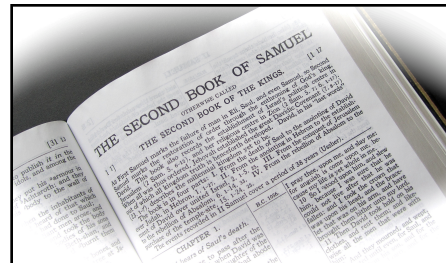


Christ in All The Scriptures

2 Samuel

Introduction

Second Samuel provides a rich pasture for the child of God when considering the foreshadowings of the Lord. Solomon is mentioned, although only in a connective manner (ch. 7:14), and there are references to the Ark described as The Ark of the Lord (ch. 6:9), and the Ark of God (ch. 6:2). However, the majority of the book is taken up with David in which there is recorded some of his offices, emotions, and responses. There are also a number of ways in which David, because of his failures, is contrasted to the Lord, such as his sin with Bathsheba (ch. 11:2-5); his attempt to deflect the wrong done (ch. 11:6-13); his arranging for Uriah's death (ch. 11:14-24); his reasonings, excuses to try to ease the conscience of Joab (ch. 11:25); his deception by Ziba (ch. 16:3; 19:26-27); and his rash decision making which had to be rectified later (ch. 16:4; 19:29). This consideration will list some of his specified offices and work, his emotions of graciousness and sorrow, etc., and his responses to the "opportunities" or experiences of life.



David

1) His specified offices and work:

- a) I am aware of five specified offices of David, which are: Ruler (ch. 7:8); Captain (ch. 5:2); Judge (ch. 8:2); Anointed (ch. 23:1); and King (1 Chron. 12:38). Regarding the works, he was a shepherd (ch. 5:2; 7:7). Artistically he was a lyricist and musician (ch. 22:1-51; 23:1-7). In his attitude he acknowledged that it was the Lord who lifted him up on high (ch. 23:1).

2) His emotions:

- a) It is emotionally moving to read of David weeping (ch. 1:12) because of the damage and deaths of the people of God. He wept over both Saul and Jonathan without distinction, and this is the more amazing for there was one who loved him and one who wanted to kill him (ch. 1:17).
- b) David's heart of love for his wayward rebellious son (ch. 18:5).

3) His responses to the "opportunities" or experiences of life:

- a) He brought into the banqueting house the man whose grandfather had sought to slay him. (Saul, who sought to slay David, had a son called Jonathan whose son was Mephibosheth) (1 Sam. 13:16; 2 Sam. 9:7, 13)
- b) He waited in patient submission on God's timing for him to receive the kingdom. David had opportunity to slay Saul and take the kingdom (1 Sam. 24:3-10) for it was the purposes of God for him to be king (1 Sam. 16:13). Therefore, he did not wrest it from the One God had given it, but waited until the Lord had exercised His discipline on Saul who was slain on Mount Gilboa. (1 Sam. 13:13; 15:28; 31:8)
- c) David was a man of faith as is evident when Zadok suggested for him to carry the ark. David replied: "If I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and His habitation" (2 Sam. 15:25). David knew God had to fulfill His purpose and that meant for him to be king in Jerusalem where the Ark was.
- d) He accepted personal responsibility for the wrongs committed in taking Bathsheba, slaying of Uriah (ch. 12:13), and in numbering the people (ch. 24:10, 17). As such, he was one of the nine individuals who said: "I have sinned". The others are: Pharaoh (Ex. 9:27); Balaam (Num 22:34); Achan (Josh. 7:20); Saul (1 Sam. 15:24); Shimei (2 Sam. 19:20); The penitent (Mic. 7:9); Judas (Matt. 27:4); and the prodigal son (Lk. 15:18).

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With such an array of titles and descriptions it is evident they all cannot be dealt with in this paper. Therefore, only David as the anointed of God and his weeping will be considered.

1) The Anointed of God

- a) There are three major truths that the Holy Spirit brings to our attention when the Lord is seen as the Anointed. One is that He is “the” anointed, and the word means “Messiah” or Christ”, and Christ as the great antitype of the three offices of those anointed in the Old Testament. As God’s anointed He is the preeminent king, for kings were anointed (1 Sam. 15:17); prophet, for prophets were anointed (1 Kgs. 19:16); and priest, for they also were anointed (Lev. 8:12).
- b) In the reviewing of David’s life it is observed that he was anointed three times (1 Sam. 16:13; 2 Sam. 2:4; 5:3). Our blessed Lord was anointed, but not with oil, but by the Holy Spirit of God. Dr. Luke records His words: “He hath anointed me to preach the gospel to the poor” (Lk. 4:18); “Thy holy child Jesus, whom Thou hast anointed (Acts 4:27); God “anointed Jesus of Nazareth” (Acts 10:38); “God hath anointed Thee” (Heb. 1:9); and Mary anointed the feet of the Lord (Lk. 7:38, 46; Jn. 11:2; 12:3).

2) The emotions of David.

- a) It is always very touching when one sees the strongest of men begin to weep and wipe away the tears. It is irrelevant whether they are strong physically, emotionally, or spiritually, they begin to turn to the side, somewhat embarrassed at the emotion. Yet, as we scan the scriptures, we read how the greatest of men wept, sometimes for joy (Gen. 29:11), but oftentimes for grief. Abraham wept (Gen. 23:2); Jacob, Joseph, Moses, Joseph, Samuel, David, Elisha, Jeremiah, Paul, John and many others wept (Gen. 37:35; 50:1; Num. 12:13; 1 Sam. 7:9; 30:4; 2 Kgs. 13:14; Jer. 9:1; 2 Cor. 2:4; Rev. 5:5). The most effecting weeping was to see, hear, or know that of the Lord, the “man of sorrows” who was “acquainted with grief” (Isa. 53) wept. To the best of my knowledge there are three recorded instances when the Lord wept:
 - i) When He wept over Jerusalem (Lk. 19:41)
 - ii) At the tomb of Lazarus (Jn. 11:35)
 - iii) And in Gethsemane (Heb. 5:7). While it does not specifically say Heb. 5:7 was Gethsemane, yet due to context that seems the time where this reference fits best.
- b) David wept because of the death of his son Absalom, but it was clearly more than the death of his son. When Bathsheba’s baby died he said: “I shall go to him, but he shall not return to me” (2 Sam. 12:23) for he knew the baby was in heaven. Sadly, there was no such expression of hope for Absalom. He knew Absalom was in hell. That is an unspeakable grief for any parent. The Lord looks over Jerusalem and knows they had opportunities, but now not only were they gone, but judgment from God was inevitable (Lk. 19:42-44). When going to the cross he said to the mothers: “Weep not for me, but weep for yourselves, and for your children” (Lk. 23:28), for dark days of death and sorrow were soon to fall on them. He knew the dreadful slaughter which lay ahead by Titus and his armies, but more, He knew many of those in that city would come under divine wrath for eternity. No wonder He wept. Would to God we could see not the hardness of the path which lies ahead of the Christ rejector (Prov. 13:15), and the horrific hopelessness of being cast into the lake of fire (Rev. 20:15) for all eternity (Matt. 25:41). If we lived in these realities how things would change. No longer would preaching be little sermons, no longer would prayers for the unsaved be polite, dead, void of emotion statements in parrot like repetition. No longer would intercession for those who are saved be casual, no longer would there be the light acceptance that so and so is saved when there is void of any evidence. We would weep, and weep for the mercy of God to be yet extended to them.

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- c) That of the Lord weeping at the tomb of Lazarus is oft spoken of so we leave that.
- d) When we muse on the Lord in Gethsemane, we tread on very holy ground. This is the place for spiritual emotion, not fleshy, as we hear the plaintive pleadings of the Son to the Father. A startling fact that comes to us is that there is no mention of the Lord crying in the gospels. They tell us He prayed (Matt. 26:39); He fell on the ground (Mk. 14:35); He was sore amazed and very heavy (Mk. 14:33); His soul was exceedingly sorrowful unto death, very heavy (Matt. 26:38; Mk. 14:34); He was in an agony (Lk. 22:44); He prayed the more earnestly (Lk. 22:44); His sweat was as it were great drops of blood (Lk. 22:44); an angel came strengthening Him (Lk. 22:43); that He kneeled down (Lk. 22:41); but it never tells us He cried. We are not concerned about why the writer to the Hebrews tells us the Lord cried with: “strong crying and tears”, but ours is the privileged place of knowing and pondering on the pathos and agony of His heart which caused Him such sorrow.
- e) Concerning the expression “able to save Him from death” (Heb. 5:7) there is much discussion. What did the Lord pray for? Was it to be saved from entering into death or that he would be saved by being taken out of it, that is resurrected? The Greek scholar Westcott makes it quite clear that the expression can cover both these distinct ideas, and it is possible that the wording comes from, or is a reflection of, the words of Hosea in the Septuagint: “I will ransom them from the power of the grave; I will redeem them from death” (Hos. 13:14). The Lord could not die prematurely for that would have been through weakness of the body, in which case He would have died, but not of His own volition, entered into it to bind the strong man. Within the context of Hebrews 5 the Lord is seen to be fitted to be our High Priest, and as such must enter all the experiences we have. One of those is death and at that point we shall die, depending on God to raise us from the dead. The Lord, when referring to His life, had said He had “power to take it again” (Jn. 10:18), but his resurrection was by the power of God, for it was He who raised up Christ from the dead. This was an act of complete dependence on God.
- f) The scriptures plainly teach: “God raised Him from the dead” (Acts 13:30):
 - i) “Whom ye crucified, whom God raised from the dead” (Acts 4:10)
 - ii) “Him who is raised Him from the dead” (Rom. 7:4)
 - iii) “God hath raised Him from the dead” (Rom. 10:9)
 - iv) “God the Father, who raised Him from the dead” (Gal. 1:1)
 - v) “God, who hath raised Him from the dead” (Col. 2:12)
 - vi) “God, that raised Him up from the dead” (1 Pet. 1:21).

The Lord had the power and the right for death had no hold on Him, but it was God who raised Him. Therefore, He did not raise Himself. Since it was God who raised him, we learn he died in faith, in an act of dependence on God to raise Him from the dead. I am glad of that for when I stand beside a saved loved one I know they entered into death like the Lord, depending on God to raise them from the dead. How close He came to our experiences. Being God, He knew the domination and unrelenting grip Satan had on death, but to be our High Priest He knew what it was to be a human being depending on God for resurrection. Glorious reality, He entered death of his own volition but depended on God to bring him out of it.

- g) How earnestly He prayed for resurrection. Why? I am sure there were other times when the Lord cried in His prayer, but this time it is with “strong crying and tears”. Why? The full manifestation of the glory of God was at stake.
 - 1. If He was not raised from the dead then for ever there would be a part of God's universe which was under the domination of Satan without God being able to do anything about it.

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2. The power of God would be shown to be weaker and lesser than the power of Satan, and thereby, God would be dishonored.
 3. This was not a prayer for himself, but by the resurrection of himself, God would be glorified.
- h) The grief the Lord knew was not because of the nations ingratitude, but possibly He was feeling some of the sorrow of the Father's heart by the rejection of his children, that is Israel. For instance, I think of how hurt and filled with sorrow was the heart of the prodigal sons father as he saw his son going away from his home and turning from His love. Surely the Father felt the same, but more intensified. In his crying we see His absolute abhorrence to the slightest contact with sin or its consequences. The Lord saw death more than just the cessation of human life. He saw its connection with the divine judgement because of sin. On the cross the experience of being forsaken by God was utterly foreign to Him, and yet we cannot speak of that as death because he was never more in fellowship with the Father. It seems to me that in Gethsemane we see the Lord offering himself to the Father in a very real way. He had walked this scene of time for 33 years approximately, and now the hour is come, and moving onward to Calvary He is offering himself the sacrifice to God. God was sanctified in his heart, He will glorify His name, He will magnify and demonstrate God's perfect righteousness and holy justice, and at the same time, manifests in its fulness divine mercy and grace. In the full consciousness of the fierceness of divine judgement, he says: "Nevertheless not my will, but thine be done" (Lk. 22:42).

Suggested miscellaneous thoughts for personal meditation and worship:

- 1) David was stopped in his desires to build a house for the Lord (2 Sam. 7:5, 12-13), compare Peter at the transfiguration. (ch 7:4-13; Matt. 17:4-5)
- 2) All opposing forces put down (ch. 7:1; 2 Thess. 1:7-9; Jude 1:14-15; Rev. 19:11-21)
- 3) David promised Mephibosheth the land (2 Sam. 9:9-10). God must fulfill His unconditional promise to Abraham. (Gen. 15:18-21; 17:7-8)
- 4) Saul wanted to slay innocent blood. (2 Sam. 19:5; Matt. 27:4)

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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