

In considering chapter 18, we beheld Jonathan's love for David and Saul's envy of David—in chapter 19, we behold Saul's envy, that was largely kept secret, now openly expressed, and his desire to kill David, made known to all. And yet, as we shall see, central to this chapter is God's repeated deliverance of David, through various means.

In fact, the word "escaped" is used five times within this chapter (vv1, 11, 12, 17, 18), as we find David escaping Saul's hatred four times. As I result, I want to consider this chapter under the theme: God's Protection from Saul, and we shall do so with the help of two main headings: The Chapter Surveyed (where I want to briefly survey these four deliverances), and The Chapter Applied (where I want to provide four practical lessons).

I. The Chapter Surveyed

II. The Chapter Applied

I. The Chapter Surveyed

1. As I have already said, chapter 19 can be divided into four deliverances, in which David escapes for his life.
2. (1) Deliverance 1 (vv1-7)—here we find David escaping Saul's plain command to Jonathan and servants that they should kill David.
3. V1—"Now 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."
4. Here we see Saul's hatred for David increase to the point, he now openly expresses his desire for him to be killed.
5. But Jonathan "delighted greatly in David"—that is, while Saul hated David Jonathan loved him and told him of Saul's desire.
6. V2—"So 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.'"
7. In many ways, this statement of Jonathan is the key to this chapter—because of love Jonathan urged David to find a safe refuge.
8. But Jonathan didn't merely warn David of Saul's plan, but he also spoke with Saul and sought to reason with him.
9. Verses 4-5—"Thus Jonathan spoke well of David to Saul his father, and said to his servant, against David, because he has not sinned against you, and because his works have been very good toward you. For 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?"
10. This last phrase is important—Jonathan sought to underscore to Saul the fact that David was totally innocent.
11. David has never sinned against Saul, and in fact, he's served him faithfully, delivering the nation from Goliath.
12. In short—"Why will you sin against innocent blood, to kill David without a cause"—in other words, Jonathan appeals to the law.
13. Deut.27:24-25—"Cursed is the one who attacks his neighbor secretly. Cursed is the one who takes a bribe to slay innocent blood. And all the people shall say, Amen!"
14. In other words, Jonathan appealed to the fact that Saul had a knowledge of the law and he knew what was right.
15. He knew the law pronounced a curse upon the one who plotted to kill a man secretly, or to shed innocent blood.
16. It's for this reason Jonathan warns Saul against sinning, v4—"Let not the king sin against his servant, against David (what is sin but the violation of the law)."
17. V6—"So Saul heeded the voice of Jonathan, and Saul swore, 'As the LORD lives, he shall not be killed.'"—in other words, Saul swore not to kill David.

18. Now, as we shall soon see, Saul never kept this promise, but nevertheless, in some sense he heeded Jonathan's warning.
19. And so, what we find is an example of common grace, wherein Saul was restrained from breaking God's law.
20. The Lord often uses the law of God to restrain people from acting as evil or wicked, as they otherwise would.
21. V7—"Then 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."
22. In other words, David returned to Saul's court to minister to him as before—thus, this says something about David.
23. If you remember, Saul has already tried to kill David with a spear twice, and now he exhorts his son and servants to kill David.
24. And yet, David continues to trust him and returns to his court—brethren, this is almost impossible to understand.
25. The only way it makes sense is, the trust and love David had for God, translated into his trust and love for Saul.
26. In other words, David understood that Saul was God's anointed, and thus, David showed great respect for Saul.
27. Again, this underscores the righteous character of David, who feared God, and so, he respected those in leadership.
28. I suggest, there's a lot of people in our day who could learn a lesson or two from David—people don't respect authority anymore.
29. Remember, God has established three realms of authority—the first is the state, the second is the church, and the third is the home.
30. And in each of these three realms there are God-given authority figures, who must be honored and respected.
31. (2) Deliverance 2 (vv8-10), v8—"And 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."
32. Here we find David again described as a righteous and brave man—he defeated the enemy and defended the nation.
33. After David returned from battle, we learn the distressing and evil spirit returned from the LORD to vex Saul.
34. And so David, having returned from the battle field, enters Saul's palace to play his harp in hopes to comfort him.
35. V10—"Then 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."
36. (3) Deliverance 3 (vv11-17)—from v11 it appears, Saul wasted no time in renewing his attempt to kill David.
37. V11—"Saul 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."
38. How Michal became privy to Saul's scheme, we are not told, but it's likely she found out because she was Saul's daughter.
39. Thus, she let David down through a window and he went and fled and escaped, as we learn from v18, he fled to Samuel at Ramah.
40. After she helped David flee and escape, we learn from v13, that Michal dressed up an image to look like David in bed.
41. Now, let me just say at this point, we here begin to see glimpses of Michal's character that reveal her true heart.
42. It seems she likely sincerely loved David, but she likely loved him for the wrong reasons, and not for his religion.
43. If you remember, Scripture describes David as beautiful in two ways—he was physically and spiritually beautiful.

44. And it appears, Michal was largely focused on the outward appearance of David and not his inward and moral beauty.
45. Let's face it—David was a good catch—he was handsome, brave, famous, and it was rumored he might be the king.
46. Thus, in chapter 19, Michal does two things that raise question about her character (she will do other things later that put all doubt to rest).
47. First, she lied to Saul's servants and then to Saul himself, v17—"Then 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?'"
48. In other words, she claimed that David threatened to kill her if she failed to help him escape (this of course was a lie).
49. And brethren, let me clear on this—this was a serious offense—in short, she trashed David's character to save herself.
50. She portrayed David in the worse way—she portrayed him as a man who would have killed his own wife to save himself.
51. Secondly, we read in v13 that she had an image in the house—this Hebrew word always refers to religious idols.
52. In other words, likely unknown to David, Michal used religious images to assist her in worshipping the true God.
53. It's very unlikely that Michal worshipped false gods—it's far more likely that she worshipped the true God wrongly.
54. Put another way, though she didn't break the first commandment (you shall have no other gods beside Me), she broke the second commandment (you shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in earth beneath, or that is in the water under the earth).
55. Isa.42:8—"I am the LORD, that is My name; and My glory I will not give to another, nor My praise to carved images."
56. (4) Deliverance 4 (vv18-24)—having been assisted to flee his house by Michal, David seeks out a true friend in Samuel.
57. V18—"So 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."
58. Now, I personally find this verse very encouraging—David needed a friend with an open ear to share his struggles.
59. There is no doubt, David needed godly counsel, and who better to give you godly counsel, then God's prophet.
60. But I think David also needed someone to talk to—we can't even begin to fathom what David was experiencing.
61. The king of Israel hated him! And not only did he hate him, but he was doing all that was in his power to kill him!
62. Thus, David visited Samuel to receive counsel and comfort, and to find a safe place he could hide from Saul.
63. And so we learn that David and Samuel went and stayed in Naioth, which was a secluded place within Ramah.
64. In addition to this, we learn in 1Sam.10:5, because there was a school for the prophets in Naioth, it was called "the hill of God."
65. Apparently, Samuel was the leader of this school, wherein prophets met to fellowship and worship God together.
66. Having been told that David was at Naioth, Saul sent messengers to take David, v20—"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."
67. Now, this doesn't mean that Saul's messengers were converted, it simply means the Spirit changed their mission.
68. They were sent to arrest David and return him to Saul to be killed, instead they join the prophets in prophesying.

69. Now, to prophecy means more than to predict the future, in fact, it basically means to tell forth or speak the truth.
70. Here it likely refers to a form of praise, wherein the truth of God's character is told forth in an open and verbal manner.
71. Saul sent in total three groups of messengers, and each time the Spirit of God came upon them and they prophesied.
72. Finally, in v22 we learn, that Saul Himself went to Ramah, and was told Samuel and David were still at Naioth.
73. V23—"So 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."
74. In other words, the Spirit of God came upon him as he was in route to Naioth, and he too began to prophesy (or praise God).
75. V24—"And he also stripped off his clothes and prophesied before Samuel in like manner, and lay down naked all that day and all that night."
76. Thus, the question becomes—Why did Saul remove his clothing, and, who's idea was it—Was it Saul's or God's?
77. Well, we are not told whose idea it was—I think it's more likely that it was God's idea than Saul's for the simple reason, this was a humbling and shameful thing.
78. I think this was the point—God wanted to openly humble Saul for his wickedness in seeking to kill innocent David.
79. Think of it—here's the king of Israel stripped of his clothing, laying naked, and prophesying or praising God!
80. Now again, this doesn't mean Saul was converted—It doesn't mean he prophesied or praised God from the heart.
81. It simply means, God overruled the evil plans of Saul, and turned his evil plan into a means to glorify Himself.
82. Ps.76:10—"Surely the wrath of man shall praise You"—that is, God uses the evil purposes of man to praise Him.
83. Richard Philips—"Saul completely disarmed himself and disrobed from all the emblems of his royal office. Saul was thus humiliated by God as he threatened the life of God's anointed servant, and God overcame his enemy in such a way as to bring praise to his name."

II. The Chapter Applied

1. Here I simply want to summarize the chapter with four broad and practical lessons (which of course are only some of the many lessons found in this section of David's life).
2. Lesson 1—We learn the importance of studying David's life in light of the Psalms—remember in our first sermon on David, I mentioned to study David's life would give us insight into the Psalms.
3. In other words, the Psalms of David recount what was going on inside David's heart, while he endured the things he did.
4. For example, nowhere in this chapter do we read a single word from David—we have no idea what he was thinking.
5. If all we had was the narrative (that is, 1Sam.19), we would have no way of knowing what went on inside of David.
6. And, in some sense, we could still learn a lot of lessons—we would still learn that Christians suffer and God delivers them.
7. But this isn't all that God was provided—He not only has provided the narrative, but also the Psalms to illuminate the narrative.
8. In other words, God has given us the Psalms to allow us to enter into David's experience in a deeper and intimate way.
9. I mentioned before, that several of the Psalms provide for us details about their historical settings in the titles.

10. For example, the title for Psalm 59 says—"A Michtam of David when Saul sent men, and they watched the house in order to kill him."
11. In other words, the words of Psalm 59, reflect the feeling of David as he experienced the events of 1 Samuel 19.
12. Thus, as we read through Psalm 59, we learn at least three things that went on inside of David during this time.
13. (a) He cried to God for help, vv1-3—"Deliver me from my enemies, O my God; defend me from those who rise up against me. Deliver me from the works of iniquity, and save me from bloodthirsty men. For look, they lie in wait for my life; the mighty gather against me, not for my transgression nor for my sin, O LORD."
14. Notice that David humbly appeals to his innocence—"the mighty gather against me, not for my transgression nor for my sin, O LORD."
15. By "bloodthirsty men" and "the mighty," David referred to Saul and his servants—he knew they were his enemies.
16. But he also knew they were too many and too powerful for him to stand against them in his own wisdom and power.
17. Thus, he cries out to God for help—"Deliver me from my enemies, O my God; defend me from those who rise up against me."
18. (b) He left his enemies to God, v13—"Consume them in wrath, consume them, that they may not be; and let them know that God rules in Jacob to the ends of the earth."
19. That David honored Saul as the Lord's anointed, in no way denied the fact that Saul and his servants were God's enemies.
20. (c) He committed to praise God, vv16-17—"But I 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. To You, O my Strength, I will sing praises; for God is my defense, My God of mercy."
21. This is really put in anticipation of deliverance—God had delivered him before and He will deliver him again.
22. Lesson 2—We learn that God providentially keeps and protects His beloved people—as with every other chapter, the main player in 1Sam.19 is not Saul, Jonathan, or David—it's God.
23. God is the main player even though He may be silently present, but He's always there orchestrating every move.
24. And especially in this chapter, we find that the Lord mysteriously works to deliver His people from a number of dangers.
25. In fact, David is delivered in a number of ways, all of which, have a common theme—the power and wisdom of God.
26. Now, as I have said before, this doesn't mean David necessarily was always aware of God's gracious protection.
27. But it does mean, that every Christian can be assured, that God is at work keeping our steps and delivering us from untold evils each and every day.
28. Thus, let me suggest, according to 1Samuel 19, God uses at least three ways to preserve His people from their enemies.
29. (a) Restraining grace—this of course is illustrated in Saul, whose conscience was restrained by the law of God.
30. This is often referred to as common grace, and it's result of God's common work within wicked people, to restrain their wickedness.
31. Simply put, if God never restrained evil men, they would literally tear God's people into pieces by their own hands.
32. This is a point that's often overlooked—God's Spirit works upon evil people to restrain them from acting out.
33. The Spirit basically says the same thing Jonathan said to Saul, v5—"Why then will you sin against innocent blood, to kill David without a cause."
34. The Holy Spirit uses the word of God, either taught verbally or else that word that exists natively in the conscience.

35. In other words, Saul changed his mind about killing David, not because he loved God, but because of pure guilt.
36. Perhaps I can put it like this—Saul was merely restrained by the law and was never motivated by the gospel of God.
37. There a lot of people, especially young people, who refrain from acting wickedly, for the same reason Saul changed his mind.
38. Not because they truly love or fear God, but because the Spirit restrains them with the mere knowledge of judgment.
39. But such restraint is over temporary (as in the case of Saul), for having sworn to God that he would not harm David, the tried to kill him with a spear.
40. (b) Human assistance—this of course is seen in Jonathan, Michal, and Samuel, all of which helped or aided David.
41. The Lord uses all manner of people, to serve His redeeming purposes—He's free to use friends, family, and even strangers.
42. Think of this—you have often been a means, under God's blessing, of helping me escape my spiritual enemies.
43. (c) Divine intervention—by this I refer to the Spirit's work in thwarting Saul and his messengers at Naioth at Ramah.
44. God delivers His people from all manner of danger, through various means, sometimes He sovereignly intervenes.
45. We simply have no idea, how many times the Lord has, through various means, delivered us from possible harm.
46. This doesn't mean that bad things never happen to God's people—just think of all the bad things that happened to David.
47. But it does mean, that God delivers and protects His people, so as to ensure they accomplish all that He intends.
48. Furthermore, it also means, God delivers and protects His people, so that their spiritual enemies can never destroy them.
49. This is really the main point—just as David's enemies were physical (Saul and his servants), our enemies are spiritual.
50. And God always, through various means, delivers us from our enemies, so that they can never eternally destroy us.
51. 1Cor.10:13—"No trial has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tested beyond what you are able, but with the trial will also make the way of escape, that you may be able to bear it."
52. Notice, God brings trials upon all of His children, for the purpose of testing them, that is, of purifying (sanctifying) them.
53. But notice, along with the trial, the Lord will also make the way of escape, and what is the way of escape, but the ability to bear it.
54. This means—the Lord uses various means to enable us to escape our enemies—while we bear under the trial!
55. Simply put—just as David endured through this chapter into the next, so every Christian will endure through their trials into the next.
56. Lesson 3—We learn that God's people will be hated and mistreated without a cause—this is a rather obvious lesson that we will see again and again in the life of David.
57. But here I want to draw your attention back to the end of v5 and those important three English words—"without a cause."
58. In other words, David was hated while innocent—in fact, more than this, he was hated even though he acted righteously.
59. Brethren, while all hatred and mistreatment hurts, the hurt is doubled when it's in response to our faithful love to others.
60. In other words, when our enemies hate us that hurts, but how much more, when we are hated by those we love.

61. Or put another way, it's a very great burden to bear, when our love and good deeds are repaid with hate and mistreatment.
62. Ps.69:4—"Those who hate me without a cause are more than the hairs of my head; they are mighty who would destroy me, being my enemies wrongfully; though I have stolen nothing, I still must restore it."
63. There's little doubt that David was here thinking of Saul, for who was mightier than the Saul—the king of Israel!
64. They (Saul and his servants) were his enemies wrongfully—what had he done to deserve such hate and mistreatment?
65. In fact, David actually did everything to be loved—he brought comfort to Saul through his harp playing, he defeated their enemies, and defended the nation.
66. But you know what, this principle of being hated without a cause, was never truer than in David's greater Son.
67. In fact, as many you know, Ps.69:4 is applied to Christ in the NT—never was a man repaid evil for good like Christ.
68. Jn.15:25—"But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.'"
69. What did Christ do to be hated by the Jewish leaders of His day? He healed the sick, raised the dead, and gave sight to the blind.
70. Lesson 4—We learn that God's people have need for a safe refuge to hide themselves in—David is constantly escaping for his life and hiding from his enemies.
71. He hides in a field, he hides in his house, and he hides in Ramah—these were temporary refuges for weary David.
72. But we know from the Psalms, that all the while, David foremostly took refuge not in these things, but in God.
73. Ps.59:16—"But I 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."
74. In some ways this is the great lesson of 1Samuel 19—we all need a safe refuge to hide from our foes and enemies.
75. Christian where can we hide ourselves but in the love of God as made known in Christ—He is our refuge and defense.
76. Thus, Hebrews 6:18, describes Christians as "those who have fled for refuge to lay hold of hope set before us."
77. What is the hope or confidence set before us but God's promise of salvation in Christ—God only saves through Christ.
78. Let all of us this morning, saints and sinners, flee from our enemies who are too mighty for us, and find refuge in God's love as it's found in Christ. Amen.