

CONCERNING THE WAY

October 7, 2008

LESSON 33: ISRAEL: 1 SAMUEL



We'll be covering chapters 18 through 20 in this lesson, and in these chapters we see clearly the relationship between David and Jonathan.

1 Samuel 18:1-4 When David had finished talking with Saul, Jonathan and David became bound together in close friendship. Jonathan loved David as much as he did his own life. (2) Saul retained David on that day and did not allow him to return to his father's house. (3) Jonathan made a covenant with David, for he loved him as much as he did his own life. (4) Jonathan took off the robe he was wearing and gave it to David, along with the rest of his gear, including his sword, his bow, and even his belt.

So Jonathan is very much interested in David, they're about the same age. I think he was very impressed with the way he handled himself against Goliath. Remember our previous lessons about Jonathan, he was very smart, aggressive, and was a man of great faith, so there was a natural kinship between Jonathan and David. Now this is not talking about homosexuality. You can't get that anywhere in the text. This is talking about a tremendously strong relationship that developed between these two men because they had respect for each other's faith. This was a brotherly love; this is the type of the love that is going to be shown between Christ and His believers in the New Testament. Each recognizes in the other a tremendous loyalty, daring, and courage, and they love one another. Now that David has proven himself, Saul decides to bring David officially into the army.

Now in chapter 18:5 on down to 20:42 we have the next section and you could entitle this section Saul tries unsuccessfully to kill David and is betrayed by his own son. Saul tries to assassinate David at least five different times and this means that we have a concerted attempt to murder the messiah. This is not the last time that Satan tries to take care of the messiah; he obviously tried to murder Jesus Christ and thought he was successful when Christ was nailed to the cross.

So we have now the beginning of what you could call the Satan/Christ motif. This is a mild motif and you have to be careful. Typology is one of the most dangerous things in theology because sometimes people get extreme both ways, against it and for it. But the Satan/Christ motif is pictured in Saul and David. This is important because you are not going to understand those Psalms unless you understand the Satan/Christ motif operating in the background. The first parallel between Satan and Saul and Christ and David is that Saul is rejected as king; 1 Samuel 15:23; Satan is rejected as the messianic cherub, Isaiah 14:12-18 and Ezekiel 28:12-19. These are the passages that show that Satan had been appointed and anointed as the Father's right hand cherub and he was rejected from that office by rebellion, as Saul was rejected from the office of Messiah by rebellion. So we have an analogy between Saul and Satan, both are rejects.

The second point is that Saul is left on the throne, even though he legally is no longer king. And Satan remains as god of this world, even though he has no legal claim to the title. Matthew 4:9, 2 Cor. 4:4. The third point is that Saul persecutes and tries to prevent David from becoming his successor. Satan persecutes Christ and tries to prevent Christ from becoming his successor. And the persecution of David extends on to the time when Saul dies, and Satan's persecution extends on to Christ until he's thrown in the abyss at the beginning of the millennium. You might argue that it continues on down to the end of the millennium until he's thrown in the lake of fire.

The fourth point in the Satan/Christ motif: David must endure the persecution until God the Father eliminates Saul, as he does in 2 Samuel 1. Similarly, Jesus Christ must endure His persecution until God the Father completes operation footstool, Hebrews 1:13. In other words, Jesus Christ is seated at the Father's hand and we who are members of His body throughout the Church Age must patiently endure the persecution until the body is complete and it stops, and the Father makes all enemies the footstool under Jesus Christ.

The period of the persecution of David is reflected in the book of Psalms. Therefore the book of Psalms applies to the body of Christ today in a similar position. That is why many of you find the book of Psalms so helpful in a devotional way. The book of Psalms is a fantastic source of encouragement in the face of despair, it has many, many promises you can claim, and seems written for many of life's situations and you may have wondered why. Because the book of Psalms was written during a period of history analogous to the one you now live in, that is, enduring persecution. Now, 1 Samuel 18:5 is a summary statement and the real details begin at verse 6, like the Hebrew writers often do:

1 Samuel 18:5 *On every mission on which Saul sent him, David achieved success. So Saul appointed him over the men of war. This pleased not only all the army, but also Saul's servants.*

David has been selected and anointed, and now people begin to recognize this is the coming leader of the nation. David becomes a hero. One of the sad states as a nation in our present time is that we have no heroes on a national scale. We have no one that young people can look to and pattern their lives after as an inspiration. We have no national heroes, because we have no great believers who are in high places. Believers who are in high public offices today are associated with scandals, with liberalism, and all sorts of asinine situations. David was a national hero, and since David is a type of Christ, Jesus Christ is a hero, and one day Jesus Christ is going to be a world-wide hero and people are going to worship him as a hero.

David is learning obedience here, please notice. Remember man and how he is made; man must have learned behavior patterns; obedience does not come naturally. Jesus Christ did not naturally obey the Father. Hebrews 5:8 says Jesus Christ over a process of time learned obedience, which means if Christ did not have a sin nature and had to learn obedience, how much more do we, who have a sin nature, have to learn obedience. And you cannot learn obedience by taking a five minute devotional in the morning or going to some conference and walking away with a spiritual high that is supposed to last till the next year. That is no way to do it; the only way is systematic teaching of the Word, day after day and application day after day.

David knows he is anointed to the office of king, but wherever Saul sent him, David said "yes Sir" and went. So David was learning obedience under Saul, a king who was illegitimate. Incidentally, this is why we have to be careful of types; Jesus Christ does not do what Satan tells him to do. Actually Satan does what Jesus Christ tells him to do. So here we have the type fails, there's no such thing as a perfect type.

Now the appointment over the men of war means that he probably was the equivalent of a Major in the army today. He had command of a fairly large group of men.

1 Samuel 18:6-9 *When the men arrived after David returned from striking down the Philistine, the women from all the cities of Israel came out singing and dancing to meet King Saul. They were happy as they played their tambourines and three-stringed instruments. (7) The women who were playing the music sang, "Saul has struck down his thousands, but David his tens of thousands!" (8) This made Saul very angry. The statement displeased him and he thought, "They have attributed to David tens of thousands, but to me they have attributed only thousands. What does he lack, except the kingdom?" (9) So Saul was keeping an eye on David from that day onward.*

Now at this point we're going to watch a man who is in compound carnality blow it completely. Saul becomes fantastically jealous, and heads into this final phase of chaos. And the Father withdraws part of his grace from the believer, opening Saul up to full scale demonic assault. We've seen nothing like what's coming because at this point he is in rebellion against God. He hates David because David stands in God's will.

Now do you think Saul knew that it was David's right to have the kingdom? I think he did. I think at this time it dawned on him what God was doing. He knew Samuel had rejected him from the office. Now he sees this young officer getting all of this glory, all of this acclaim, something he sought for all his life. Believers on human good always seek for approval. David, the grace oriented believer who is relaxed, who has cast his cares upon the Lord because the Lord cares for him, he's getting the acclaim. In verse 8 Saul is saying I know that I have been rejected from the kingdom but I am not going to give it up to this man.

1 Samuel 18:10-11 *The next day an evil spirit from God rushed upon Saul and he prophesied within his house. Now David was playing the lyre that day. There was a spear in Saul's hand, (11) and Saul threw the spear, thinking, "I'll nail David to the wall!" But David escaped from him on two different occasions.*

And now in verse 10 we have the first of the assassination attempts. Saul is using projection; he is projecting responsibility from himself onto David. And this is what happens when you get in carnality, you go on negative volition, immediately we develop sin, we don't like that and our conscience says that is wrong. So what do we do? Instead of using 1 John 1:9, we cover it up by building another sin on top of that one. Saul is saying, my trouble is this young officer I've got, I can get rid of my trouble by getting rid of David.

So now apparently the evil spirit takes over and even prophesies! Remember that Satan can do all sorts of miracles. Because the thing is a miracle does not mean God is behind it. You must use the test of Deuteronomy 13 and 18 that were given to Israel to analyze all miracles before they can be tolerated or accepted in any way. We have this prophesying here and it's obviously demonic, as much of the prophesying today is. The charismatic movement is filled with this kind of counterfeit type of spirit beings who are pretending the work of the Holy Spirit.

1 Samuel 18:12 *So Saul feared David, because the LORD was with him but had departed from Saul.*

Part of the characteristic of a totally frustrated person is that they are perpetually in fear, fear of something. What is Saul afraid of? Saul is afraid of David because David is acting as a conscience for him. You see, in this stage of carnality the person's conscience is pretty well shot. In this stage the Lord may surround that person with another believer who is fellowship, and so this person who is out of it feels convicted by the believer who's next to him, and that is the fear. And this is why people in compound carnality love to isolate themselves. They can wipe out their own conscience with scar tissue but they can't get to the other person's conscience. And so the other person is always a rebuke to them. David was extremely gracious, and I doubt that David ever had a bad word for Saul face to face, but Saul feared him and feared what he made him face about himself.

1 Samuel 18:13-16 *Saul removed David from his presence and made him a commanding officer. David led the army out to battle and back. (14) Now David achieved success in all he did, for the LORD was with him. (15) When Saul saw how very successful he was, he was afraid of him. (16) But all Israel and Judah loved David, for he was the one leading them out to battle and back.*

Another reason Saul was afraid of David is he was probably afraid that David was attempt a military coup, he led the army and was obviously very popular. But David would never have done that. Now Saul's going to try to kill him by making him an officer over the army and he'll deliberately give him dangerous assignments. The more success David has, the more frustrated and terrified Saul becomes. And David became more and more popular in Israel.

1 Samuel 18:17-19 *Then Saul said to David, "Here's my oldest daughter, Merab. I want to give her to you in marriage. Only be a brave warrior for me and fight the battles of the LORD." For Saul thought, "There's no need for me to raise my hand against him. Let it be the hand of the Philistines!" (18) David said to Saul, "Who am I? Who are my relatives or the clan of my father in Israel that I should become the king's son-in-law?" (19) When the time came for Merab, Saul's daughter, to be given to David, she instead was given in marriage to Adriel, who was from Meholah.*

Remember that Saul had made an offer of his daughter and riches to the man who killed Goliath. Here Saul tries to give David his reward, but he has an ulterior motive. Saul is also proposing that his seed will be linked to David's seed. And David, who he knows is going to take the kingdom, if his daughter marries David, then David's children will share some of Saul's seed. And Saul's daughter would become queen, so Saul's family would still be highly placed in the kingdom.

Now David has already fought the Lord's battles and has earned this girl. But Saul wants to attach certain conditions.

And so he says to David, I will give you this girl but I want you to make it a career to be in my army. So it's not really fulfilling the spirit of the promise that he had. So what he wants to do is marry off David to his daughter, and then he wants David to be a career officer so he will have maximum exposure to death on the battlefield, because Saul doesn't want that man sitting on the throne, he wants one of his own sons to sit on the throne. So he is trying to defy the decree of God.

Proverbs 11:8 says "*The righteous person is delivered out of trouble, and the wicked turns up in his stead.*", and here you have a working out of this proverb, because what's going to happen is that the Philistines are going to kill the king, but it's not going to be David they're going to kill. Saul finally winds up in the trap he planned for David.

Verse 18 is not just David being courteous. David is raising the question of the dowry. He is saying to Saul, it's nice for you to give me your daughter, but if you recall one of the terms of the offer was that the king would give him great riches. In a very polite and very courteous way, he's saying look, I'm poor, I can't give your daughter the kind of lifestyle she's used to. I don't have the dowry to pay you for your daughter.

And verse 19 apparently skips some time, now Saul will not give up his daughter, he goes back on his word. This double-cross was very interesting because the man to whom this girl was given, Adriel, had five sons by her, but she died at a very early age and later on, 2 Samuel 21:8 reports that this man's sons had to be brought up by Michal, the younger daughter. So this marriage wound up as a disaster. Merab died very early and left her five sons motherless.

1 Samuel 18:20-21 *Now Michal, Saul's daughter, loved David. When they told Saul about this, it pleased him. (21) Saul said, "I will give her to him so that she may become a snare to him and the hand of the Philistines may be against him." So Saul said to David, "Today is the second time for you to become my son-in-law."*

Michal is the female version of Michael; those two names are basically the same, but that is Saul's younger daughter. While David would be visiting the older daughter the younger sister was in there making eyes at her sister's boyfriend. And this has been known to happen, and so the younger daughter started to fall in love with David. And of course he was a big national hero at this time and it was very easy, all the women were falling for this red-headed Jewish boy. But don't be fooled by the verb "love." We're going to see just how much this girl loved David and show you why this love is a phony love.

Watch how Michal's name appears in the text, it will usually be clarified by David's wife or sometimes Saul's daughter, and the point is that this girl is going to have two characters. She can play the role of Saul's daughter, and carry on the negative learned behavior patterns of her father. She can be David's wife and carry on the positive learned behavior patterns of David, her husband. And she is going to switch between the two roles. Here the Holy Spirit in the text clarifies it, though she loved David, in her soul she is not David's wife, she is Saul's daughter.

1 Samuel 18:22-25 *Then Saul instructed his servants, "Tell David secretly, 'The king is pleased with you, and all his servants like you. So now become the king's son-in-law.'" (23) So Saul's servants spoke these words privately to David. David replied, "Is becoming the king's son-in-law something insignificant to you? I'm just a poor and lightly-esteemed man!" (24) When Saul's servants reported what David had said, (25) Saul replied, "Here is what you should say to David: 'There is nothing that the king wants as a price for the bride except a hundred Philistine foreskins, so that he can be avenged of his enemies.'" (Now Saul was thinking that he could kill David by the hand of the Philistines.)*

So Saul isn't interested in dowries, all he wants is to get David out in a place where he can be exposed to danger and the Philistines will kill him. Then he won't have to give his daughter away, and he can get rid of the competitor to the throne.

He says I want you too bring back one hundred foreskins. Now this is very humiliating because in the ancient world, in the Homeric epics, for example, what they usually bring back is the head. They do two things when you kill the soldier

in battle; you take his armor because armor was scarce in the ancient world, and you could melt it down and make your own set of armor or wear it if it was the right size. And the second they'd usually do is cut off the head of your victim and carry it home for a trophy.

1 Samuel 18:26-27 *So his servants told David these things and David agreed to become the king's son-in-law. Now the specified time had not yet expired (27) when David, along with his men, went out and struck down two hundred Philistine men. David brought their foreskins and presented all of them to the king so he could become the king's son-in-law. Saul then gave him his daughter Michal in marriage.*

There was no way to deal with this believer, no way to outsmart him. Now this woman is going to have a battle on her hands, whether she's going to continue under daddy's influence spiritually, or, whether she is going to, as Genesis 2 says, leave her father and her mother, and be David's wife. She should respond in her soul to the man she loves; that is her job as a wife. David has a lot to give her; David was the most fantastic believer in the Old Testament. David was great in every area of life. She potentially had a marriage that would have been fantastic. But that girl had the most fantastic potential for spiritual growth that any girl could ever ask for. She was married to a tremendous believer.

But, God knows that she has a problem. God knows that Saul's effect upon his daughter is going to take over. Now Saul's effect on his daughter is self-righteousness, legalism, human good, all the crud that Saul has in his soul that he has passed on to his daughter. Now isn't this amusing; watch how God works everything out. When girls in the ancient world were married, people would ask them, oh, what was your dowry? I bet he really gave you a tremendous dowry. And she would say yeah, he gave my father two hundred foreskins. And this apparently irked her very much.

This, you see, is exactly what a self-righteous person cannot stand. They always hate grace, because they do not want to admit that they in themselves are worthless. And until you admit that morally speaking you are worthless in God's sight, you are not ready for grace. So God provided a most interesting dowry for this woman to humiliate her and try to get her started on the grace road.

1 Samuel 18:28-30 *When Saul realized that the LORD was with David and that his daughter Michal loved David, (29) Saul became even more afraid of him. Saul continued to be at odds with David from then on. (30) Then the leaders of the Philistines would march out, and as often as they did so, David achieved more success than all of Saul's servants. His name was held in high esteem.*

At this point the hostility between the two men becomes very, very intense. Now, a little more about David and Michal. Remember that in the ancient world oftentimes the parents were the ones who decided on the best woman and the best man because the children married very young. And in David's situation the people he is trusting to find the best woman for him apparently are his father and Saul and others. He respects their authority and he is going to accept their decision in these areas. Now that may seem very strange but that was the way it operated in all civilizations in the ancient world. This doesn't mean that the couple couldn't get interested in one another in various ways. But the children generally speaking were not left to decide for themselves, it was the parent's decision.

Now you say this is strange, I thought marriage had to start with love. No it doesn't; the man and woman do not have to be in love when they marry, and in the Old Testament there are numerous illustrations of this, where they learn to love somebody over a time period after marriage. And they did not love one another when they were first married. The concept of a marriage by love is something that came out of English and American history. But in the ancient world this was not always the case. However, you did notice Michal, to the best of her soul, which wasn't very much, did appreciate David and like him, but "like" would be about as strong a word as we could use for Michal's love toward David.

1 Samuel 19:1-7 *Then Saul told his son Jonathan and all his servants to kill David. But Saul's son Jonathan liked David very much. (2) So Jonathan told David, "My father Saul is trying to kill you. So be careful tomorrow morning. Find a hiding place and stay in seclusion. (3) I will go out and stand beside my father in the field where you are. I will speak about you to my father. When I find out what the problem is, I will let you know." (4) So Jonathan spoke on David's behalf to his father Saul. He said*

to him, "The king should not sin against his servant David, for he has not sinned against you. On the contrary, his actions have been very beneficial for you. (5) He risked his life when he struck down the Philistine and the LORD gave all Israel a great victory. When you saw it, you were happy. So why would you sin against innocent blood by putting David to death for no reason?" (6) Saul accepted Jonathan's advice and took an oath, "As surely as the LORD lives, he will not be put to death." (7) Then Jonathan called David and told him all these things. Jonathan brought David to Saul, and he served him as he had done formerly.

Now up to this point we have seen that Saul is a believer who typifies many believers today with human good. Saul is a person who on the outside has adhered to the social norms and standards of his society; he has not violated any of them in a gross way, but nevertheless, underneath he's a seething caldron of rebellion, and stubbornness against the Lord. It's all done with pious phrases and pious language, and yet on the inside this man is a very vicious person. And although at this point his mental attitude sins have not yet become visible, they will shortly become visible in a very gross way. It might be good to remind ourselves what this man's accomplishments are to date. He has lost two armies, he has lost a chance to destroy the Philistines forever, he lost a chance to start a dynasty, and he finally disqualified himself from being king over Israel. In other words, he's a loser all the way around. And not only is he a loser but now he is turning into a vicious murderer.

So in verse 1 we have Saul giving a general order to assassinate David. Now here is where the human good facade drops off. Now God is going to humiliate Saul by his own son's betraying him. You recall that Jonathan has not been on the best terms with his father. The father gets nowhere with the son and the son can't stand his father. Jonathan is a great believer and he apparently recognizes that David is going to replace him at some point.

This leads to a most interesting thing; the human viewpoint crown prince protects the divine viewpoint prince and Saul can't stand this; it infuriates him. Jonathan and David's friendship consists of a true spiritual love between the men. And we will define that as this: Jonathan loves David to the extent that he prefers God's plan for David to his own plan. Now that is love, and you remember that definition, it gets rid of all the sentimentalism that you pick up in our culture, all the stuff that we get bombarded with. Love, according to Scripture, is when you prefer first of all God's plan for their life over and above your plans for them. That is true love. Jonathan is now going to be an informer. And Saul will be undone by his traitorous son, a son who loved the Lord, who was a traitor as unto the Lord, because he recognized God's plan.

In verses 4-5 Jonathan has an argument with his father. This argument occurs over and over and over in the Psalms. It is a key argument because it shows us the office of Christ. The first thing you notice is David is innocent; the suffering that David faces at this point is not deserved suffering. The second thing you'll notice is the fact that David is an instrument of judgment and salvation; both those words go together. You cannot have salvation without having judgment. Go back to the archetype of all salvation and all judgment, Noah's flood. You had to have a total mass destruction first before you could have salvation from it. In the Exodus you had to have a destruction of Egypt first before you could be freed from it. And so here, in order to lead the nation into blessing, into salvation, into prosperity, David must be an instrument of God's judgment upon the nations round about. Remember those two words, you cannot have one without the other. Judgment/salvation, and David is God's instrument of judgment/salvation. Remember we have spent weeks and weeks at the first part of Samuel in establishing the office of king. This is not just any political office. The office of king in Israel was especially designed to reflect the work and ministry of Jesus Christ. Therefore, Jonathan is arguing, since David is an instrument of judgment/salvation, David himself must be preserved. Jonathan's argument is that to benefit from David's ministry we have to preserve David. And David himself is going to use this as an argument to petition the Lord for his own personal survival.

In verse 6 Saul is sincere, he really wants to swear that David will never be harmed. He has a spirit, a Holy Spirit motivation, he is operating at this point in the divine viewpoint. So for a moment in his life Saul is in fellowship. But when a carnal Christian uses 1 John 1:9, they do actually get back in fellowship but usually only for a short time. And with Saul it doesn't last long.

Since he is king and he thinks he can do anything, which is again human viewpoint, he issues this oath to not kill David. Not only does he rescind his previous orders to kill him but he invokes an oath which is a very serious thing,

because in the Law once you swear an oath, even if it's wrong, you have to carry it out. He is not going to carry it out and this is going to be one further plank in his downfall.

1 Samuel 19:8-10 Now once again there was war. So David went out to fight the Philistines. He defeated them thoroughly and they ran away from him. (9) Then an evil spirit from the LORD came upon Saul. He was sitting in his house with his spear in his hand, while David was playing the lyre. (10) Saul tried to nail David to the wall with the spear, but he escaped from Saul's presence and the spear drove into the wall. David escaped quickly that night.

Now what's all this about, why are we back to music therapy again? Well, in verse 8 David has great success again, and probably becomes even more popular with everyone. Saul just can't take it.

1 Samuel 19:11-16 Saul sent messengers to David's house to guard it and to kill him in the morning. Then David's wife Michal told him, "If you do not save yourself tonight, tomorrow you will be dead!" (12) So Michal lowered David through the window, and he ran away and escaped. (13) Then Michal took a household idol and put it on the bed. She put a quilt made of goat's hair over its head and then covered the idol with a garment. (14) When Saul sent messengers to arrest David, she said, "He's sick." (15) Then Saul sent the messengers back to see David, saying, "Bring him up to me on his bed so I can kill him." (16) When the messengers came, they found only the idol on the bed and the quilt made of goat's hair at its head.

It seems like Saul, if he had any brains, which he doesn't at this point, he'd kind of ask himself, how come the Lord is frustrating my attempts to do away with this guy? But obviously that would be too profound a question for Saul. Let's look at a Psalm that David wrote during this incident, Psalm 59. Psalm 59 was written to teach us how to use the faith technique against in-laws that try to kill us. Notice the heading of Psalm 59, it tells us exactly when and where this occurred. That is part of the original text; that should not be fine print at the top; that should be verse 1 in your Bibles. If you're reading a Bible that doesn't have that heading you're reading a wrong Bible, because they have left out part of the inerrant text of God's Word. So the Psalm heading tells us this was written during that night.

After Saul rescinded the general orders to kill him, he came out of his hiding place, he is now trapped in the city; in his own house, they have guards watching his house day and night, and he knows that in the morning he's going to get it. These guys were probably professional assassins. You don't murder a national hero, you make it look like an accident.

So Psalm 59 teaches us how David responded to the crisis with the faith technique. This is an individual lament Psalm, and is divided up. The first two verses are your address; here is where David turns to the Lord. Verses 3-7 are the lament, that's when David describes his problem. Verses 8-10 is the trust section which shows you how he viewed the Lord Jesus Christ and how he relaxed in God's promises in the middle of pressure. Verses 11-15 are the petition that David made. Finally, verses 16-17, David's praise. So it's a typical individual lament Psalm.

David composed this Psalm under inspiration in order to show us how to use the faith technique. It is to give us a model to imitate, that when you are in the middle of similar pressures you will respond the same way David did. Instead of whining and crying about it, he said, my strength is the Lord's strength and I'm just going to relax in His strength. I don't have the strength to do away with those assassination teams out here, but I have enough trust that the Lord is going to do something. We would normally be bothered by the pressure, oh Lord, how are we going to get out of this? And we'd say oh God, help me. He is going to pray in the name of the King of Kings, the Lord of Lords, the commander in chief of the angelic host, to wipe these guys out.

David is wondering why he is being put through this. So let's discuss this - why do believers suffer? We can list six reasons for believers suffering. The first reason we suffer is because of Genesis 2:17, we have imputed to our account Adam's sin; we fell with him, we reap the results of the curse. We are the sons of Adam.

The second reason believers suffer is because they reject grace. This is taught in Romans 1:20 and 1 Corinthians

11:30, 32. God gives us the gift of good health in a fallen world; remember that, good health is NOT your right by virtue of the law. Good health in a damned world with a damned body made from elements of the damned earth is grace all the way. Have you thought of that in giving thanks? Believers who reject God's grace and aren't thankful for the gift of physical life, and abuse their bodies by stupid behavior are going to reap more suffering.

The third reason why we suffer is because we are in association with other believers who are suffering. You may be married to a person who is suffering, therefore since you're married to them you suffer. That's what you owe when you said "for better or for worse." Well, that's the worse, when your partner goes under, that's the way it is.

The fourth kind of suffering is what David was going through. We suffer because we are identified with Christ in Satan's world. This is not due just to the curse; category four is because we are identified with Jesus Christ in the middle of Satan's world, John 15:18-19, and David was struggling with it in this Psalm.

The fifth reason why we suffer is to learn truth. Like #4, this is not deserved suffering either. Deut. 8:2-5. Jesus Christ experienced category five suffering. Hebrews 5:8 says though He was the Son, yet learned He obedience through suffering. Jesus Christ experienced category four and five suffering. David is a type of Christ. If Christ is going to suffer category four and five suffering, then shouldn't David?

Category six suffering, Christ and David also suffered this. You will also suffer this, and that is **to produce a historic testimony to grace toward believers, unbelievers, and angels**. Three categories: believers, 2 Cor. 1:3-6; unbelievers, 1 Peter 1:12-20; and angels, Eph. 3:10. So God puts the heat on us because He is using us to produce a historic testimony, so other people can see our lives and see how God's grace works. People cannot think abstractly, we all need concrete illustrations and therefore the Bible is filled with this, and God today is working to produce believers who will be able to help other believers, either directly or indirectly. You, by facing the pressures of life with the faith technique can win people to Jesus Christ. Here's the way the Holy Spirit works, category six suffering, and it's a very powerful instrument of evangelism. People who would never darken a church door can be vitally changed by watching a life that responds to pressure through the faith technique and they say whatever they have, I want.

Now it's category four, five and six suffering that David is encountering. We know this by his remark in verse 3, "powerful men stalk me," that's the pressure, "not because I have rebelled or sinned". David says, I do not deserve this. And he is right, this is not piety, this is not pseudo righteousness. David is absolutely correct, he has been faithful to Saul, he has done his job as unto the Lord, he has killed when he has been ordered to kill, he has married his daughter according to the agreement. David has done everything for that man that he could want, and yet now he wants to kill David. David is not in the wrong here.

David's emotions are going. He wakes up, Michal is there, she nudges him and says David, David, wake up, they've got the house surrounded, if you don't get out of here you're going to be dead. This is a very frightening situation, but David, because he's an advanced believer, because he has maximum divine viewpoint in the soul, he uses his mind, and not his emotions. His emotions are there but they're controlled. His emotions wanted to take over, and when your emotions take over they destroy your ability to think. And so his mind answered the emotions with what? Divine viewpoint.

1 Samuel 19:17-18 Saul said to Michal, "Why have you deceived me this way by sending my enemy away? Now he has escaped!" Michal replied to Saul, "He said to me, 'Help me get away or else I will kill you!' " (18) Now David had run away and escaped. He went to Samuel in Ramah and told him everything that Saul had done to him. Then he and Samuel went and stayed at Naioth.

At this point Michal has made a break with her father. She goes on positive volition and says I am going to stand up for my husband against my father. Verse 13 tells us, though, that she kept family idols. The idols, which were the thing that Samuel pointed out to Saul that was as bad as his rebellion, his own daughter is doing it.

David goes to a place where the Word of God is taught first, before he raises his army, before he undertakes any prolonged campaign against Saul, David himself goes to the place where he can get Bible doctrine. David went to a place where there's a pastor-teacher who's putting out the Word of God, he went to the best one of his time, Samuel.

Now turn to 1 Samuel 25:44, David goes on an extended flight; during that flight David wrote most of the great Psalms that we like so much, Psalm 22 and those other great ones, were all apparently written during this time of his fleeing. And it was a great time of spiritual prosperity for David, but Michal had been left behind. And Saul gave Michal to another man, "to Palti, the son of Laish,". But as far as God is concerned that marriage is illegitimate; she has been torn away from David and she is David's wife, and God is going to respect her for it because she never bears this man any children. She's with him four or five years, at least, they never have any children, their marriage is never blessed, therefore, in the Hebrew mentality; it is an unfruitful marriage.

Let's jump ahead and see what happens with Michal, 2 Samuel 3:12. This is after Saul has died, and the sons of Saul are fighting with David for the rule of the land. Abner, the commander in chief, is going to defect and he's going to switch his allegiance and throw the army over to David instead of the house of Saul.

2 Samuel 3:12-16 Then Abner sent messengers to David saying, "To whom does the land belong? Make an agreement with me, and I will do whatever I can to cause all Israel to turn to you." (13) So David said, "Good! I will make an agreement with you. I ask only one thing from you. You will not see my face unless you bring Saul's daughter Michal when you come to visit me." (14) David sent messengers to Ish-bosheth son of Saul with this demand: "Give me my wife Michal whom I acquired for a hundred Philistine foreskins." (15) So Ish-bosheth took her from her husband Paltiel son of Laish. (16) Her husband went along behind her, weeping all the way to Bahurim. Finally Abner said to him, "Go back!" So he returned home.

David has grown fantastically during this time because he has been writing the Psalms and having a very wonderful time, fleeing Saul from cave to cave. And so he says it's time that I got my wife back again. And it was rightful, and since that marriage was illegal to start with it was all right to be broken up by force.

So at this point Michal comes back to David, she's been in an illegal marriage for several years and she has had no children. Now we come to the final scene of Michal, 2 Samuel 6:14. Remember her choices, is this girl going to be Saul's daughter and carry within her the mental attitudes of her father, or is she going to change her heart and submit to her husband as unto the Lord? Here in verse 14, the Ark of the Covenant is brought back.

2 Samuel 6:12-16 So David went and joyfully brought the ark of God from the house of Obed-Edom to the City of David. (13) Those who carried the ark of the LORD took six steps and then David sacrificed an ox and a fattling calf. (14) Now David, wearing a linen ephod, was dancing with all his strength before the LORD. (15) David and all Israel were bringing up the ark of the LORD, shouting and blowing trumpets. (16) As the ark of the LORD entered the City of David, Saul's daughter Michal looked out the window. When she saw King David leaping and dancing before the LORD, she despised him.

Now the word "dance" here clues us to something that's going on. Remember the woman in the ancient world was underneath the man, not only in the sense of marriage but she was treated in many ways inferior to the male. The Bible does not condone this but nevertheless it was a fact. And usually the dancing was done by the girls because it was considered to be sort of a low-class type of thing. The girls that generally did the dancing were not the noble women, they were generally the peasant girls, the farm girls and so on of the country that were considered by the people in the city to be low class.

So David is doing what no proper man in his generation would dream of doing. Dancing, why, that's for the low class, the peasants do that, but the King of Israel is doing what the peasants do. And David was clothed in an ephod that looked like a sleeveless vest, and it was not a garment, it came down to his thighs and that's where it stopped, it was the equivalent of a very short skirt, a miniskirt as far as length was concerned, and that was what David was wearing. Now I know some of you are getting the point but let's keep on going.

Michal is hearing all this racket going on in the street and she looks down, she expects to see the peasant girls in their victory celebration as the great ark moves through. And she looks, and the Hebrew is fantastic here, it's says

she leaned way out, can that really be my husband? And she sees of all people, mixed in with the peasant girls dancing is David. What has my crazy husband done now, she says to herself. She says more than that because "Saul's daughter looked," notice she is called Saul's daughter, because she still has the soul of her father and it's really going to come out now. She saw him "leaping and dancing before the LORD; and she despised him in her heart." She has the soul of her father in her, from head to toe, and she hates him because of what he was doing.

2 Samuel 6:17-19 They brought the ark of the LORD and put it in its place in the middle of the tent that David had pitched for it. Then David offered burnt sacrifices and peace offerings before the LORD. (18) When David finished offering the burnt sacrifices and peace offerings, he pronounced a blessing over the people in the name of the LORD of hosts. (19) He then handed out to each member of the entire assembly of Israel, both men and women, a portion of bread, a date cake, and a raisin cake. Then all the people went home.

You've got to catch this or you won't understand why Michal reacts the way she does. David is saying, look, this is a tremendous breakthrough in the monarchy. Here's the ark of the Lord, that is the presence, the Shekinah glory, that is the presence of our Lord, and in that presence there isn't any social hierarchy. All people are equal, men and women, nobility and peasantry. It's a tremendous breakthrough for a divine viewpoint of people, and this is actually what's happening here. David is making, as always, a tremendous breakthrough. He is doing something that no other ancient monarch before or after him ever did. This is a tremendous statement. If you don't understand the mentality of a highly structured society in your mind it can just go by your eyes and you never catch it. But if you can think of living in a very stratified group, for the king to come around and deal bread out to every man, usually it was just done to the head of the family. Every woman got her piece too; he recognized the position of women. It is one of the great passages on the divine viewpoint of the role of women in society, right here, and David is the savior of the women. He is the one who recognizes them for what they are, that before God they are equal and they have their right before God. They are equal in salvation, they are equal in God's sight, and he blesses them all. This is a picture, by the way, of what Christ is going to do. He gives His body, which is the bread and the wine, to all who will receive it. So this is an foreshadowing of the work of Jesus Christ. And so it is this work that Michal despises with her heart.

2 Samuel 6:20 When David went home to pronounce a blessing on his own house, Michal, Saul's daughter, came out to meet him. She said, "How the king of Israel has distinguished himself this day! He has exposed himself today before his servants'slave girls the way a vulgar fool might do!"

He was going to go home and bless everyone in his household, and so guess who meets him at the door. She's just come downstairs now, she was looking out the top window. And she greets him with a very sarcastic comment. And the point was that he probably didn't wear too much under that ephod, that's true. He was dancing around the street and it'd probably fly up and so forth, and that was her central concern, how long his underwear was.

Here he was making the most fantastic declaration to the nation that the nation had ever seen, and she's worried about the length of his underwear. This is how stupid believers are when they get wrapped up in the trivial. And that's why you never see the Lord work when you have this kind of nonsense going on, everybody going around measuring how short the girls skirts are, same thing here, except she's measuring how short his skirt is.

2 Samuel 6:21 David replied to Michal, "It was before the LORD! I was celebrating before the LORD, who chose me over your father and his entire family and appointed me as leader over the LORD's people Israel."

He's saying, when I danced down there it was done with a pure motive before the Lord, what do I care what they think, I care what the Lord thinks, and I did it as unto him. And then he has a good crack back at her, "who chose me over your father," this just put it right back where it belongs. And this is better than just sarcasm here because David is getting to the point, he knows why Michal hates him, it isn't because he hasn't satisfied her or something, he's saying, I know why you hate the Lord, because he chose me over your daddy; now isn't that right?

2 Samuel 6:22 *I am willing to shame and humiliate myself even more than this! But with the slave girls whom you mentioned let me be distinguished!"*

Lady you haven't seen anything yet, because the next thing I'm going to do you really can't handle, David is saying you are so proud about your family background, you're so proud about the kind of situation you've come from, royal princess, well I'll tell you something, I can debase myself with my own attitude and have perfect conscience before God. I can get down there and be a slave for Jehovah. I'm going to humiliate myself before the Lord and those girls down there that I danced with that you were worried about, they appreciate what I have done for them, I will be held in honor before them.

2 Samuel 6:23 *Now Michal, Saul's daughter, had no children to the day of her death.*

Here the Holy Spirit adds the commentary, More than this, 2 Samuel 21:8 adds later on that she had to care for the five sons of her sister, and David finally had all those five sons publicly slaughtered; Michal died a woman utterly frustrated, she died with the mental attitude of her father. That's the story of Michal. Now back to 1 Samuel:

1 Samuel 19:19-21 *It was reported to Saul saying, "David is at Naioth in Ramah." (20) So Saul sent messengers to capture David. When they saw a company of prophets prophesying with Samuel standing there as their leader, the spirit of God came upon Saul's messengers, and they also prophesied. (21) When it was reported to Saul, he sent more messengers, but they prophesied too. So Saul sent messengers a third time, but they also prophesied.*

This is not a sign of spirituality, this kind of prophesying. The prophesying of the messengers is a forced manifestation by the Holy Spirit, He takes over sovereignly through them, because God is protecting David. The first group comes, they're going to capture David; they're knocked out by the overtaking of the Holy Spirit and they wind up teaching the Word of God because that's what prophesying is. Do you see God's humor? God is a God of humor and He got a big laugh out of doing this, but they didn't learn the point. So group two came on the scene and the same thing happened to them, and then group three, as well.

1 Samuel 19:22-24 *Finally Saul himself went to Ramah. When he arrived at the large cistern that is in Secu, he asked, "Where are Samuel and David?" They said, "At Naioth in Ramah." (23) So Saul went to Naioth in Ramah. The Spirit of God came upon him as well, and he walked along prophesying until he came to Naioth in Ramah. (24) He even stripped off his clothes and prophesied before Samuel. He lay there naked all that day and night. (For that reason it is asked, "Is Saul also among the prophets?")*

This was a joke on Saul and his men, but it's also a joke on the charismatic movement, because they would read through this passage and say why, what a wonderful time of spirituality. But here we have the Holy Spirit taking over. Saul comes and he starts teaching the Word of God before he even gets to Naioth. So while he's walking up there, he's preaching a big sermon, it might take him a half hour to get there and all the time he's teaching the Word, and later on this is going to be a big joke all over the nation.

Now I have seen some weird things in a charismatic service, but I haven't seen anything like verse 24! Again this is the humor of the Holy Spirit, talk about making jackasses of themselves! Some commentators say oh, well, it doesn't really mean that; what it means is they took off their outer garments. They didn't take off just the outer garments, they took off all their clothes and sat there teaching the Word of God. Now this was, under some conditions, oddly enough, used by some of the bona fide prophets. Why? Because the prophets were illustrating a point, that it was a shame upon the nation that the Word of God was an embarrassment to the nation, and oftentimes the prophets under the Old Testament economy, to get the point to the people visually and dramatically, would walk around without any clothes on, Isaiah was one, and he said the Word of God is an embarrassment to you, all right, then you can have it from me in the nude; how do you like that?

But here God just wants to make a laughing stock of Saul and his men. Here is the king; this is the dignified, moral, righteous king of Israel, who wouldn't do anything to violate social protocol, stripped on his back blabbering all night. And this is how God the Holy Spirit protected David. Remember Psalm 59:8; David got a good laugh out of it, God got a good laugh out of it, and finally, from the last phrase, verse 24, we find the nation got a good laugh out of it. This is good old Jewish humor. So you see how God copes with self-righteousness? God laughs at us in all our proud self-righteousness, with our do-goodism, with our human good, it's our fig leaves and He strips the fig leaves right off.

Chapter 20

1 Samuel 20:1-4 *David fled from Naioth in Ramah. He came to Jonathan and asked, "What have I done? What is my offense? How have I sinned before your father? For he is seeking my life!" (2) Jonathan said to him, "By no means are you going to die! My father does nothing large or small without making me aware of it. Why would my father hide this matter from me? It just won't happen!" (3) Taking an oath, David again said, "Your father is very much aware of the fact that I have found favor with you, and he has thought, 'Don't let Jonathan know about this, or he will be upset.' But as surely as the LORD lives and you live, there is about one step between me and death!" (4) Jonathan replied to David, "Tell me what I can do for you."*

Jonathan is a very interesting person; he's a great believer, but a little naïve. He doesn't think his father is trying to kill David. We've already seen the fantastic performance of Jonathan under conditions of military pressure; Jonathan is a great soldier, he's a very gracious man. Remember Saul had sworn to Jonathan, I am never going to issue a general order again calling for David's murder. Jonathan respects that, he says my father is a believer, he doesn't do those things, he has sworn an oath.

David wants to know what has he done to deserve this? Notice how, beginning in verse 3, how two believers faced with a crisis, faced with a difference of opinion, settle it, stay in fellowship, and submit to God's will in the middle of great personal costs. These men are both going to pay a huge price for solving this problem the Lord's way.

In this chapter Jonathan comes to the awareness that David is not just a close spiritual friend of his, he is his replacement. Now the test is going to be, is Jonathan going to react to God's will to replace him like Saul reacts to God's will to replace him? Saul knows David is God's replacement; Saul goes negative volition and hates David and tries to stop it. What is Jonathan going to do, as he slowly comes to an awareness that his best friend is not only going to be his best friend, but is destined by Jehovah God of Israel to replace him. Is Jonathan going to react to the will of God like his father? In verse 4 Jonathan begins to recognize something about David, that David's got something going for him and Jonathan better hitch up his wagon to the Lord's man. So he says all right, I'll cooperate, what do you suggest. And then David proposes a fantastic plan.

1 Samuel 20:5-8 *David said to Jonathan, "Tomorrow is the new moon, and I am certainly expected to join the king for a meal. You must send me away so I can hide in the field until the third evening from now. (6) If your father happens to miss me, you should say, 'David urgently requested me to let him go to his city Bethlehem, for there is an annual sacrifice there for his entire family.' (7) If he should then say, 'That's fine,' then your servant is safe. But if he becomes very angry, be assured that he has decided to harm me. (8) You must be loyal to your servant, for you have made a covenant with your servant in the LORD's name. If I am guilty, you yourself kill me! Why bother taking me to your father?"*

Now what is David doing here? He is proposing a plan. For three days they're going to celebrate the new moon. This is a national celebration. All the parties and social life are going to go on outside the city of Jerusalem and other cities, they can't be inside, the Jebusites still hold Jerusalem. But there are going to be parties and social activity, and David, the military hero, the junior officer that slew Goliath should appear with the king. This is normal courtesy. But David is going to deliberately be absent to test Saul. Notice, David and Jonathan work out an empirical test; they don't discern God's will by some emotional gimmick. They go and examine the data and find out what is the truth.

It's a brilliant test, David proposes it.

And in verse 8, a very important verse because it shows you something of the Hebrew mentality of the Old Testament, this covenant thing. The covenant was made in chapter 18; it was a friendship covenant between Jonathan and David. The word "loyal" is the Hebrew word *chesed*, and it's a Hebrew word to love within a framework of promise. It is like marital love after the wedding; *chesed*, after the vow, after the covenant has been established you have a loyalty to the covenant. So David's appeal to Jonathan is for *chesed*. You will deal mercifully and loyally with me because of the covenant that we have made. David puts his life on the line under the terms of this covenant. He says let's clear this thing up, if there's something genuinely against me, then let me know about it.

1 Samuel 20:9-13 *Jonathan said, "Far be it from you to suggest this! If I were at all aware that my father had decided to harm you, wouldn't I tell you about it?" (10) David said to Jonathan, "Who will tell me if your father answers you harshly?" (11) Jonathan said to David, "Come on. Let's go out to the field." When the two of them had gone out into the field, (12) Jonathan said to David, "The LORD God of Israel is my witness. I will feel out my father about this time the day after tomorrow. If he is favorably inclined toward David, will I not then send word to you and let you know? (13) But if my father intends to do you harm, may the LORD do all this and more to Jonathan, if I don't let you know and send word to you so you can go safely on your way. May the LORD be with you, as he was with my father.*

Jonathan is still on the original issue, David is on the issue of whether he sinned; Jonathan still can't believe his father is out to kill David. Jonathan is still naïve at this point. Jonathan proposes a test or a modification of David's proposal. Jonathan is going to find out what the score and he's going to report to David. Beginning at verse 13b and going through verse 15 you have one of the most important sections in the chapter because here we have revealed to us by the Holy Spirit what has been going on in Jonathan's soul.

Now we get a glimpse inside the heart of this young man who is a tremendous believer. We see what's going on because his words tell us why he does what he does, and what he knows about his best friend, David. Jonathan admired David as the great hero that slaughtered Goliath. David was the one who loved the Lord like Jonathan loved the Lord and they had tremendous times of fellowship together. The greatest friendships are friendships between believers who are mature in the Word of God, and when they get together they talk and share things about the Word. Some of you have tremendous friendships because that friendship has been based on the common love for God's Word, a friendship that transcends personal differences.

This is a beautiful biography of how believers who discover something that threatens their personal relationship handle the problem. Both David and Jonathan discover something here that is so powerful it could just blow their friendship right out of the tub. But they're going to cope with it and increase the friendship in spite of it.

1 Samuel 20:14-16 *While I am still alive, extend to me the loyalty of the LORD, or else I will die! (15) Don't ever cut off your loyalty to my family, not even when the LORD has cut off every one of David's enemies from the face of the earth (16) and called David's enemies to account."*

Now what is on Jonathan's mind at this point? Jonathan has recognized David is the one who is going to replace Saul and if David replaces Saul, guess who else he replaces? David is going to replace the whole Saulite dynasty and Jonathan at this point recognizes it, and he accepts it. That tells us something tremendous about Jonathan. He can step back and say David, God has chosen you to replace me, you are the crown prince, I'm not, you are, that is a tremendous statement if you recognize all the political intrigue that goes with that statement. You have to understand that in the Ancient Near East when a king was replaced it meant slaughter for his family. Usually the execution would go into his harem for his wife and his daughters, it just meant a complete destruction of the family. But Jonathan recognizes the will of God and he is positive toward the will of God. This is true love for someone else.

You love someone maturely when you put God's will for their life first, independent of your will. You may like

somebody an awful lot, this is what happens in premarital courtship, you may care for that person an awful lot but that other person may not be your best woman or your best man; they may not be God's will and as you work with them and as you have a tremendous relationship with them it dawns on both of you that it's not God's will. Now at that point you're in a position like David and Jonathan are, a similar principle, and that is that the will of God is crossing your personal desires. Some of you can respond to this like Jonathan, in grace and say all right, you're not my right person, but may God be with you and I want God's will for your life because I really do love you. He's saying the Lord be with you, may God have His way with your life and I will stand aside and I will honestly give thanks; that's the mark of a great believer.

And so he makes a petition. In verse 14 he petitions that David will respect the covenant that he has made. He asks when you take over David, don't kill me; that may sound strange, his best friend and so on, but it was customary in the Ancient East, that when the crown prince attains the throne his first job is to annihilate all competing family to clear the throne; that has to be done. It is done in 2 Samuel, when Solomon attains the throne that's what Solomon does; he eliminates all competitors to the throne. It is the normal way it was done. So Jonathan is looking ahead, accepting by faith God's plan and saying look David, I know by faith you're going to be king; now I ask you two things, let me live, I am not going to be your competitor, we're friends.

Second petition, verse 15, he asks protection for his family. We're going to notice later on in this book how David honors this promise; David always protects the house of Jonathan because David loved Jonathan. Again, under Ancient Near Eastern custom it would be very unusual, and many of the Hebrews must have thought David was crazy to keep Jonathan's sons alive.

1 Samuel 20:16-25 *So Jonathan made a covenant with the house of David. (17) Jonathan once again took an oath with David, because he loved him. In fact Jonathan loved him as much as he did his own life. (18) Jonathan said to him, "Tomorrow is the new moon, and you will be missed, for your seat will be empty. (19) On the third day you should go down quickly and come to the place where you hid yourself the day this all started. Stay near the stone Ezel. (20) I will shoot three arrows near it, as though I were shooting at a target. (21) When I send a boy after them, I will say, "Go and find the arrows." If I say to the boy, 'Look, the arrows are on this side of you; get them,' then come back. For as surely as the LORD lives, you will be safe and there will be no problem. (22) But if I say to the boy, "Look, the arrows are on the other side of you,' get away. For in that case the LORD has sent you away. (23) With regard to the matter that you and I discussed, the LORD is the witness between us forever!" (24) So David hid in the field. When the new moon came, the king sat down to eat his meal. (25) The king sat down in his usual place by the wall, with Jonathan opposite him and Abner at his side. But David's place was vacant.*

Very conspicuous, it's the party, and there are four chairs at the head table. You have Saul, to his right Abner, to his left Jonathan, and an empty chair with the name David Ben-Jesse. Nobody knows where he is; why isn't David here tonight?

1 Samuel 20:26-29 *However, Saul said nothing about it that day, for he thought, "Something has happened to make him ceremonially unclean. Yes, he must be unclean." (27) But the next morning, the second day of the new moon, David's place was still vacant. So Saul said to his son Jonathan, "Why has Jesse's son not come to the meal yesterday or today?" (28) Jonathan replied to Saul, "David urgently requested that he be allowed to go to Bethlehem. (29) He said, 'Permit me to go, for we are having a family sacrifice in the city, and my brother urged me to be there. So now, if I have found favor with you, let me go to see my brothers.' For that reason he has not come to the king's table."*

That's a lie and it was legitimate; lying in Scripture under certain conditions is authorized, this is one of them. This is lying for a just reason, and it can be used to promote just ends. So here Jonathan lies to his father, he covers up for David. Jonathan is saying he gave him the permission to be missing from this banquet tonight. And at this point Saul

explodes and here we have one of the most violent verbal exchanges in all of God's Word.

1 Samuel 20:30-33 Saul became angry with Jonathan and said to him, "You stupid traitor! Don't I realize that to your own disgrace and to the disgrace of your mother's nakedness you have chosen this son of Jesse? (31) For as long as this son of Jesse is alive on the earth, you and your kingdom will not be established. Now, send some men and bring him to me. For he is as good as dead!" (32) Jonathan responded to his father Saul, "Why should he be put to death? What has he done?" (33) Then Saul threw his spear at Jonathan in order to strike him down. So Jonathan was convinced that his father had decided to kill David.

Now he's throwing spears at his own son. You see, the man is psychotic at this point, he's completely falling apart. He's out to kill his own son. If he's really concerned with the welfare of his son, what's he throwing a javelin at him for? It's senseless and irrational, but that's what Saul's soul is like at this point.

The translation of verse 30 is very interesting. The Word of God, again, paints pictures as they are. God's Word is faithful to report what was said under those situations. This particular version, using the word "stupid", is a very marshmallow translation. Other translations, like the NIV, has Saul calling Jonathan a "son of a perverse woman", which is more accurate, but still not strong enough. He basically turns to Jonathan and says you son of a bitch, you have chosen to defy this family. Now that's a picture of the explosion of Saul and that's the way the Holy Spirit means for you to see it, and if you're too proud to see that, sorry; this is the real world and the way men react.

Saul sees that Jonathan is changing his allegiance from himself to David. Saul is out of it but he knew his son Jonathan; he never quite trusted his son; remember when Jonathan started a war and his father never could finish it. And Jonathan just drops out of the picture, where's Jonathan during the Goliath incident; he just doesn't appear. We can only come to one conclusion, that Jonathan had been canned by his father from all military activity, just out of the way. Now "mother's nakedness" refers to family ties; in other words, you're the crown prince, what are you doing being a traitor to your mother and father.

And here we have a most interesting thing. Jonathan must decide between loyalty to his family and loyalty to God. Some of you have had to choose this, or will someday. You may have a spouse or parents who are unbelievers, and they might put the pressure on, say if you really loved me you would stop going to that church or Bible study and stay home with your family. Now we're not teaching disrespect for authority, but all human authority is limited by the Word. And when the parents disobey the Word, that's the point where you break. It is legitimate for the children to rebel against the authority of the parents when their parents force them to go against the will of God.

1 Samuel 20:34-42 Jonathan got up from the table enraged. He did not eat any food on that second day of the new moon, for he was upset that his father had humiliated David. (35) The next morning Jonathan, along with a young servant, went out to the field to meet David. (36) He said to his servant, "Run, find the arrows that I am about to shoot." As the servant ran, Jonathan shot the arrow beyond him. (37) When the servant came to the place where Jonathan had shot the arrow, Jonathan called out to the servant, "Isn't the arrow further beyond you?" (38) Jonathan called out to the servant, "Hurry! Go faster! Don't delay!" Jonathan's servant retrieved the arrow and came back to his master. (39) (Now the servant did not understand any of this. Only Jonathan and David knew what was going on.) (40) Then Jonathan gave his equipment to the servant who was with him. He said to him, "Go, take these things back to the city." (41) When the servant had left, David got up from beside the mound, knelt with his face to the ground, and bowed three times. Then they kissed each other and they both wept, especially David. (42) Jonathan said to David, "Go in peace, for the two of us have sworn together in the name of the LORD saying, 'The LORD will be between me and you and between my descendants and your descendants forever.'" (21:1) Then David got up and left, while Jonathan went back to the city.

So Jonathan goes back to warn David, and then we have the parting of the ways. This is a very, very emotional section. Both of these men deeply love one another. Don't ever think that I teach that the emotions don't count, or the emotions should be negated. That's not true. I'm simply saying the emotions should never rebel against the authority of the mind. David had a tremendous set of emotions; David, therefore could write the Psalms, which were very emotional. David enjoyed the Lord; his emotions enabled him to enjoy life to the full.

David is going to have to flee, this is the last chapter when David is accepted in Saul's court, he and Jonathan will only have one brief meeting later on, they will never see each other again except that one time, they will not be able to communicate one with another, they will be on opposites of a civil war. They will see the country bathed in blood because of the right and the rivalry for the throne. Both will be on opposite sides, both love the Lord, and they part, both of them here, and it shows in verses 41-42, it's put in here by the Holy Spirit to show you that it wasn't easy for these men to follow God's will.

This is to David what Gethsemane was to Jesus Christ, where the natural inclination of the soul is in one direction, the Holy Spirit doesn't deny that, but God says, My call is in the other direction, get turned around. It's a tremendous passage because it shows you that the process does not come easily, even for great believers. Next week we'll enter a new era of David's life, the period when he is a fugitive, on the run, and in fact when most of the Psalms are written.