.
- David would assume the throne only with integrity and honor in the Lord's timing.

Controversy at Princeton University

Princeton University Should Not 'Cancel' John Witherspoon



Statue of John Witherspoon at Princeton University. (John Greim/LightRocket via Getty Images)

By **STUART TAYLOR JR.**
January 14, 2023 6:30 AM

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Should John Witherspoon's Statue Remain at Princeton?

Princeton University is considering a petition, [signed](#) by nearly 300 members of the campus community, to

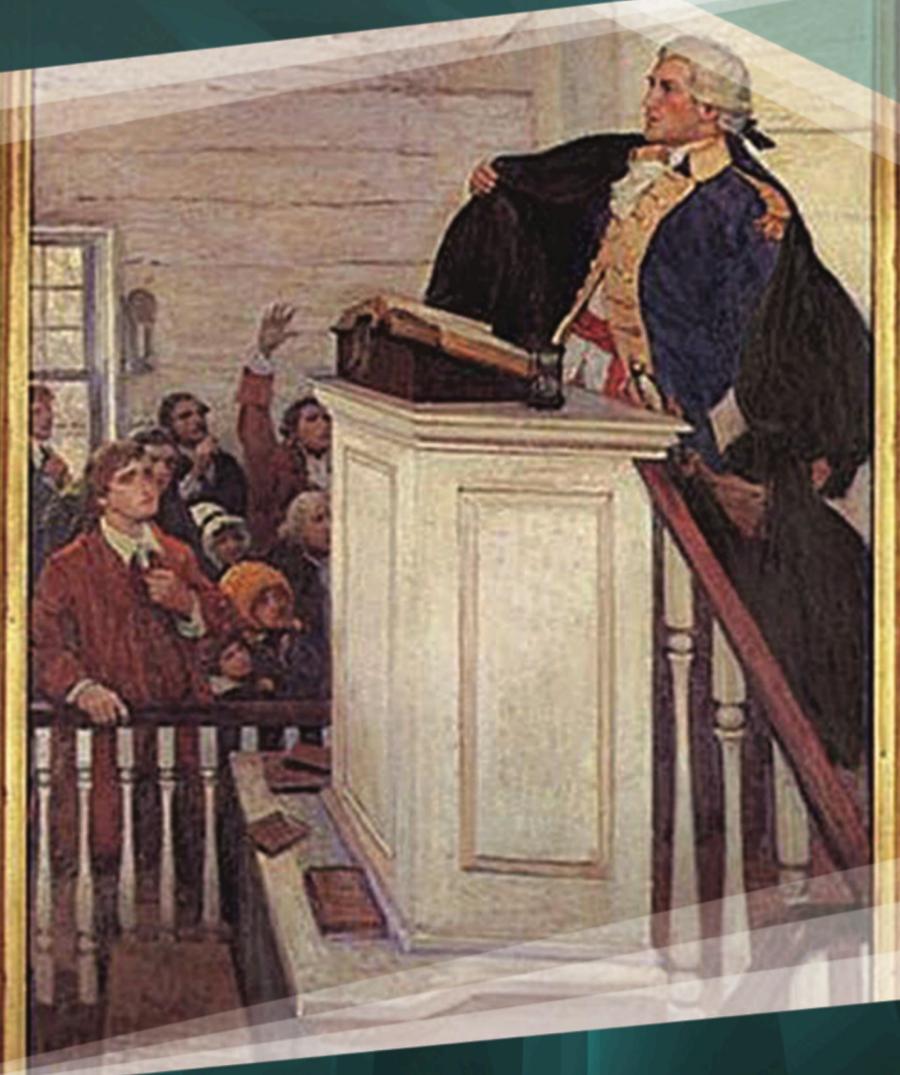
John Witherspoon

- The administration is considering a petition by 286 students and others to remove the statue of John Witherspoon. He was the president of the College of New Jersey that was later renamed Princeton University.
- It is doubtful the protesters are aware “that Witherspoon was an advocate of eventual abolition who expected to free his slaves by age 28, or that as a Presbyterian minister he had baptized a fugitive slave in Scotland, or that he was the only signer of the Declaration of Independence who was a clergyman and a college president, risking execution or prison if the American Revolution failed.”

John Witherspoon

- Witherspoon also taught courses in rhetoric, history, and divinity. His greatest contribution may have been a required course in moral philosophy.
- He was a shaping influence on James Madison, especially on the necessity of checks and balances in government.
- His other students include Vice President Aaron Burr, 37 judges—including several members of the Pennsylvania Supreme Court and 3 U.S. Supreme Court justices—10 cabinet officers, 12 members of the Continental Congress, 28 U.S. Senators, and 49 U.S. Congressmen.

A BIBLICAL VIEW ON
**PATRIOT
PREACHERS**



KERBY ANDERSON

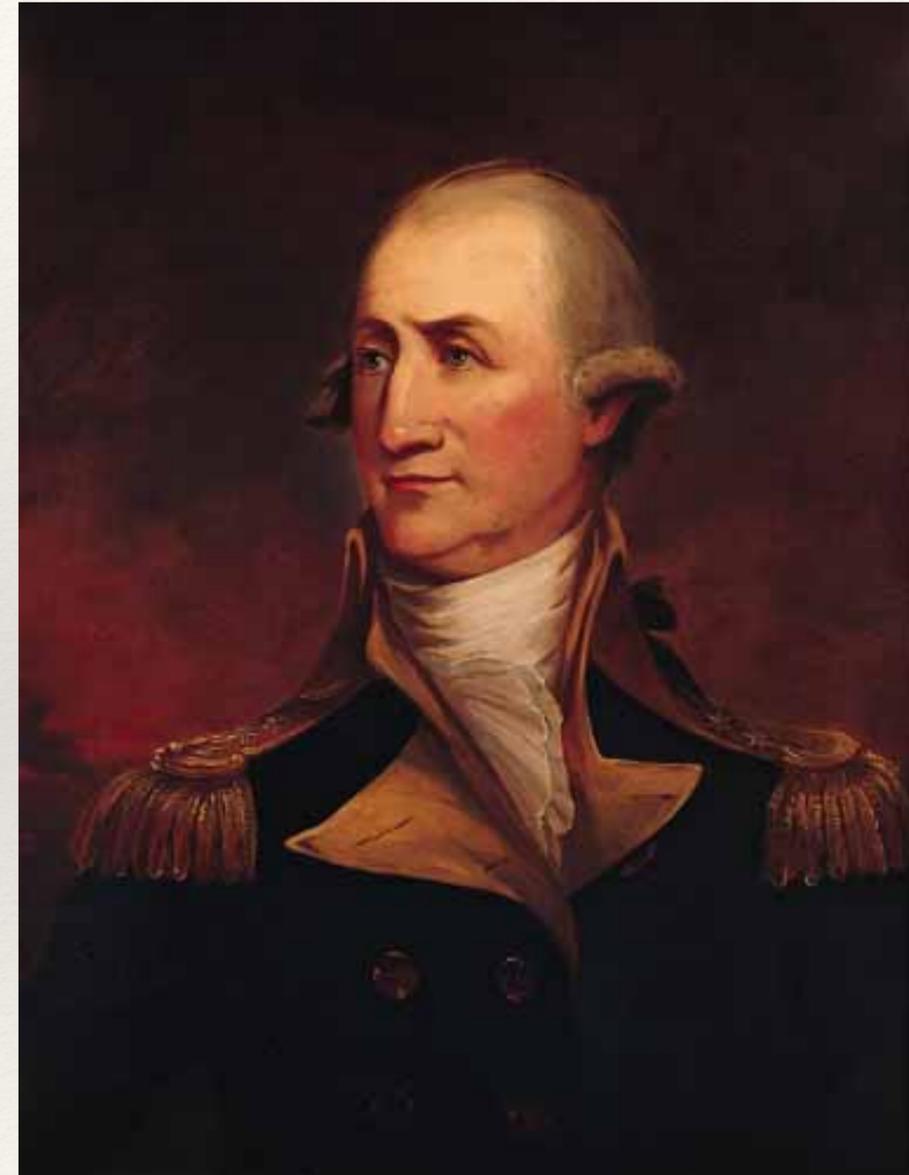
BRINGING BACK
— *the* —
**Black Robed
Regiment**



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John Peter Gabriel Muhlenberg

- A Lutheran pastor who also served in the House of Burgesses in Williamsburg.
- Rode back to his pastorate in Woodstock, Virginia.
- On January 21, 1776, he preached on Ecclesiastes. “A time for war, and a time for peace” (Ecclesiastes 3:8).



Letter to Frederick Muhlenberg

- “I am a clergyman, it is true, but I am a member of society as well as the poorest layman, and my liberty is as dear to me as to any man. Shall I then sit still, and enjoy myself at home, when the best blood of the continent is spilling? Heaven forbid it.”
- “Do you think then, if America should be conquered, I should be safe? Nothing less. And would you not sooner fight like a man than die the death of a dog?”

John Peter and Frederick Muhlenberg



John Adams

“The Revolution was effected before the War commenced. The Revolution was in the mind and hearts of the people: and change in their religious sentiments of their duties and obligations.”

The Meaning of the American Revolution (1818).



John Adams

- He listed the men responsible for the revival of American principles that led to the American Revolution.
- Two he mentioned were Dr. Samuel Cooper and Dr. Jonathan Mayhew.

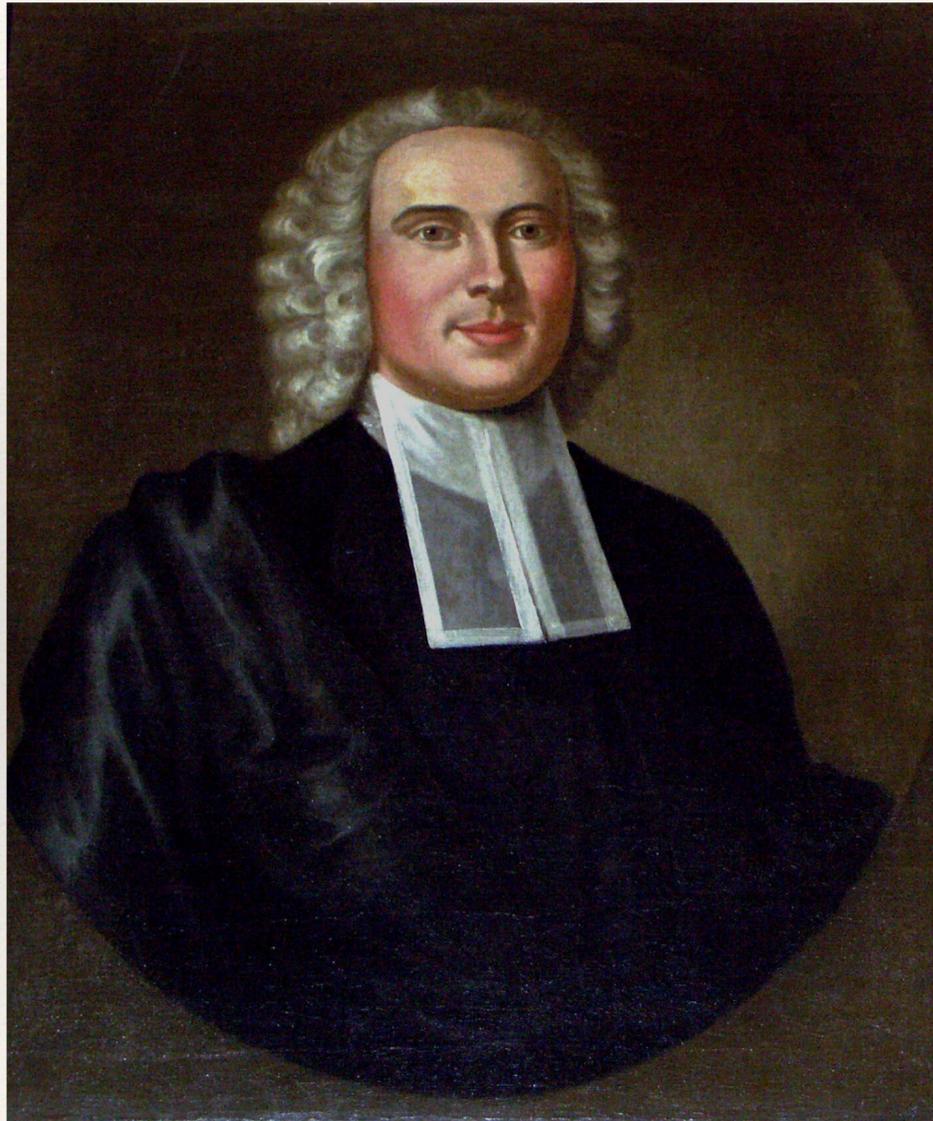


Samuel Cooper

- Samuel Cooper, pastor of Brattle Street Church
- John Hancock and John Adams attended his church.
- He was a close friend of Samuel Adams and corresponded regularly with Benjamin Franklin.

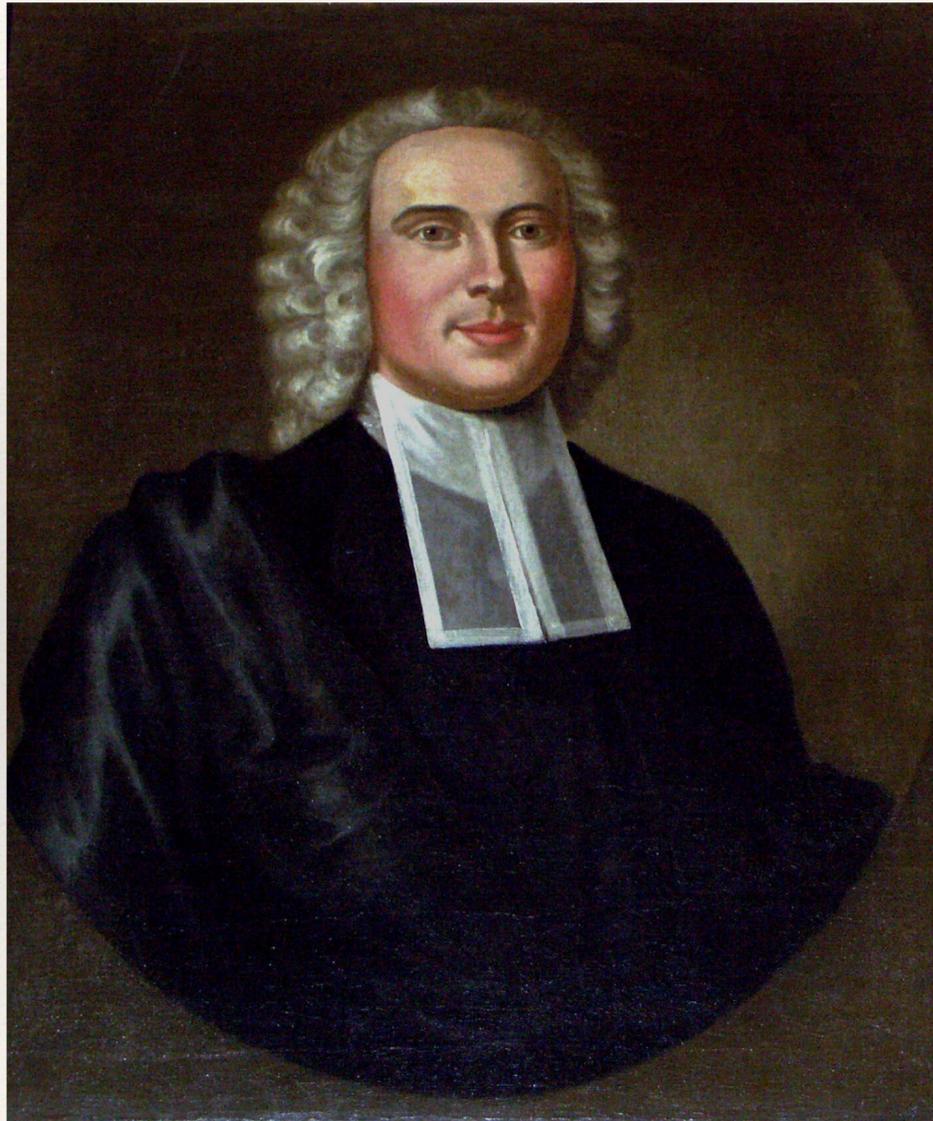


Jonathan Mayhew



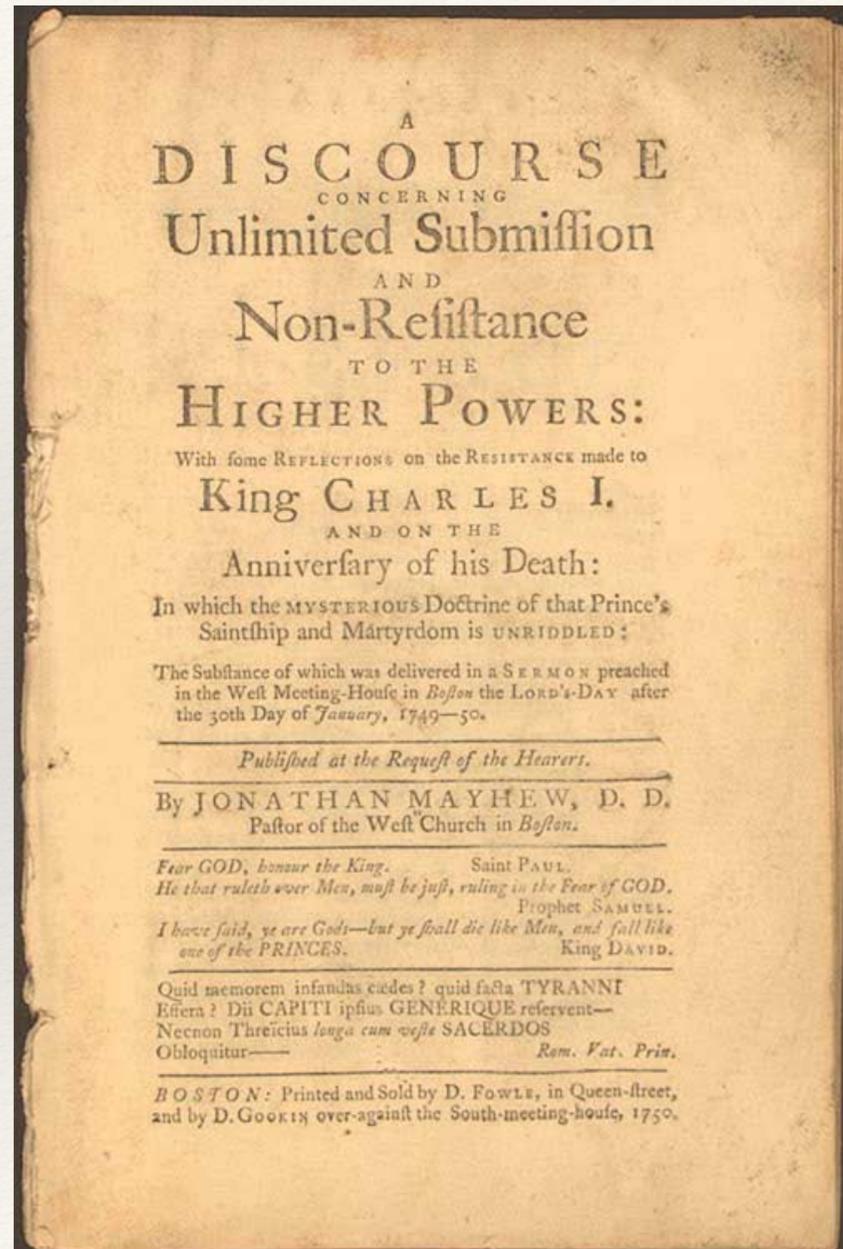
- Called “The Father of Civil and Religious Liberty in Massachusetts and America.”
- He was famous for his 1750 and 1754 election sermons espousing the cause of liberty and the right and duty of the colonists to resist tyranny.

Jonathan Mayhew



- Made the phrase “No Taxation Without Representation” famous in a 1750 sermon.
- He opposed the Stamp Act and urged the necessity of colonial union to secure liberty.

Jonathan Mayhew



- His most famous sermon on:
- “A Discourse Concerning Unlimited Submission and Non-Resistance to the Higher Powers.”
- A Christian has not only the right, but the duty to oppose unjust rulers.

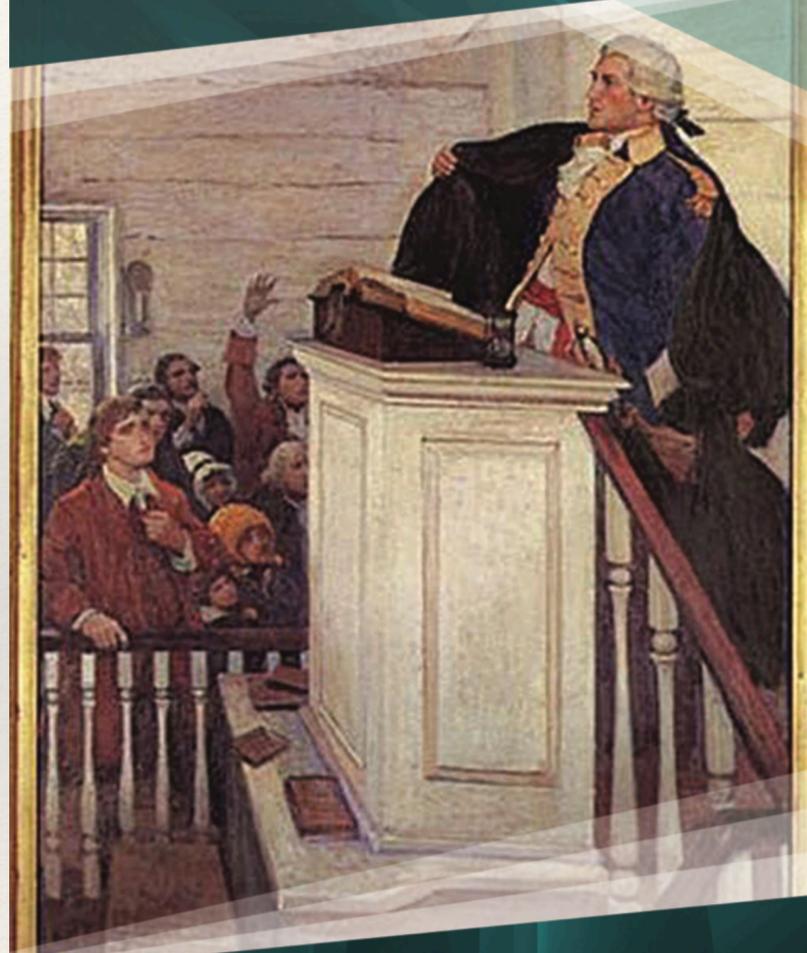
POLITICAL
SERMONS
OF THE
AMERICAN
FOUNDING
ERA

1730–1805

Edited by Ellis Sandoz



A BIBLICAL VIEW ON
**PATRIOT
PREACHERS**



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