

Righteousness and Faithfulness

Series on 1 Samuel

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Bible Text: 1 Samuel 26

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Well, let's turn together to 1 Samuel chapter 26. And this is one of three chapters belong together. Twenty-four, 25, 26 really deal with one theme, that the Lord's anointed is not permitted to seek self vindication. He is not allowed to seek vengeance. He is to leave vengeance to God. That is the theme of these three chapters there. The section is bracketed by two events that seem on the surface to be similar to each other. In both of these events Saul is at risk of death. David spares him. In both of these events David takes a token to indicate that Saul has been in his hands. In both of these events those who are with him, his men in the first and one man in the second, want to kill Saul. In both of these events David intervenes and spares Saul's life.

So there is a similarity between the two events in the record and in between those two events there is the story in chapter 25 of David doing exactly the opposite of both of those behavior patterns that you read in chapters 24 and 26.

Now is there a relationship between these events? Of course, on the surface there is. And the scholars when they come to look at these kind of things instinctively will almost without thinking, apparently, arrive at the conclusion that if there are two stories that are similar in the Bible then they must be the same story that is being told by somebody else with different material at a later date and they have been cobbled together and that is the way it is to be.

So you can believe that if you want to believe that. My experience very often scholars don't get out very much and they don't realize that in the real world things happen in life that is similar to other things that happen in life. I mean, if they read history they would soon find that there are events in history that have that definite déjà vu all over again feeling to them. And there are things in life, there are little incidents in life, little cameos of experience in life where it seems like life is giving you a rerun at something. There are similarities and there are differences. And it is the differences that we are going to look at today. So it is not just a rerun of a sermon two weeks ago. This is a brand new one, specially cooked up just for you for today I can assure you. And all the ingredients are absolutely fresh and I hope that they boil away and that at the end of the day you feel as if you have been fed nutritious stuff.

Because the difference, the major difference between this story and the last one back in chapter 24 is what happened to David in chapter 25. Chapter 24 he acted very well. He reacted very well to finding Saul in a cave, you will remember. And his men were hiding in the cave and he could have killed Saul at that moment, but he chose not to do so. He behaved very well there. Then in chapter 25 David is in circumstances where it isn't a big issue. It isn't a matter of great principle. There is no great theological matter that is gripping him. Basically it is a fit of personal pique. He has been just mistreated. He has been ignored by someone he felt who should have helped him and in a sheer fit of rage, driven by personal pique, David has strapped on his sword, got his soldiers together and he is heading towards a town to kill one man and everybody in his household for that one personal insult.

This is David in chapter 25 like you haven't seen him yet, David in a rage, David gripped by anger, David not thinking about the consequences until he meets Abigail and things are changed. There in the communion of the saints with another believer, he is confronted by his attitude and his rage and he reigns in those dark passions of rage and violence and you know the outcome of that story that God mercifully preserves not only the people he was going to kill, but mercifully God changes the heart of David.

Now we are going to see that how much his heart was changed by that event, I think, summarized, if you have your Bibles open, summarized by the language that he uses in verse 23 of the chapter.

“The LORD rewards every man for his righteousness and his faithfulness.”¹

Notice those two words. They are not collapsed into each other. They are distinct. His righteousness, that is his behavior, is at right according to the right and the will of God. And faithfulness, that is not God's faithfulness, but a man's faithfulness, his faith in God and his continuing to believe in God.

In other words, as an outcome of that connection with Abigail in chapter 25, David has been led to see that it is not my personal cause ultimately that is the issue. It is the cause of God. And what nearly happened in chapter 25 was this, that in pursuit of his own personal cause, that is, of getting justice as he saw it, in pursuit of his own personal cause, he was in danger of threatening the cause of God and the cause of righteousness. And he was in danger of bringing the name of God into disrepute and leaving other people wondering about the nature of the God whom David served. And that was a salutary warning to all of us.

Well, when we come to this chapter I think there are three things, at least, as I see it, there are three points that emerge here. And they emerge from this statement about righteousness and faithfulness that he mentions in verse 23, because you see the righteousness and faithfulness of David. David is the main character in this chapter. In chapter 24 Saul is the main character and David and the others have walk on parts. Chapter 25 the main character is Nabal and his wife Abigail and David, in a sense, only

¹ 1 Samuel 26:33.

has a walk on part. But here David is the main actor. He is taking the initiative here. He is in the center of the stage. He has a good part to play in the story of the drama this week. And it is David's righteousness and faithfulness in the restraint that he shows, in the witness that he makes and in the faith that he displays that is at the center of the story.

So look at the righteousness and faithfulness of David in the restraint that he shows. Here is the old adversary Saul with his old adversary the Ziphites. They sound like people in *Star Trek*, the Ziphites who have reported to Saul that David was in their neighborhood. And David has heard that Saul is now on his way with 3000 men, the same kind of scenario. Saul is always on his way with 3000 men. He is desperate to get David. That is the scenario.

But this time we are given a lot of detail about the whereabouts of Saul and the encampment of Saul. And you wonder why we are being told all of this in the story. We are told, for example, where Saul was sleeping. He was sleeping right in the very center of the camp of Israel, right in the very center of the camp. And right next to him is Abner who is his body guard and the commanding officer in his army. So there is Saul asleep. At his head is his spear. He stuck it into the ground and he is laying down to sleep and it is right there. You know that Saul is never too far away from his spear, because at any moment he might need it to poke somebody or to throw it at somebody. And he always likes to have it near him. And then he has his water because he is healthy and he drinks water and there it is by his side in case he gets thirsty in the middle of the night.

So there is the scenario. There is Saul right in the middle of the camp. Abner his bodyguard is nearby and then all the rest of Israel are camped around him circular. They camped around him in a great fortification. Their bodies are the fortifications. And then in the exterior perimeter of the camp, there would be physical obstacles constructed in order to serve as a kind of makeshift fort.

Now that is the picture you have to have in you mind. And the writer tells us about all that detail and you are asking why is he telling us about this. Because what does it look like visually? In your mind what does this look like? Well, you know your Bible. You know that back in the desert Saul is in the desert, back in the desert days when Israel was in the desert this is how Israel always camped, only then it was the tent, the tent of God, the tabernacle of God that was in the middle with the ark of the covenant there in the tent. And Israel camped around the ark, all encamping around it as protection, as it were, the Lord's people camped around the Lord's presence.

Here is the Lord's anointed and God's people Israel are camped around Saul. It is underlining the importance of Saul as the Lord's anointed. He is the center. He is the focus of Israel at that point.

There are also overtures and you may think I am pushing this, but I am going to push it out there anyway and you can take it or leave it and discuss it over lunch, but I think there are also overtures of Eden here. I do think this may be pushed, ok? I will tell you that out

front. But, you know, it was a thought. So I am going to tell you anyway, for free. This is free. This middle bit you can get. You don't have to pay for it.

And so there is this spear. What is it made out of? It is made out of a piece of wood from a tree. A tree, keep that in mind. And there is a jug of water. Well, to me it reminds me of ... and here is Saul. And Saul is the King of Israel. And I think of another King and another tree and a place where there was water flowing freely. Of course, that is Eden, isn't it? It is. Are you with me here? Here is a rerun of Eden, because, in fact, this is another temptation that is taking place here. David is going to have to face down this temptation at this point.

I told you it might not be believable, but it was a good thought anyway and it might get your juices running later.

But there is another Eden connection in the story and that is why I thought about it. The Eden connection in the story is in verse 12 when the Lord brought a deep sleep over these people. I am going to show you in a minute why they needed to be sleeping deeply, but a deep sleep came over these people. This phrase is only used, I think, three times in the entire Old Testament. It is used in Eden when God put Adam into a deep sleep before he did that miraculous operation, you remember, after which when he woke up from the anesthetic, there was Eve. That story, a great story, isn't it? That was the beginning, Adam and Eve. And then the other occasion is when Abraham is put into a deep sleep and he sees that vision of God going through the cut animals and cutting the covenant, the relationship that he was to have with Abraham and Abraham's descendants and all of us who are Abraham's children because we believe as Abraham believed.

Now if that connection is intended and it seems to me it must be, I think one of the questions that is raised is—and we will see how this is answered—one of the questions raised is: Who is Saul's helper? Who is Saul's support in the story here? Who can Saul rely on? That question will be answered as the story unfolds.

So Saul is there sleeping. His men are parked around him. The fortifications are on the perimeter. David says to his men, "I want to sneak in to Saul's camp."

Well, after they have checked him out with a psychiatrist there is nothing they can do. He is the leader. He wants to do that, but they have to let him do it. So off he goes and he takes Abijah with him and the two of them slip out and this is boy's own stuff. You can imagine this down. They go down and they climb up the other side of the gulley and they creep in through the fortifications of the camp and they pull themselves along the ground, you know, with their arms like this, wiggling as you do. If you watch cowboy and Indian movies you will know all about this. And they make their way through the camp avoiding the snoring men. You can just imagine the scenario.

Ladies, if you are married, you probably know this very well, the snoring men. You make your way through them and they get to the middle of the camp and there is Saul. And Abijah, he knows he why he is there. Abijah knows very well. He is a very violent man.

The rest of the story of this man is going to show that he is a very violent man and he knows precisely why he is there and he says to David, “David, this is your moment.” The language, he says, actually is quite interesting, verse eight.

““God has given your enemy into your hand this day.”²

“I know what is going on here, David. This is the providence of God. God has put your enemy into your hand.”

Opportunity equals providence. That was Ajbiah’s argument. God has given you the chance. Let me do it. David, let me do it. You don’t want to kill the Lord’s anointed. I understand that, you know, you have got your, you know, your hang ups about this issue. But I don’t have any hang-ups about this issue. One thrust of the spear. I will pin him and that will be the end of Saul and your enemy.

Now all of this is going on while these people are sleeping. That is why in verse 12 we are told that a deep sleep had been put on them by the Lord, because there is a theological debate going on between these two men who have crept into the camp. I mean, this could all be going on by whispering, but it is very hard to know just how this intensity can be maintained, so it says, and David said... here is David’s side of the argument and he is arguing theologically here. He is saying to him:

“As the LORD lives, the LORD will strike him, or his day will come to die, or he will go down into battle and perish. The LORD forbid that I should put out my hand against the LORD’s anointed.”³

David says to Abijah a couple of things. He says, “First of all,” he says, “Opportunity does not mean permission. Opportunity, in the will of God, does not mean permission.”

When Jonah, you remember, was called by God to go and preach to the people of Nineveh, Jonah came out the front door and he looked down the road towards Nineveh to the left and he got to his garden gate and he turned right and went as far away from Nineveh as he possibly could. He went down to the Mediterranean Sea.

Some of you would like to be in the Mediterranean Sea right now. So would I and because this sermon needs a bit of spicing up here. And down in the Mediterranean Sea. And what happens? There he gets to the port and there is a boat there. Now where is the boat going? The boat is going to Spain, as far away from Nineveh in the other direction as you could get. I mean, he didn’t know about America further on, so he had to stop at Spain. So he gets on the boat to go.

Now this is a question. Was that the provision of God for him? Was that God’s permission to disobey God’s Word? Well, of course it wasn’t. Sometimes God lets you have what you want to demonstrate to you that that is not what you need.

² 1 Samuel 26:8.

³ 1 Samuel 26:10-11.

David says to this man Abijah, “This is not the moment to take opportunity. This is the opportunity to do our duty and my duty is that I shouldn’t kill the Lord’s anointed king. That is my duty.”

Now this sounds like the old David here. This sounds like David back in his own self, not like that incident in chapter 25. And, of course, that true, but there is something else going on here. This is David sounding far more mature, far deeper than he was even before.

Back in the case of Abigail and Nabal, David had learned that God could intervene and that God could take care of his own business. But here I want you to notice how David is expressing himself. He expresses himself in the language of faith. He says, “You know, I know that the Lord is going to deal with Saul. I don’t know how he will do it. Maybe the Lord will just strike him down. Maybe there will be... God will just nuke him one day from heaven and he will be dead. Or maybe he will just die of old age. He will die in the normal course of natural decay and decomposition and death and so on. He will either die the normal way or he will go into a battle,” which is, in the end, what happened. “He will go into a battle and he will be killed in battle.”

What I want you to see is what is David doing when he does that? His faith he is using his imagination to feed his faith. He says, “I believe God can deal with Saul. There are a number of options God could use. I can think of three,” he says to Abijah there in the camp whispering so that nobody will wake up.

He says to Abijah, “I can think of three ways God could deal with this. You know, he could do the direct nuking way. He could do the natural causes way. Or he could do it being killed in battle way. God doesn’t... God is not stuck for ways in which he can fulfill his purpose to remove Saul so that I can be king. I can trust him.”

You know, some of us lack imagination. And if we only used our imagination, we would help our faith. You are in a tough situation you wonder how can God do this? But think about it. What could God do? What are the options that God could do? You think of them? Can you think of a number of ways in which God could get you out of that difficult place, resolve that difficult problem, give you a new opportunity in life or whatever it may be, whatever you are struggling with. Think of the options that God has and then multiply them to infinity and think God can do those things, but he can do a whole host of other things. David is feeding his own faith as he imagines what God could do. He does that and he reminds himself of his present duty. He can do what he can do this day to further the cause of God in the world.

Now you say, “That is all very well for David. David is unique. He is unique in the Bible story. This is redemptive history. The things that happened to David don’t happen to normal mortals like us.”

And that is true. David is unique in the history of redemption. You read about these characters in the Bible and you think, "Well, their story is so good to get into the Bible, none of this in this room are going to get into the Bible. The Bible is closed."

So how does this impact me?

Well, let me illustrate it like this. Let me tell you about my acting career. You didn't know that I had one, did you, my theater career. It was a splendid career, but it didn't last long, but it was splendid while it went.

We were having great convention come to the town and we lived in and as far as this convention there was going to be a passion play. It was going to involve a cast of hundreds of people in this passion play. I knew some of the people that were responsible for putting it on and so on and I kind of dropped one or two hints. I felt a bit shy, really, about taking any of the major parts. I kind of thought of one or two major parts that I would like, but I knew that I would have to take absolute stage fright if I had any of those, but I, you know, I just let them know that I would be interested and, sure enough, they got a part.

I went down and I rehearsed my part and I rehearsed my lines and the big day came and there were thousands of people at this convention and they all stayed on for this great passion play that was being done. It was a young person's convention.

And the passion play proceeded until the point at which it was my turn to go on stage. And on I rushed on stage with the most beautiful first century clothing on. I looked really good in the turban and all the rest of that stuff and really splendid.

And I rushed on stage with this crowd of other people shouting my lines, "Crucify him, crucify him" Exit stage left. That was it. That is the end of it. Whole career over in two words.

Now you may say, "That is the way my life is." You may say, "You know, we history, we hear of all these people who get into the history books."

Or you turn on the television or you read the newspaper you see these great characters, these great personalities on television, these celebrities. Or you read the Bible and you read about David and you think, well, what about me in my life? They will never make the headlines.

Well learn from David. It doesn't really matter whether he made the headlines or not. What matters is that you do your duty. Your part may not be a big part, but it is an important part of the drama of redemption. It is a very important part. And in this occasion David's faithfulness and righteousness are demonstrated by his restraint. He will not do what would injure the cause of God that came across his path.

Well, we need to race on. But also his faithfulness and righteousness are seen in his witness, the witness that he bears at this point in time.

David just snuck into the camp. He has persuaded Abijah not to kill Saul. They have taken a spear and the water bottle and they have got out of the camp and they have got across the gulley onto the other side, climbed the hill at the other side and then David lets out a great shout, a cry that wakens Abner the body guard and then wakens everybody. And David is shouting to them and he is saying to them, "So what kind of guard do you think you are? What is your job, Abner? Isn't your job to be the body guard of the king? Do you think you are doing a good job, Abner?"

Abner is shaking himself awake and who is this guy? What? It is almost... it is David. It is the son of Jesse. It is David who is speaking. And David is challenging him and he is saying to him, "Who is Saul's dependable, loyal, trusted guard? Who is the one that Saul can depend on not to take his life when his life is under threat?"

He holds up Saul's spear and water bottle. He holds them up before them and he says, "Look what I have got here. Do you see? Saul has got someone who is his champion, someone who values his life, someone to whom his life is precious. And all of you men, let me tell you, you all deserve the death penalty. You are with the king. You are meant to die for him. You are meant to put yourself between him and the next bullet or spear, whatever it is. That is your job."

I told the deacons, by the way, that is their job. If somebody comes in here with a gun your job is to get between them and me and take the bullet. Ok.

Now seriously, but that is what David is saying to these people. You all deserve death because you haven't guarded the king. And he is saying to them, "Look, if you want any evidence why it is, then you shouldn't be fighting against me. It is because I have his life in my heart, because he is the Lord's anointed. I will not touch him, because that is the will and the way of God."

Well, Saul is upset again. He is always getting upset at these moments, whether it is relief or whatever, he starts calling David his son all again. You know, one minute it is kill the boy, the next minute it is you are my dear son. A bit like colonel Khadafy, whenever things are going bad he used to call his people as if they were his family and very often authoritarian rulers when they are under pressure resort to that kind of action.

And David is unmoved by it. The familiarity doesn't affect him at all. He asks for justice. He asks, verse 18:

"Why does my lord pursue after his servant? For what have I done? What evil is on my hands?"⁴

⁴ 1 Samuel 26:18.

But look at verse 19. Now I want you to see his godly concern. Here is part of the growth in David in this section. He... what is driving him now? Look at verse 19.

“Now therefore let my lord the king hear the words of his servant. If it is the LORD who has stirred you up against me, may he accept an offering.”⁵

Do you know what he is saying here? He is saying, “Saul, it has struck me.”

He doesn't elaborate, but I think this is the way he is thinking. That little incident recorded in chapter 25 where out of a personal insult he was prepared to go and kill a whole household of men, on the challenge of Abigail he has rethought that and he has looked into his own heart and he sees that in his own heart he has the seeds of every sin, of every sin. And so he says to Saul, “Maybe it is they Lord that stirred you up. Maybe God is using you to chastise me, to discipline me. Maybe there is sin in my heart that I am not aware of.”

Now I want you to notice what he is not doing here. He is not doing what Job does sometimes when he says, “I am innocent. I am the innocent one here. I am the innocent party here. This is happening to me because I am innocent.” He is not saying that.

He is saying, “It may just be that there is something that God is putting his finger on in my heart, my life, that has caused you to feel like this and to assault me like this and to attack me like this. Maybe there is something I need to put right with God.”

Now I want to say this gently because I know that there are some here you have a sensitive conscience, a sensitive heart. And your problem is that whenever anything goes wrong in your family or in the lives of those around you or in your own life, you blame yourself. That is your instinctive default setting. You blame yourself. You are hard on yourself. You are always condemning yourself. I want you to ignore what I am just about to say. It is not for you. It is not for you. You need to stop. You need to get over that. And you need to cling to the promises of God.

But I want to talk to those who never think like that, who never for one moment think that they have done anything wrong or have anything that they need to confess to God. I want to say to you what I think the ministry of Abigail was to David. It is to point out to you maybe you should be asking yourself the question. Is there something God is saying to me in these things in my life? Is God trying to say something to me? David is saying that. Maybe I need to change.

But David does more. Do you notice this? He does more. He knows not only that he might have sinned, he also knows that there is an offering he can make for sin. Or for us the offering has been made, of course. The offering has already been made at Calvary for us if we sin. So you need to know, you need to know, one, am I prepared to admit maybe I have sinned, but also do you know what to do with sin? Bring it and feel that cleansing

⁵ 1 Samuel 26:19.

blood wash it away as we will do in a moment when we take this cup that symbolizes that blood shed for us.

So he is prepared to admit that, but he goes further. I want you to notice this. He goes further here.

If it is of the Lord then I will go and confess my sin and receive the offering, the cleansing that that brings. But if it is of men, here is his point, here we get to the heart of David's thinking here. If it is of men, may they be cursed before the Lord—that is a terrible thing to say—but I notice, I want you to notice why. For they have driven me out this day so that I should have no share in the heritage of the Lord saying, "Go serve other gods." And then scroll down to verse 20.

"Now therefore, let not my blood fall to the earth away from the presence of the LORD."⁶

Now you put those two phrases together, the heritage of the Lord and the presence of the Lord. What does he mean? What is the heritage of the Lord? The heritage of the Lord in Israel was its public worship. It was the tent, the tabernacle, the priests, the gathering of God's people as Israel to the place of worship.

Where was the presence of God in ancient Israel? He was present in the tabernacle, in the holy of holies where the ark of the covenant was. So what is David saying? David is saying this. Do you see what you are doing by chasing me? If this is of men and it is not because of something I have done or a judgment from God on me, if you are chasing me, do you know you are chasing me away from the house of God? Since I have been on the run, he is saying, since I have been a fugitive, since I have been exiled, I haven't been able to go up with Israel to the tabernacle and the tent of God and worship sabbath by sabbath and hear the singing of God's people and hear the Word of God and be with God's people in public worship. I am excluded from the public worship of God.

And do you know what that is like, he says. Somebody who excludes someone from coming to worship God is like saying to that person, "Go and worship other gods. You can't worship the one true God. Go somewhere else and worship."

David says if someone does that to anybody they are sinning against Yahweh. They are sinning against the Lord and they deserve the curse of Yahweh, the curse of the Lord to be upon them.

You see, here is David's heart. David's heart is the heart for God. In among all the other stuff—and there is lots of stuff that will accumulate in this man's life—at a basic thing his heart is a heart for God. He is able to say this Psalm 84.

"How lovely is your dwelling place, O LORD of hosts! My soul longs, yes, faints for the courts of the LORD; my heart and flesh sing for joy to the living God."⁷

⁶ 1 Samuel 26:20.

⁷ Psalm 84:1-2.

What is on David's mind? What is on David's mind is all this running around, all this being hounded, all this being chased these 10 years and more have kept me from public worship from that God glorifying, soul satisfying life giving heart warming faith building worship of God when you are with God's people.

See, here we are today. David is concerned about something that very seldom concerns Christian people today. We think that we can be Christians on our own. Or we think we can be Christians going to our small groups. Or we think we can be Christians with a one to one Bible study or we think we can be Christians merely by listening to the radio and to talks on the radio without ever meeting with God's people.

In the New Testament where is the Holy Spirit? The Holy Spirit is in the believer and is in the Church. Where is Jesus most present? When his people are gathered together in his name. The Church is the temple of the Holy Spirit and David is saying to Saul, "To chase me away from that position, to chase me out of the Lord's heritage, is to banish me from the presence of the Lord."

It was a serious thing. David is faithful in his witness. To Saul he is saying to Saul, "These are the issues that concern me. At the end of the day it is not a matter of my honor. It is the cause of God that I am concerned about. At the end of the day it is the worship of God that I am concerned about."

He pours out his heart before Saul.

Well, the last thing is that David's faithfulness and righteousness are seen in his faith, not just of his witness or in his restraint. Saul starts confessing again.

"I have sinned."

He starts inviting David to come back home, promising David he will do him no harm.

David knows better. Oh, he is prepared to forgive Saul. But he knows more than some of these counselors that say, "You know, when you forgive, you can go back to the way things were." You can't go back to the way things were. Some situations, listen. You can forgive the abusive husband, but don't you dare go back and live with him. Not unless you have body guards.

Wives, David forgives Saul, but he doesn't go with him, because he goes somewhere else. That is the wise thing to do. Because Saul is unpredictable. You can't live with that. You cannot live with that. You can forgive, but wisdom dictates you also do something. And that is what David does here.

So he doesn't go back with him and, instead, he pleads with him.

“The LORD rewards every man for his righteousness and his faithfulness.”⁸

He is not just talking about himself. He is saying this to Saul. He is saying think about that. Think about righteousness and faithfulness.

Revelation 19:11 reminds us of one person who is both righteous and faithful and that is the Lord Jesus.

“Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war.”⁹

David’s greatest Son was to be righteous and faithful.

And then he ends with this statement of faith.

“Behold, as your life was precious this day in my sight, so may my life be precious in the sight of the LORD, and may he deliver me out of all tribulation.”¹⁰

Here is his final word to Saul. They will never speak again. These are the last words Saul will hear before he dies without repentance, without faith, without hope and without God as far as he can tell. This is the last appeal to his heart.

“May, just as your life is precious to me, Saul, I want you to see this visual aid. I came into your camp. This didn’t just happen by accident like the first time. I came into your camp. I had your life in my hands. I could have destroyed you then. But I didn’t because your life was precious in my sight. May the Lord count my life as precious to him as your life was precious to me. Saul, this is the gospel. You deserve to die, but you were spared. This is the gospel in which I trust,” David is saying, “That my life is as precious to God as your life is precious to me. Trust in him.”

And, you know, so good is this verse here at the end of 1 Samuel 26 the Lord Jesus took it up and he used it in the Lord’s prayer.

“Deliver me from evil, from trouble.”

Jesus put it into your mouth to say to your Father in heaven, because Jesus is saying to every one of his children, “Your life is as precious to God, more precious to God and he is for you. He is for you.”

Let us pray together.

Father, we pray that you would take your Word and that you would write it on our hearts and that you would teach us what it is to be righteous and faithful in this generation we

⁸ 1 Samuel 26:23.

⁹ Revelation 19:11.

¹⁰ 1 Samuel 26:24.

serve and live in. We pray that your grace would be upon us today and we would look for you to be our deliverer and that we would delight in the preciousness that we have in your sight. We pray in Jesus' strong name. Amen.