

Session 6 The Lord's Protection of David (1 Sam. 19; Ps. 59)

I. INTRODUCTION

Well, 1 Samuel 19. We looked at David's confidence in 1 Samuel 18. Of course this is still the same season of his life, so that could also be the theme here. We are going to highlight the Lord's protection, the way the Lord is intervening time and time again in unique and different situations.

- A. David's life was threatened by Saul in four separate incidents related in 1 Samuel 19 (19:1-7, 9-10, 11-17, 18-24). Saul's attempts to kill David were stopped by Jonathan, David, Michal, and Samuel. Saul's earlier plots to kill him were not successful, so Saul directed his servants to kill David. One key message seen in 1 Samuel 19 is that David did not usurp the throne from Saul.

In 1 Samuel 19 there are four distinct incidences in which David's life was threatened. It is remarkable that these four all happened within a short period of time, a year or two. Now think about this for a second. Let's personalize this. Four times in the next twelve to eighteen months, four times your life is threatened and the politically authorities are backing up the threat over your life, and you are twenty-two years old and on the run. That is intense! Because you can read the story and just think, "Well, that was David in the old days." Think about your life being threatened four times with the political and military authorities backing it up in the next twelve to eighteen months of your life and imaging how you would feel about where God is. "Lord, where are You in all of this? I thought I was supposed to be anointed with promises."

The Lord says, "You are, but you are in the seminary of Saul right now. I am training you to believe in Me, to grow in humility. You get your identity in who I am and not be swayed. I want this root to go deep in you."

In each one of these four episodes in David's life Saul was attempting to kill him. He was stopped first by Jonathan, his beloved son, the heir to the throne. Saul and Jonathan had a very close father-son relationship. Jonathan stops Saul the first time here in 1 Samuel 19. Then it is David who escapes the spear, so he avoids dying. The next one is Saul's daughter, Michal. The third one is Samuel the prophet or rather the Holy Spirit who intervenes and delivers David's life in relation to David visiting Samuel. I want you to get familiar with these four stories here in 1 Samuel 19 so that you can read them over and over. Then they will begin to really connect in your life in a much more personal way.

Now one of the main messages of 1 Samuel 19 is that David did not usurp the throne. Though David was promised a position, he did not ever use his own hand to establish his prominence. That is one of the major themes here, because if David would have used deception or manipulation to end up on the throne, he would not be a man after God's own heart.

Another theme is the way that God protected him in all of these unique and different ways. God broke in and provided sufficiently for David to do the will of God in that season of his life. Now I would like to think that I just want my life blessed by God. The Lord would say, "I have committed to give you sufficient protection and provision and direction for you to do the will of God in this season of your life."

Well, I think that I would like to do the will of God plus have a little extra blessing to go along with it. In the will of God there is blessing, but sometimes in the will of God there are tremendous challenges and there are even setbacks. The Lord does not promise that everything will be easy in our divine assignment, but He does promise that there will be sufficient protection, provision, and direction to do the will of God. That is what happened in David's life. That is David's testimony.

- B. The Lord delivered David in such different ways; each was evidence that the Lord was with him.

God delivered David four different times in surprising ways. You could say it the other way: the enemy attacked in surprising ways four different times. So we get surprised by the enemy's attack and we get surprised by the way the Lord protects us and delivers us from it.

II. JONATHAN'S INTERCESSION FOR DAVID (1 SAM. 19:1-7)

- A. There was a great contrast between the situation in 1 Samuel 18:30 and 19:1. In 1 Samuel 18:30, the Philistines attacked Israel, and David was successful in defeating them. This stirred up Saul's jealousy. Jonathan intervened to warn David of the king's plan and urged David to hide (19:1-3).

³⁰Then the princes of the Philistines went out to war...David behaved more wisely than all the servants of Saul, so that his name became highly esteemed. (1 Sam. 18:30)

¹Now Saul spoke to Jonathan his son and to all his servants, that they should kill David; but Jonathan, Saul's son, delighted greatly in David. ²So Jonathan told David, saying, "My father Saul seeks to kill you. Therefore please be on your guard until morning, and stay in a secret place and hide. ³And I will go out and stand beside my father in the field where you are, and I will speak with my father about you. Then what I observe, I will tell you." (1 Sam. 19:1-3)

We are looking now at Jonathan's intercession for David. This is a really important passage about Jonathan and David's relationship, but in order to understand 1 Samuel 19:1 you again have to go back to the verse right before 1 Samuel 19:1; the verse before is 1 Samuel 18:30. It is when you put the two together that you can see the relationship of what is going on.

So let's review and go back to 1 Samuel 18:30. What had happened in the final verse of our last session, the military leaders of Philistines went to war. They took on an aggressive campaign against Israel. I think it was provoked by David killing the 200 Philistines, so the Philistines were stirred back up. They said, "It has to be an eye for eye. We have to go and treat the Israelites like they treated us. They cannot do this."

What happened is that in the midst of this attack David behaved more wisely, meaning, the Lord was blessing him and prospering him and more good things were happening. He was wiser than all of Saul's other military leaders and all the other leaders in the royal court. So the name of David was getting esteemed and blessed. Parallel to when the ladies were singing about him, this stirred Saul up again. Things were kind of okay for a while, then David got prominence because he got victory. People were grateful for the victory. They were grateful for the power and the blessing of God being released through David. So it stirred up Saul.

In 1 Samuel 19:1, Saul went to Jonathan and said, "I have had it! I have had it with this guy. He is trouble!" In the course of various conversations, you see as you put a couple of other chapters together, he tells Jonathan, "Jonathan, this guy is a threat to your future. Do not side with him. Side with me. I am fighting for you."

No, Saul really was fighting for himself, but he liked to present it like he was caring for the monarchy and the destiny of their family and Jonathan, though that is not exactly what was happening. Verse 1, Saul spoke to Jonathan and to all of the servants in the royal court, the other leaders, "It is time to kill David." He said, "It is not enough that he went to the Philistines to win the right to marry my daughter Michal. That did not work. The Philistines did not kill him. He killed 200 of them when they did not kill him. How did that happen?" He went on, "Let's just take matters in our own hands. It is time for us to kill him."

Jonathan was looking at his dad, but Jonathan greatly delighted in David. He had this covenant with David, remember from the last chapter, 1 Samuel 18:3-4. So in verse 2, Jonathan told David. He went to David and he said, "You have to know..."

Now this is not like court gossip; this was saving David's physical life. Some people pass on words that somebody else said, saying, "Well, I am just trying to be a good friend." But they actually create more division in the relationship by saying, "This guy said this about you. Do not tell anybody, but I was there." Then the guy gets all stirred up, and they did not say it exactly right and they create division by passing on information, quote, "in the name of friendship." This was much more intense. This was that David's life was going to be cut short; he was going to be murdered. It was a plot to murder him. So do not be emboldened by this for just kind of passing stories back and forth, even true stories, the kind of whispering behind the scenes.

Jonathan told David, "My father wants to kill you. He wants to murder you so be on your guard until tomorrow morning." He says, "The plot is to kill you in the next twenty-four hours. So here is what I encourage you to do: do not go to your house. Go to a secret place in this particular field and hide there for twenty-four hours." Because the plot is only on for the next twenty-four hours. Verse 3, "I will go out to that field and you will be hiding behind the bushes. I will talk to my father out in that field where you are hidden. I will speak to him about you. Then whatever he says about you, if his plans are to hurt you, I will tell you so you can escape." We assume the reason David was sent to that field was Saul would go on regular walks in that field and Jonathan went and joined him. He said, "Because if my dad is against you, and you are trapped in the city and you are trapped in your house, you are going to be surrounded and you will not be able to escape. So you better be on the outskirts already. When I give you the nod if it is bad news, you can take off and there will not be any guards around the city gates."

- B. Jonathan sought to bring reconciliation between David and Saul (19:4-5). Jonathan took a bold and risky stand for David. Peacemakers work to reconcile others and bring them together; their ministry is a type of intercession. The Lord will raise up intercessors for His servants as He did for David.

⁴Thus Jonathan spoke well of David to Saul his father, and said to him, "Let not the king sin against his servant, against David, because he has not sinned against you, and because his works have been very good toward you. ⁵For he took his life in his hands and killed the Philistine, and the LORD brought about a great deliverance for all Israel. You saw it and rejoiced. Why then will you sin against innocent blood, to kill David without a cause?" ⁶So Saul heeded the voice of Jonathan, and Saul swore, "As the LORD lives, he shall not be killed." ⁷Then Jonathan called David, and Jonathan told him all these things. So Jonathan brought David to Saul, and he was in his presence as in times past. (1 Sam. 19:4-7)

Now we see Jonathan as a picture or model of reconciliation. Reconciling relationships is a form of intercession. See, as intercessors we stand before God and talk to God on behalf of people. We also talk to people on behalf of God. That is part of intercession. We are peacemakers. Jesus said, "Blessed are the peacemakers." We talk to people in ways that cause offense to leave. We do not talk to people to create offense, like give them insider information so they get angry. We talk to them in a way to remove the offense.

Again, a lot goes on in the name of friendship where people are telling insider information. The relationships get really wounded and really tainted. It does not build anything. So much of that happens in the kingdom. I have witnessed so much of it over the years. The goal of reconciliation is to take the offense out of somebody's heart against one another so they can have peace with each other.

Verse 4, Jonathan was out there walking in the field with his dad. David was hiding somewhere in the vicinity in case Jonathan has to tell him to leave town and so he would not be trapped inside the city gates or in his house. He was ready to flee. So Jonathan is talking to his dad, and he speaks well of David. This disturbs Saul. He was saying, "Jonathan, don't you understand this kid is in your way? Why are you trying to get me to have confidence in him?"

Jonathan was talking to the king. Of course it was his father, but Saul was still the king. Jonathan said very boldly, though I am sure he said it with a humble tone, "Do not sin against your servant David." So Jonathan was saying that "David is your servant, number one. He is on your team. If you go against him, Father, your Majesty, whichever one works right now, you are sinning against him." You do not talk to a king that way. I mean when you look through history even as part of the royal family they do not speak to the king like that. The kings were top authority in their nation in a way that it was dangerous even for someone who was part of the royal family to speak against them. Jonathan went on, "Not only are you about to sin against him because you told me you are going to kill him, but I want you to know he has not sinned against you. Your information is wrong. You are wrongly reading the information about him. Not only are you reading it wrongly, let me remind you of what he really did that benefits you and benefits the kingdom. His works have been very good"—verse 5—"for he took his own life in his hands. He sacrificially served you. He risked his life." In our context, "He has given everything." Jonathan asked, "Can't you see that?" because Saul was so tainted by the fear and jealousy he could not see the good service and the sacrifice that David had given for the king and for the nation.

He went on, "Not only did he risk his life and was sacrificial and all of these things, but also the Lord was in it. The Lord blessed what he did. It wasn't just that he had a good personality; the Lord was actually in it." He continued, "If you remember, Dad, if you remember, O mighty king, you rejoiced in it. Don't you remember how excited you were in your first acquaintances with him?"

So he is bringing his father the king back to reality. Let's look at this as a model of reconciliation. Number one, he said, "Your attitude is wrong, and your perception is wrong. You are about to sin." Number two, "Your interpretation of what he did is wrong because he has not sinned against you. You are charging David and accusing him in an inappropriate way, in an inaccurate way. You have forgotten the good that he did, the sacrifice he made, and the fact that God was on it and the fact that you were happy about it." Those are the things that he appeals to. This is a tremendous model of reconciliation which is the way to approach or go to somebody who is offended, to help get two people together. Now Jonathan really presses this point again at the end of verse 5, "Why then? You are going to sin if you do this. He is innocent. There is no cause to kill him, so you will have innocent blood on your hands."

Verse 6—this is a miracle—the king heeded him. I mean we have a distressed, oppressed, demon-inspired king here, but this appeal was so effective that it shifted the whole way that Saul felt. That is why this is such a good model to study and break down the specific approach that Jonathan made in this reconciliation. Saul was moved so deeply that he made a vow to God. He swore, "As the Lord lives," I swear before God. Now that oath did not end up sticking very long but, that is how deeply Saul was moved at that hour. That is how effective the reconciliation was in that, at least in the temporary.

Jonathan was so excited, verse 7, he called David, "David, come here! You are not going to believe it. He made an oath to God. He believes that you have not sinned against him. He believes you sacrificed. He believes the Lord was in what you were doing. He now remembers that he liked you."

So the end of verse 7, Jonathan brought David back to Saul which means he brought him to the royal court, because David had fled the royal court after Saul had thrown those spears and then tried to get him killed. "He was in Saul's presence as in times past," meaning he got his old staff position back; he is back in his role like

he was before, involved in the military and involved still in the ministry of the prophetic music that ministered to Saul in a personal way.

Now the thing I want to highlight here is that bold risky move that Jonathan took, the stand he took, because many times reconciliation is a little bit thankless. I have been involved in reconciliation many times in relationships and I will tell the guys that for reconciliation to work they both have to trust the person who is the mediator. I like to always bring the person I am talking to into some kind of responsibility, to a faithful response to their own wrong attitudes. That gets people mad at you. I say, "Yeah, that guy. Yeah, those things. He does do that sometimes, but your attitude, I mean look at the way you are responding to him."

The guy will say, "What? I thought you were on my team?"

I answer, "Well, I am on your team."

This is that first part when Jonathan told Saul, "You sinned." He wanted Saul to take responsibility.

I find that there is a great blessing on being a peacemaker, a reconciler, but often there is a downside because sometimes both sides get mad at you. The Lord would say, "It is good work. It is important work in the kingdom. Keep doing it. Do not just flatter the guy that you are talking to, but help him take responsibility for his wrong attitudes."

- C. **Let the king not sin:** Jonathan took a stand, urging the king not to sin as he convinced him of David's innocence and that David had never wronged him; reminding him of David's good work in fighting the Philistines, saving Israel and Saul's throne; and speaking of Saul's initial joy in this.
- D. **Saul swore:** Saul was persuaded by Jonathan's words and took an oath not to pursue his plan to harm David. The result of this reconciliation was David being reinstated in his role in the royal court in Gibeah (18:13).

III. SAUL RENEWED HIS DETERMINATION TO KILL DAVID (1 SAM. 19:8-10)

- A. David's success stirred up Saul's jealousy so that the king renewed his efforts to kill David (19:8-10). Often during a war like this, considerable time passes—months, maybe even a year or two. There is an ebb and flow in how God trains us. It gets intense, and then it lifts again, in cycles.

⁸And there was war again; and David went out and fought with the Philistines, and struck them with a mighty blow, and they fled from him. ⁹Now the distressing spirit from the LORD came upon Saul as he sat in his house with his spear in his hand. And David was playing music with his hand. ¹⁰Then Saul sought to pin David to the wall with the spear, but he slipped away from Saul's presence; and he drove the spear into the wall. So David fled and escaped that night.
(1 Sam. 19:8-10)

David is back in the court, back at his old job. The court staff say, "Hey, David, good to have you back! We were hoping this would not last long. Man, we need you! Things are not the same when you are not around."

Verse 8, war broke out again. Now this always goes badly for David because when war breaks out and the enemy attacks, David ends up anointed and victorious. When David gets anointed and victorious, the people get excited. When the people get excited, Saul gets mad, a demon gets him, and they throw a spear at David. I mean it happened that way every time. So the war starts up, and it is like David is thinking, "Here we go! I am

probably going to be anointed and used of God. It is going to get people happy because their lives are going to get protected, and then it is going to set off that whole trajectory, a domino effect of negative emotions of Saul."

David went out and fought the Philistines. That is what he was supposed to do because the Philistines were attacking. He struck them with a mighty blow. Oh-oh, you got anointed, David! Here it goes! The Lord's favor, His blessing is on you. Well, he struck them with a mighty blow.

Verse 9, now Saul gets stirred up again. There is a corresponding relationship here. When David did well and people rejoiced in it, it stirred Saul up emotionally and then he would get in unity with those demons that were tormenting him. It came upon Saul as Saul sat in his house; he had the spear in his hand. Now this distressing spirit, this oppression, was not on Saul twenty-four hours a day. It would come on him and then leave him for quite a while. I mean I do not know for how long, maybe weeks or months, and then it would come back on him. It would be like a fit of insanity and of depression, oppression all combined in one. Then Saul was in his house, he had a spear in his hand, and David was playing the music.

I can imagine when they said, "We are going to bring you back to your staff position," David said, "I am bringing my guitar with me. I guarantee you I am going to do that."

Saul had a spear in his hand, and in verse 10, Saul sought to pin him against the wall. Again to pin a man against the wall does not mean to trap him, like using the spear in a horizontal way to trap him. No it means to pin him; it means to impale him. David slipped away, and Saul drove the spear into the wall. That is the force with which he threw that spear.

David fled and escaped. Often in 1 Samuel 16-31, before David was the king, he is often described as fleeing and escaping. This went on for about five, six, seven years. He was constantly in this tension where the Lord was blessing him, but he was in peril, had setbacks, enemies, and accusations against him. He probably felt like, "Lord, I want You to bless me!"

The Lord would say, "I will give you sufficient protection, blessing and, provision for you to do the will of God. That does not mean everything will be easy in your life though." Some people interpret the blessing of God to everything is easy. The blessing of God is sufficient for us to be faithful to accomplish the will of God. Sometimes things are easy. I love it when it is easy!

B. **War again:** When military conflict with the Philistines broke out again, David's success stirred up Saul's jealousy with his fits of oppression and murderous rage.

C. David's military success gained national attention, which should have led Saul to repent.

There is an ebb and flow in how God trains us. Meaning there is a time where things seem at peace and things are going well, and then there is the setback. You think that it is never going to end, but then it goes well again. There is this ebb-and-flow dimension. It is never all bad or all good. I have found over the years that when positive things are happening, often there is a negative side to it. When your life assignment—ministry or marketplace—is being blessed, there are enemies. There are people who are mad at you, and they are attacking you. There is a downside to blessing. It is like Francis Frangipane says—I love how he says it—"New levels, new devils." New levels of anointing, new levels of God's purpose, new levels of power, and so new devils counterattack. They come in the counterattack to stop you, to resist you. Well, I love the increase of God, but there is a downside because there is human and demonic resistance when there is the blessing of God.

Then it goes the other way: when there is a negative attack, there is blessing in the midst of it. The Lord says, "I am with you. I am near you. I am protecting you. I am showing you My hand is with you even though some negative things are taking place in a big way in your life in this season."

- D. **The distressing spirit:** After the reconciliation between David and Saul (19:1-7), the news of David's fresh victory fanned Saul's jealousy, opening the door for an evil spirit to afflict Saul again.
- E. **Playing music:** David was employed again as a musician in the royal court, and in Saul's own house. David was so successful on the battlefield that some may have wondered why he continued playing for Saul. David was restored to the king's court and thus he brought his harp with him.
- F. **David escaped:** Saul tried to pin David to the wall (19:10). This time David refused to remain in Saul's court to give him another opportunity to attack him. David fled the court and went home.

David was playing music. Now some people ask, "If David had been that successful in the military, why was he still playing music for Saul, since he had to be one of the top leaders in the military?" He was not the top guy. Abner was the absolute top guy under Saul. We will run into Abner later in the story. David was in the top circle of the leadership of the military. So for some people who ask, "Why is he still playing the music in Saul's house? Wouldn't he lay that down?" the answer is that he would not because he is the picture of the worshipping warrior. David is that lovesick worshipper who is a warrior king. David would not say, "I am getting so blessed and honored in my military career that I am going to lay down my worship leading." I don't know if he knew that his calling was to build the tabernacle of David at that point. He was going to establish a whole worship order in his generation that would continue for generations. David would say, "No, I am not drawing back from the worship because my military career is taking off." So you see he keeps those together. All through his life he has this warrior-king assignment, but also this gazing on the beauty of God and giving himself to the Lord as a worshipper. I love how he did not outgrow his, quote, "worship calling" when his profile in the nation became so big through the military and having power in the government.

Well, David escaped when that spear was thrown. What that means is he ran out of the king's court, the royal court, and he went to his house. I thought, "Man, you know he is married to Michal, the troublesome daughter. She is not troublesome yet, but she is going to end up troublesome."

Saul knew that when he gave her to David; he said, "Hey, what about Michal? This will be good. She will snare him, and it will end up going badly for him. Maybe it will end up with his elimination."

IV. MICHAL RESCUED DAVID FROM SAUL (19:11-17)

- A. When David fled the royal court and returned to his residence, Saul sent his servants to murder David (19:11). They surrounded David's house and waited for daylight, rather than entering the house by night and risk killing a member of the royal household, or allowing him to escape in the dark. They were to slay David in the morning, when he would not be suspecting an attack. With the doors guarded, Michal urged him to escape through a window and covered up his absence (19:12).

¹¹Saul also sent messengers to David's house to watch him and to kill him in the morning. And Michal, David's wife, told him, saying, "If you do not save your life tonight, tomorrow you will be killed." ¹²So Michal let David down through a window. And he went and fled and escaped. ¹³And Michal took an image and laid it in the bed, put a cover of goats' hair for his head, and covered it with clothes. ¹⁴So when Saul sent messengers to take David, she said, "He is sick."

¹⁵Then Saul sent the messengers back to see David, saying, “Bring him up to me in the bed, that I may kill him.” ¹⁶And when the messengers had come in, there was the image in the bed, with a cover of goats’ hair for his head. ¹⁷Then Saul said to Michal, “Why have you deceived me like this, and sent my enemy away, so that he has escaped?” And Michal answered Saul, “He said to me, ‘Let me go! Why should I kill you?’” (1 Sam. 19:11-17)

So David escaped from the royal court after the throwing of the spear. Verse 11, next Saul sent a group of messengers—but they are military men—to David’s house. They were going to watch him. They were going to surround the house, stay out of sight to watch, and make sure he stayed in the house. We do not know how many, but there was probably a good number of them. They were going to kill him in the morning. So they set a watch around the house as surveillance. They were setting up the surveillance.

I am guessing the reason they were not going to kill him at night was because he was married to Michal, the daughter of the king, so David’s house is one of the royal households. You do not want a bunch of soldiers coming in the house in the night. You know they did not have electric lights. So you don’t want them to start killing the best soldier in the whole of the land in the night time.

They thought, “No, no, why not wait until the morning when he walks out kind of unassuming, you know, to go get the morning newspaper, have his coffee in the morning? Like twenty of us will surround him and kill him, and we will catch him unaware. We don’t want to fight him at night where we cannot see him because he is crafty and he is a good fighter. No, we do not want to injure anybody in the royal household either.

So they were going to wait until the morning. David was completely unaware. Well, Michal, his wife, was connected to the court intrigue and the people who worked in the royal court. Remember the people in the royal court loved David. They were coming to Michal and saying, “Michal, if you say my name I am going to get in big trouble, but I know Saul is determined to kill your husband.” Michal got it. So she got the information from somewhere. We assume it was by the people who loved David in the royal court getting the message to Michal.

Now David was hiding out in his house. He escaped from Saul, and he was hiding out at home. So Michal went to him and said, “Honey, if you do not save your life tonight, if you do not escape tonight, there is a whole group of guys out there and tomorrow when the light is there, they are going to surround you and they are going to kill you.”

So verse 12, Michal let David down through a window—an unguarded window on the backside of the building, I am adding that into the text. He fled. Here it is again: David fled and escaped. I think it is like eight times that David fled and escaped in this narrative from 1 Samuel 16-31. I mean, every time you see he fled and escaped you think that he is under trouble, his life is threatened. He must have felt like, “Here we go again!” I mean, once in your life is major. But it happens like—I do not know the exact number—seven or eight times—it is like, “Come on, Lord! When is this over?”

The Lord would have said, “It will be sufficient in the will of God to train you. I am raising you up as a great worshipping-warrior king and you are in the seminary of a demonized king. That is, I am teaching you how to touch Me and find your identity in Me and live before Me and trust Me, because you are going to need this root system when Saul is gone.”

Verse 13, Michal took an image—which is an idol—wooden, like a statue, laid it in bed, put goat hair over the head of the statue, and covered it with clothes. It is kind of like the image of a manikin. It was a wooden idol, so she put hair on it so it looked like a man and put some clothes on it—his pajamas and his robe or whatever.

Verse 14, so the next morning when the messengers knocked on the door—they were all around the house—boom-boom-boom-boom, and they came to take David—that means to arrest him. That is what “to take” him meant: to arrest him and then execute him—she lied and said, “Oh, David is sick. Oh, I know he would love to go with you. I mean I am sure, but he is sick, so maybe tomorrow.” All she was doing was buying time so David could get far out of town because David had escaped some hours earlier in the middle of the night.

So they took a little peak at him and they saw his hair and they saw his robe, his bathrobe, his pajamas, whatever. They said, “Well, okay, I guess he is sick, and you are the king’s daughter.” I mean they are royal servants, and you better not turn down the king’s daughter, so they were respectful. They said, “Okay, okay, we don’t know what to do because the king told us to get him, but you said he couldn’t come. Saul is going to come after us...” Ugh, I mean that is a tough role!

Verse 15, this group of messengers, and again I assume they are soldiers, went back and told Saul, “Well, he was sick.”

He snapped, “Sick? What?” He said, “I am going to kill him! I do not care if he is sick!” He went on, “Bring him to me in the bed. Just go pick up the bed”—I am sure it is not a really big bed—“and march him over here so I can run a spear through him.”

So the messengers, verse 16, went back and knocked on the door, boom-boom-boom-boom. Michal said, “Yeah? What are you guys doing? I told you he was sick.”

“Well, can we take one more look? We just glanced at him before.” Well, there he is, that image, that idol, that statue-type thing about a size of a man is in there with the goat hair, the fake hair, the wig-ish thing. The soldiers, the messengers, said, “We have been tricked!”

So Saul responded, “You tell that daughter of mine to get over here to the king’s court.” She went over there, verse 17. He said, “Why did you deceive me? You totally deceived me, and you sent my enemy away, and he escaped!”

Now it is interesting that all that Saul could see in David was that he was an enemy. David was the greatest blessing that Saul ever had in terms of a soldier or a part of his royal leadership team. I mean he never had anybody like this anointed young man of God, tremendous victories, the wisdom of God, the power of God. But through his jealousy, his clouded thinking through jealousy and fear, all that Saul can see is an enemy. That is what happens. People get jealous and they do not own it, so that jealousy grows in them. Their perspective is so distorted. Even if the person they are jealous of does have their faults, their faults get magnified. They might have three or four areas that are in their life that need to get corrected, but those areas become giant. They are magnified when you have jealousy looking and seeing the faults of the person you are jealous of.

Michal answered Saul, but she lied again. First she lied to the soldier messengers, and then she lied to her father. That is two lies here. She said, “Oh, David threatened me, ‘I will kill you, woman, if you do not let me go.’” She said, “I had to let him go! I got so afraid, Daddy! I was so afraid!” I can just picture her.

Now here is what is interesting, Saul gave Michal to David with deception. He used deception, Saul did, so Michal would be a snare to David. She is now a snare to Saul and deceived him. She did everything back to Saul that Saul did when he gave Michal to David. She became a snare to Saul, and she was deceptive just like Saul was. Everything he wanted was what he had come back to him.

It is just like when the king sent David to go kill the Philistines for her bride price or her dowry. He wanted the Philistines to kill David. Remember when David killed 200 of them in our last session? He was sent there for the Philistines to kill him. It is not an accident that at the end of Saul’s life it was the Philistines who killed Saul.

I mean there is this tremendous reaping and sowing going on throughout Saul's life. What he did was what came back to him some months or years later. He wanted the Philistines to kill David, and he created this scheme, and some ten years later, whatever, the Philistines ended up killing Saul in battle.

- B. **Sent messengers to David's house:** In demonic fury, Saul sent men to kill David (19:11). In so doing, Saul was becoming open about his plan to murder David.
- C. **Image in the bed:** Michal put an idol under the blankets to deceive Saul's men. It was a wooden block with head and shoulders, shaped to represent a person. The superstitious belief was that these images brought good luck to the house. To make the image appear even more realistic, she put "a goat's skin around its head," which looked like a man's hair from a distance.
- D. **She said, "He is sick":** Michal would not let anyone disturb David. Her intention was to give him as much time as possible to escape.
- E. **Bring him up to me in the bed:** Resolute in his plan to kill David, Saul commanded his messengers to arrest David and bring him "in his bed," so that he could finish the job himself (19:15).
- F. **Why have you deceived me?** Saul demanded an answer from Michal as to why she had deceived his men, allowing his "enemy," David, to escape. She answered him with another lie, saying that David had threatened her life. Saul could use this kind of accusation, claiming that since David had threatened the royal household, he deserved to be put to death.
- G. **My enemy:** Saul's judgment was so clouded with jealousy that he only saw David as his enemy. Jealousy produces that kind of blindness. The truth is that no one had served Saul like David.
- H. **Window:** Michal let David down through a window (Josh. 2:15; Acts 9:25; 2 Cor. 11:32-33).

V. DAVID FLED TO SAMUEL AT RAMAH (1 SAM. 19:18-24)

- A. After this, Saul's sixth attempt on his life, David escaped from Gibeah to stay with Samuel in Ramah (19:18-19), about twenty miles from Gibeah. David needed counsel from the prophet who had anointed him to be the future king of Israel.

¹⁸So David fled and escaped, and went to Samuel at Ramah, and told him all that Saul had done to him. And he and Samuel went and stayed in Naioth. ¹⁹Now it was told Saul, saying, "Take note, David is at Naioth in Ramah!" (1 Sam. 19:18-19)

David escaped out of the window in the middle of the night. He has a five, six-hour jumpstart on the army. No one knew where he went because they did not figure the plot out until maybe eight or nine or ten o'clock the next morning when they went and knocked on the door and brought the news back. So he has a good jumpstart on them. He was some miles down the road.

Verse 18, "So David fled and escaped." He went to visit Samuel at Ramah. Now Ramah was the city where the old prophet lived. He lived at Ramah, and that was his base city there. I have a little bit of information on that. Next to Ramah was this kind of retreat center; we will call it a retreat center, but it was a piece of property called Naioth of Ramah. It was where he had a training center for the prophets. Samuel was the head of

prophets, and that area was called Naioth; that was like a retreat center, a small piece of ground where they had dwellings, where Samuel the mature prophet was training the school of the prophets.

Now David escaped and he thought, “Man, I need to hear from God directly. I am going to go to the man who anointed me, the man who prophesied over me five or six years, seven years ago when I was fifteen, sixteen years old. I am going to go back to that man and ask, ‘What is God saying?’ That is the man who told me God chose me. That is the man who says that God looks at the heart and looks at the inside. Am I doing anything wrong? What shall I be doing? I am so confused. This hostility from the king is just not letting up. It is getting more intensified. It is not letting up.”

So David goes to Ramah. It was about twenty miles away. There were three different Ramahs in the land of Israel. So I assume this is the one about twenty miles away, as there was one only about three miles away, but I think he would probably run from Saul a little bit further than that.

Then he and Samuel—look at verse 18 at the end—went and stayed at Naioth. They went to, quote, “the school of prophets,” that “retreat center.” That is not really the right term, retreat center, but it was, you know, that little piece of property where they had that little religious compound, so to speak.

Verse 19, the word got out about where David was. David was the most celebrated man in the nation, and he was hanging out with the other most celebrated man in the nation, the prophet Samuel. Young David, old prophet, here they are together. People are saying, “Wow, this is newsworthy!” So the word was spreading around. Verse 19, “and it was told Saul” to take note that something big was happening. That is, be aware David is at Naioth; he is at the school of the prophets with Saul. It would be like the main revival center; that is not exactly the right way to say it, but it was like he was at the spiritual revival center place with the mighty prophet. When it says, “take note,” it means be aware, something big just happened.

Now once David fled here in verse 18 he was never again back at Saul’s court, never again. That was it. He and Saul never ever worked together again. He only saw Saul two times after that, and both were intense encounters in 1 Samuel 24 and 26. So it was over. David was not in the royal court anymore. He was gone for good from Gibeah, never to go back again in terms of living there. When David fled this time, he began his five, six, seven years of wandering as a fugitive, as an outlaw in the land.

- B. **David fled:** David never again appeared in Saul’s court. From this time, David began years of wandering as an outlaw and fugitive from Saul, who pursued him relentlessly with 3,000 soldiers.
- C. **The city of Ramah:** Ramah was Samuel’s birthplace, as well as the place where he was buried (25:1; 28:3). It was the city where the elders had demanded a king of Samuel (8:4). From Ramah, Samuel went on circuit annually to judge Israel, visiting Bethel, Gilgal, and Mizpah (7:16). Saul probably met Samuel in this city (9:6, 10).
- D. **Naioth:** Naioth is not a city; the Hebrew word signifies *dwellings* or *habitations* or *lodgings*, referring to a religious compound near Ramah. These “dwellings” were used for the school of prophets that Samuel presided over, housing young men known as “sons of the prophets,” not because their fathers were prophets, but because they were under the training of a mature prophet.
- E. Samuel was the founder and leader of this school of prophets. He invested much of his time in training others. They are reported to have chanted psalms and formed choirs.

- F. There are three possible locations of this Ramah—Ramah about 20 miles from Gibeah; Ramah about three miles south of Bethlehem; and Ramah (Rumah) in the far north of Israel.
- G. **Told him:** Reports of David's location came to Saul, who sent men to arrest his son-in-law (19:19).
- H. The Lord intervened, as the Spirit hindered the servants that Saul sent to arrest David (19:18-24).
²⁰Then Saul sent messengers to take David. And when they saw the group of prophets prophesying, and Samuel standing as leader over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. ²¹And when Saul was told, he sent other messengers, and they prophesied likewise. Then Saul sent messengers again the third time, and they prophesied also. ²²Then he [Saul] also went to Ramah, and came to the great well that is at Sechu. So he asked, and said, "Where are Samuel and David?" And someone said, "Indeed they are at Naioth in Ramah." ²³So he went there to Naioth in Ramah. Then the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah. ²⁴And he also stripped off his clothes and prophesied before Samuel in like manner, and lay down naked all that day and all that night. (1 Sam. 19:18-24)

So Saul thinks, "Okay, if he is at Ramah, if he is at that "revival center" school of the prophets, I will send some guys up there. I am not going to be deterred."

Now King Saul has not seen Samuel for about ten years. The last time he saw the prophet Samuel was about ten years previous, right at the time when Samuel was anointing David, and Samuel had said to the king in 1 Samuel 15, "You are finished as king. The Spirit is leaving you. In essence, God has rejected you." That was been about ten years previous to this, and he had not seen the prophet since then.

So verse 20, just as Saul had sent messengers to David's house multiple times because he would not be deterred, because he was zealous and would not be turned back, he sent messengers to Ramah three times. Again he is determined. It is not like he is just giving a shot at this. He is going to see this to completion. So he sent the first group of messengers to take David.

When they saw the group of prophets—again the school of the prophets is based there—and Samuel was standing as the leader over them, meaning he is the head guy training them, the Spirit of God came on these soldiers. I assume they had never prophesied before. All of a sudden they start declaring, "The Lord says..." and the Spirit of God is on them. It is like this kind of ecstatic prophecy where tremendous sense of power came on them with clarity, and they were just boldly declaring and prophesying. I would like to know what they were prophesying. Well, what it did was immobilize them. It took them off their task. They got so caught up in prophesying and the Spirit, they were completely set aside from why they came. They had come to arrest David, to take him back to kill him.

Now this is about a twenty-mile walk from Gibeah, so it took a few days for all of this to happen. I am assuming that group Saul sent was five or ten guys, maybe more, because David could kill 200 Philistines, so he had better have sent a good large group of guys after David. Verse 21, Saul was told, "Hey, those guys you sent after David when he went out to see Samuel, the Spirit fell on those guys and they started prophesying. They totally got off task and they got so happy and they got flowing in God."

The king thought, "Oh, man! Nothing is going my way. My son Jonathan talks me out of it, then my daughter lies to me, David dodges the spears, now the Spirit is falling on the soldiers I sent up there." So he sent another group of maybe five, ten, twenty messengers. They got up to Naioth where the school of the prophets are, and

they started prophesying! That is kind of strange. Saul sent a third group; they started prophesying. I mean three for three.

Verse 22, he says, "Okay, I will take matters into my own hands." He went to Ramah and he went to the great well, the famous water well there where the water supply was. He said, "Hey, everybody is talking about it, but where exactly are Samuel and David?"

What a surprise to have the king standing right there by the well! Someone says, "They are in Naioth. That is where they are at. Everybody is talking about it."

I think Saul groans, "Oh no! Not at Naioth!" So he went there, and the Spirit of God came on him. This was really intense, because the Spirit had departed from Saul, number one. Number two, a demonic spirit of oppression was on Saul.

Stranger than that is why I believe Saul was hesitating when this was happening, why I think he groaned, "Oh no, I have to go to Naioth! I am adding the "Oh no" there. Because back in 1 Samuel 10, when Saul was a young man first being called, it was at this place with Samuel. It was called the Hill of God where the school of the prophets were. Most scholars assume Naioth was what is called the Hill of God where Samuel was over prophets. So thirty years ago Saul had gone to that very place, and the Spirit came on him as a brand new king and he prophesied. He began his kingship under the anointing of the Spirit.

So now he is thinking, "I have to go back to that revival place. Oh no, I remember it like it was yesterday when the Spirit came on me." I could picture him just kind of hesitantly walking there and thinking, "Wow, I have not seen the prophet Samuel for ten years. I remember what happened over thirty years ago when I first went here. Whoa, that was intense!"

So about thirty years ago when he went there, the Spirit came on him and confirmed Saul's kingship. This time, as we are going to see in a minute, the Spirit came on him and confirmed his rejection as king. The same Holy Spirit, presumably the same location—again it was called the Hill of God in 1 Samuel 10. Here it is called Naioth, but it is Samuel, it is the prophets, it is the musicians, and it is the whole deal.

Saul goes there and the strangest thing happens. Verse 24, the Spirit comes on him and he strips off his clothes. Now you can take this all the wrong way, but what was happening was that he was taking off his royal garments in the presence of God. He was prophesying and he was doing this before Samuel who was a representative of God. He laid down and he took all of his royal garments, just like how Jonathan gave his royal garments to David to say that he was acknowledging who David was under the compulsion of the Holy Spirit. This went on all day and all night. That is, it goes on for twenty hours or some big number like that. Saul must have been just spent at the end of it as the Spirit was on him for hours and hours and the casting off of his clothes. The point of that was that the Lord was saying, you cannot wear those garments in My presence because you have been rejected. You have rejected the Word of the Lord, and I have rejected you. So this prophetic encounter was exactly opposite of the one thirty plus years earlier. That one confirmed his calling; this confirmed his rejection.

- I. Saul's servants were sent to arrest David and found Samuel and a group of prophets prophesying. Before they could search for David, they were all compelled by the Spirit to prophesy. The Spirit, who had anointed David for kingship, now preserved David for his divine assignment. The Spirit moved on Saul in a similar way to when he himself had been established as king (1 Sam. 10). This time, Saul lay naked, taking off his royal robes in God's presence, signifying his rejection as king.
- J. **Leadership lesson:** The servant of God cannot die until God's work is done.

K. David's cry to God on this occasion is written for us in Psalm 59.

¹Deliver me from my enemies, O my God; defend me from those who rise up against me...³For look, they lie in wait for my life; the mighty gather against me, not for my transgression nor for my sin, O LORD. ⁴They run and prepare themselves through no fault of mine. Awake to help me...⁷swords are in their lips; for they say, "Who hears?"⁸But You, O LORD, shall laugh at them; You shall have all the nations in derision. ⁹I will wait for You, O You his Strength; for God is my defense. ¹⁰My God of mercy shall come to meet me...¹⁶I will sing of Your power; yes, I will sing aloud of Your mercy in the morning; for You have been my defense and refuge in the day of my trouble. ¹⁷To You, O my Strength, I will sing praises; for God is my defense, my God of mercy. (Ps. 59:1-17)

Let's look at this just really quickly. David wrote Psalm 59 as you read in the textbook we are using, the Alan Redpath book on the life of David. In the title of Psalm 59 many biblical translations say that David wrote this when Saul was sending the soldiers to his house to kill him and Michal tricked her dad. David wrote this in that context in 1 Samuel 19.

Here I have edited it way down. You can read it. I really encourage you to read it. This is what a man after God's own heart would say to God when his life has been attacked four times, four murder attempts in a period of, I am guessing, about one or two years.

He cries out, "Deliver me, O God." Verse 3, "Look, they lie in wait for my life." Remember it was in the middle of night, and he snuck out through the window. He says, "Look, they are all around the house. They do not see me, but I can see them." You know David is a crafty soldier, and they are all lying in wait. "The mighty"—the soldiers—"are gathering. It is not because I sinned. I did not do anything, yet they are against me." The clear meaning is that it is because Saul is jealous and has a distressing spirit on him.

Verse 4, "They run and prepare themselves." Again he says, "I did not do anything." You know David is not shy about admitting when he sinned throughout the Psalms. He says to God—and this is a prayer you want to use—"Awake, O God, and help me."

That is a good prayer, "Awake." When you say "Awake to help me" to God, you are invoking His activity. God is not sleeping, but you are saying, "You are being inactive on my account. Awake! Show Your activity openly to me." That is what this means.

Verse 7, "Swords are in their lips." That is, they are telling all kinds of lies about me at the court. "You, O God, You shall laugh at them." I cannot help but tie this to that revelation in Psalm 2 when David says, "You will laugh at them. You will mock their threats against me, Lord, because I am Your anointed." You will laugh at them, in Psalm 2 where it says the Lord laughs at the kings of the nations that rail against the great Son of David, Jesus. "For You will have all the nations in derision." I cannot help but think that Psalm 2 was written in the aftermath of this.

Verse 9, but "I wait for You, God." That is the key because we are tempted to move in our anger, our offense, take matters into our hands, start striking back verbally, manipulating. He says, "No, no, I am going to wait. It is not just that I am in prayer. I am not going to engage verbally. I am not going to manipulate. I am not going to set things in motion. I am going to wait until your intervention comes. You are my defense."

Verse 10, "My God of mercy." I love verse 16, "I will sing of your power; I will sing of your mercy in the morning." Well, it was in the morning when David was running out with all of the soldiers still around his house. He escaped at night, and now he is a couple hours down the road, and it is in the morning hours. The

soldiers are just finding out David has escaped. He says, "I love You, God." This is awesome. I mean David, your life is being threatened. The king is mobilizing a bunch of soldiers to kill you. He says, "I love You, God. I believe You. I believe You are with me."

In David's interaction with God there is no offense here. There is no bitterness. There is no self-pity. There is no "I cannot take it anymore! I am quitting!"—that kind of thing that is so prevalent in so many people's mindset.

He says, "You have been my defense." Verse 17, You are my strength; I will praise You, which means "I am grateful. I am trusting. I am believing Your Word." That is what it means. It is not just that You are good, God, over there. No, it is that I believe in Your good leadership in my life. It is personal. O my God of mercy.

Amen and amen, let's stand. We are going to have a ministry time. Some of you are in a time where there are voices coming against you. It is not an army like Saul's army, but it hurts, and there are pressures mounting up against you of which people are the source, here or there or back home or wherever. You are saying, "Lord, I want to respond like David. I want to sing of Your power. I want to ask You to awake and help me, awake in Your activity. I am not going to complain. I am not going to doubt Your leadership. I am going to sing. I am going to praise the glory of Your leadership. I want to engage with You, God."

Any of you who have folks against you—a small number or a larger number it does not matter—where you feel like you are being resisted by people in the area of the will of God for the purpose of your life, and you want to stand before the Lord for prayer, I want to invite you to come up, anyone in the room. Well, this will be true of everybody sooner or later, a few times in your life. This will happen to every believer. There will be seasons like this, and then there will be reprieve, and then another season. The Lord says, "I will awake. I will hear your cry. I am the God of mercy. I will deliver you."

I want to invite others who are saying, "No, I feel like my heart is in turmoil. I have unsettled emotions"—that could be good or bad—and you are just saying, "I would like prayer. I need God to touch my heart tonight." I would like to invite you to come up if you would like that.

For some of you, you are not necessarily feeling an attack of people. Some of you in the room are being tempted, just like I have been tempted many times, to let a negative heart response develop in you, to complain, to be bitter, to hold to offense about that one guy, that one gal, that family member, that leader. The Lord says, "I want you to move in the opposite spirit of that. Go the other direction; go the other direction." You can pray just at your chair, or you can come and receive prayer for that if you want. It is critical. Your future is in the balance on how you respond to this.

Father, here we are. Holy Spirit, we invite Your presence. God, I ask for the release of Your Spirit across this room right now, all over the room, not just up front. Release the fire of the Holy Spirit across this room I ask. Here we are, Lord, before You.

Psalm 59, in the verse I read a minute ago, David said, "I will sing of Your power." David said, "I will sing of Your mercy in the morning." I will sing of Your leadership over my life, I will not draw back. I sing of Your leadership. I trust Your leadership. Just declare to the Lord, "I will trust Your leadership. I will not draw back. I will not give in."

I want to invite anybody to come up who wants to pray for folks.

Lord, I ask You for deliverance. I ask You for the spirit of grace to be released. Psalm 59, deliver me, Lord, Look at me, Lord. I trust Your leadership. I do not have any complaints about Your leadership, Lord. I give You control. Awake to help me, O God. Break in with deliverance. Come and deliver me from this situation. Release

Your presence. Release Your fire, Lord, right now I ask. Release Your presence, Lord. Lord, release Your glory in this room. Lord God of mercy, have mercy on us, for You are my defense. O God of mercy, You are my shield, my refuge in the day of trouble. These are the very words of David to the Lord in that day. Come and deliver me. I will wait for You, Lord. I will not take things into my own hands. I will wait upon You. I trust You, Lord. I trust You, and I love Your leadership. I will wait on You. You surround me. I will wait on You. You are my strength and my defense. This is my cry, Lord. I will not be put to shame.