

David's Heir: Hoping to Win David's Approval the Amalekite Tells David that He Killed Saul, 2 Sam 1:6–10; David Detects His Story Has Holes and Has Him Executed, vv. 14–16; David's Memorial Poem to Saul & Jonathan, vv. 19–27; Ish-Bósheth Anointed King of Israel, Assassinated after Two-Year Reign, 4:6–7; David Anointed King of Israel, 5:3–5; David's Progeny: 20 Sons, 1 Daughter, & Numerous Unnamed Children; the Messianic Covenants & Client Nations

David was greatly grieved by the news of Saul and Jonathan's deaths, but after a period of mourning, he decided to confront the messenger. The Amalekite's account of killing Saul was filled with holes and David suspected that his version had ulterior motives. His report is recorded in:

2 Samuel 1:6 - "By chance I happened to be on Mount Gilboa, and behold, Saul was leaning on his spear. And behold, the chariots and the horsemen pursued him closely."

Chariots would not have been engaged in mountainous terrain; archer cavalry was and their arrows had wounded Saul according to 1 Samuel 31:3

2 Samuel 1:7 - "When he looked behind him, he saw me and called to me. And I said, 'Here I am.'"

Saul was king of Israel and general of his army. Were this true he would have commanded the man to come to him.

2 Samuel 1:8 - "He said to me, 'Who are you?' And I answered him, 'I am an Amalekite.'"

No general cares what a soldier's name is during the heat of battle. That Saul would waste time on niceties is unrealistic.

2 Samuel 1:9 - "Then he said to me, 'Please stand beside me and kill me, for agony has seized me because my life still lingers in me.'"

Saul was not known for his genteel manners and polite discourse. As a king and a general on a battlefield giving orders to a private, he would never preface a request with "Please," especially if he wanted the man to run him through.

2 Samuel 1:10 - "So I stood beside him and killed him, because I knew that he could not live after he had fallen. And I took the crown [a golden battle crown] which was on his head and the bracelet [royal arm band inscribed with the word מֶלֶךְ (melech): "king"] which was on his arm, and I have brought them here to my lord [David]."

The Amalekite is trying to butter up David in hopes of being rewarded by the man he anticipates will be the next king of Israel. But David didn't buy it.

David realized that most of what the Amalekite reported was prefabricated. After he completed his period of mourning he confronted the man with this chilling question:

2 Samuel 1:14 - "How is it you were not afraid to stretch out your hand to destroy the Lord's anointed?"

Saul was the commanding general of the armies of Israel and legitimate king of the country.

PRINCIPLE: Regardless of the circumstances, assassination of the sovereign and commander in chief of a nation is forbidden; he is the Lord's anointed.

David executed justice on the Amalekite in short order:

2 Samuel 1:15 - David called one of the young men and said, "Go, cut him down." So he struck him and he died.

The next verse gives a retrospective of David's verdict issued to the Amalekite:

2 Samuel 1:16 - “Your blood is on your head [you are responsible for your own decisions], for your mouth has testified against you, saying, ‘I have killed the Lord’s anointed.’”

David then memorialized Saul and Jonathan with a poem which he entitled “The Song of the Bow.” It is said in verse 18 to have been written in the book of Jashar[†] \jā'-sher\ and the Holy Spirit included it in verses 19–27 of 2 Samuel 1.

Following this, David was instructed by the Lord to establish his base of operations at Hebron where the people of Judah “anointed him king over the house of Judah” (2 Samuel 2:4).

In the meantime, Abner, the commander of Saul’s army, made Saul’s only living son, Ish-bósheth, king over all Israel. He served only two years before he was assassinated by Rechab \rē'-kăb\ and Baanah \bā'-a-na\ in hopes of winning favor with David (2 Samuel 4:6–7). They each got the same treatment as did the Amalekite (vv. 8–12).

Following the death of Ish-bósheth, the elders of Israel went down to Hebron and anointed David king of Israel. He was thirty years old when he became king, and he reigned forty years.

David was a prolific composer having written numerous compositions and poems some 73 of which are recorded in the Psalms. He was an equally prolific sire of enumerable offspring. He had as many as eight wives who are named in Scripture, numerous others who go unnamed, and many unnamed concubines.

Here is a list of his wives and their offspring in parenthesis:

(1) Michal [0], (2) Ahínōam [Amnon], (3) Abigail [Chíleab/Daniel], (4) Maacah \mā'-a-ka\ [Absalom (Támar)], (5) Hágghith [Adoníjah], (6) Ábital [Shephatiah \shēf-a-tī'-a\], (7) Églah [Ithream \ĩth'-rē-ăm\], (8) Bathsheba [(Adulterine), Shammúa, Shobab \shō'-bab\, Nathan, & Solomon).

In addition, the sons by unnamed wives are listed in 1 Chronicles 14:5–7: Íbhar, Elishua \e-lish'-ū-a\, Elpalet \el-pā'-let\, Nogah \nō'-ga\, Népheg, Japhía, Elíshama, Eliada \ē-lī'-a-da\, and Eliphelet \ē-lif'-e-let\.

According to 1 Chronicles 3:9, “All these were the sons of David, besides the sons of the concubines; and Tamar \tā'-mar\ was their sister.” More precisely, Tamar was the daughter of Māacah, the full sister of Absalom, and the half-sister of Amnon and the rest.

All told, nineteen sons and one daughter are mentioned by name in Scripture. The number of sons born to the concubines is unknown and none are named. David’s firstborn to Bathsheba went unnamed having died on the seventh day.

The Messianic line was prophesied to run from Abraham, to Isaac, to Jacob, and to Judah. When David became the first king of united Israel he automatically became a candidate to continue the line to Messiah. This was formally established with the Davidic Covenant given by the prophet Nathan in 2 Samuel 7.

THE MESSIANIC COVENANTS:

1. The word translated “covenant” in the Old Testament is the Hebrew noun **בְּרִית** (*berith*) and in the New Testament, the Greek noun **διαθήκη** (*diathēkē*).
2. These words refer to a favorable disposition where God, as Party of the first part, makes a favorable disposition to Israel as the party of the second part.

[†] “The book was a collection of odes in praise of certain heroes of the theocracy, with historical notices of their achievements interwoven. By some the Book of Jashar is supposed to have perished in the captivity” (Merrill F. Unger, *Unger’s Bible Dictionary*, 3d ed. [Chicago: Moody Press, 1966], 555).

3. All the covenants to Israel combine to establish two imperatives: Jews are a new racial species beginning with Abraham and the nation Israel is designated as a client nation to God.
4. The term "client nation" is drawn from Roman culture in which a citizen who was dependent upon another family was considered its client.
5. Israel was history's first client nation. It and its people the Jews were dependent upon God for protection and provision.
6. Israel was removed as a client nation in A.D. 70 by the Romans. At that point, SPQR became the first Gentile client nation.
7. A client nation must accomplish five major objectives in order to receive guidance, provision, and protection from God:
 - (1) Evangelize the lost—primarily the function of evangelists outside the local church.
 - (2) Communicate accurate doctrine to believers through prepared pastor-teachers in local churches or through electronic contrivances.
 - (3) Preserve and defend the Bible as the Word of God.
 - (4) Provide refugee or citizenship status to any Jews who wish to come under its protection and to maintain a pro-Semitic foreign policy.
 - (5) Send out prepared missionaries to evangelize heathen nations and to prepare indigenous pastor-teachers to instruct those that are saved.
8. Several covenants were pronounced by God that established the framework for Messiah's entry into human history.