

## **I Samuel 18-19 Notes:**

### **18:1 Jonathan and David's relationship:**

"When he [David] **had finished speaking** to Saul, that the soul of Jonathan was knit to the soul of David...." –*what had David said?*

**17:57-58** "So when David returned from killing the Philistine....**David answered**, 'I am the son of your servant Jesse the Bethlehemite.'" *This would have reminded Jonathan of what David had said and done in chapter 17:*

**17:45-47** "I come in the name of the LORD of hosts, the God of the armies of Israel....**the LORD will deliver you up**....that all the earth may know that there is a God in Israel...**for the battle is the LORD's**...." = **David's BOLD trust in the LORD in the presence of Goliath!**

**17:32-37** "....David said to Saul...'Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since **he has taunted the armies of the living God**'...." = **David's example of COURAGE in the presence of Saul!**

**17:26** "'For **who is this uncircumcised Philistine**, that he should taunt the armies of the living God?' = **David's FAITH expressed in his righteous indignation in the presence of his older brothers!**

Compare this with **Jonathan's similar BOLD FAITH expressed to his armor-bearer:**

**14:6** "Come and let us cross over to the garrison of these uncircumcised; perhaps **the LORD will work for us**, for **the LORD is not restrained to save by many or by few.**"

**14:12** "Come up after me, **for the LORD has given them** into the hands of Israel."

**18:3** Jonathan and David's relationship was based on their common faith in God! – much like the relationship we have with other "sistas" in Christ in this study. ["sisters" – Carol Young and Linda Jensen referred to their Bible study friends as "sistas." 😊]

**18:4 Significance of giving David his robe, armor, weapons, and belt:** Jonathan was abdicating his own right to his father's throne and recognizing David's God-given right to the throne of Israel and a lasting Davidic Kingdom. A few chapters later, Jonathan will acknowledge that David would outlive him and become king. (Cp. I Sam 20:14-16, 42; 23:17-18).

**18:5** In spite of this (future Davidic kingdom), David served Saul in his military, and he served well. Saul promoted him and "set him over the men of war." Verse 5 covers some longer period of time until the events of verses 6-7, when David's popularity with the people rises.

A confident, good leader is not threatened by the success of those under him, but rather, he recognizes that their success equals his own success. But Saul is not a good leader.

**18:8-9** Saul becomes jealous and “**looked at David with suspicion** from that day on.” Saul questions David’s motives. A paranoid person will often project their own feelings or motives onto someone they perceive as their enemy.

**Application for us:** Be careful when you think you know **why** someone is doing something. You can’t truly know what someone else is thinking, but continuing to think you do may cause you to misjudge the other person and may send you on a downward path spiritually like Saul.

**18:10-12** “evil spirit from God” ?? Consider the following verses:

**16:14** “Now **the Spirit of the LORD departed from Saul**, and an evil spirit from the LORD terrorized him.”

**15:26** “...**you** [Saul] **have rejected the word of the LORD**, and the LORD has rejected you from being king over Israel.”

**18:12** “Now Saul was afraid of **David, for the LORD was with him** but had departed from Saul.” (also see **I Sam 16:13**)

Saul had rejected the Lord, and the Lord departed from Saul leaving him vulnerable to evil spirits. And now, the Lord was with David.

**Note the downward progression of Saul:**

**18:8** Saul **becomes angry** at David’s success.

**18:9** “Saul **looked** at David with suspicion.”

**18:17** “Saul **thought**...let the hand of the Philistines be against him.” – a plot to kill David is formed. (“Saul **thought**” is repeated in **18:21**)

**18:20-21** “the thing was agreeable to Saul [KJV: it **pleased** Saul]...that she may become **a snare to him**...” –more scheming: Saul is not happy to gain a son-in-law; he is happy that he has the opportunity to use his daughter in David’s downfall.

**18:25** “Saul **planned** to make David fall by the hand of the Philistines.” –the plot now becomes a plan with more specific details.

**18:28-29** “When **Saul saw and knew** that the LORD was with David, and that...Saul’s daughter loved him....**Saul was David’s enemy** continually.” --Saul’s jealousy now controls him.

**18:30** “...David behaved himself more wisely than all the servants of Saul. So his name was highly esteemed.” David’s continued success as a leader continues to feed Saul’s jealousy.

**19:1** “Now **Saul told** Jonathan...and all his servants to **put David to death...**” --the sin that he had allowed to be planted in his heart now is producing action. Saul is now openly (boldly!) plotting David’s murder.

**James 1:14-15 and I John 2:16** give the New Testament commentary on this downward progression:

“But each one is tempted when he is **carried away and enticed by his own lust**. Then **when lust has conceived**, it gives **birth to sin**; and when sin is accomplished, it **brings forth death**.” James 1:14-15

“lust” = Greek word EPITHUMIA = a longing, or desire.

“For all that is in the world, the **lust of the flesh** and the **lust of the eyes** and the boastful **pride of life**, is not from the Father, but is from the world.”

*Notice that the desire of the flesh, the eyes, and pride, when allowed to take root in our hearts, will produce sinful action! All of these areas were at work in Saul’s decline.*

**19:4-5** Jonathan tries to reason with his father, Saul, “since his [David] deeds have been very beneficial to you.” And it seems that Jonathan is temporarily successful (cp. **19:6-7** –“Saul listened....and he [**David**] **was in his presence as formerly**”).

**19:8-10** But Saul’s jealousy arises again when “...**David** went out and fought with the Philistines and **defeated them with a great slaughter**,” and Saul attempts to kill David himself. Saul had made a verbal assent to Jonathan (vs. 6), but his heart had not changed. He had not dealt with his underlying spiritual problem.

**19:11-12** Saul had intended Michal to be a snare to David, but she helps him escape Saul’s murderous plot.

**19:13** “household idol” = Hebrew word TERAPHIM = refers to small images or idols in a home, kept for the purpose of divination; were also thought to promote fertility. (see also Gen 31:19-35, Judges 17-18). These verses give us a glimpse into the ways that Israel had been influenced by its pagan neighbors and the overall spiritual condition of the nation at the time. Recording of these events in scripture does not condone this pagan practice. In fact, the Old Testament denounces their use. (II Kings 23:24, Ezek 21:21; Zech 10:1-2). Later, Israel’s continued idolatry led to their judgment of captivity (see Hosea 3:4-5). The scripture does not tell us whether David was aware of Michal’s possession of idols or of her deception with Saul’s messengers (**vs. 14-17**). Again, scripture is not condoning her lies, and certainly, God could have protected David without them.

**19:18-24** David escapes to Ramah and stays with Samuel in Naioth, but Saul pursues him there. In the strange account that follows, we see God’s protection of David by completely stopping Saul in his tracks.

**19:20-21** Saul sends messengers **three times**; each time the messengers were stopped from apprehending David by being overcome by the Spirit of God and prophesying. [For a similar situation in which God miraculously protects His servant during **three attempts to capture him**, see II Kings 1:8-15.]

**19:24** “stripped off his clothes” = most likely refers to removing his outer royal garments, both humiliating him and symbolizing that Saul was being stripped of his position.

**Saul “prophesied” ???** While it’s difficult to know exactly what is happening here, there are other examples in scripture in which the Lord controls what the prophets said, even against their will.

**Consider these examples:**

- **Numbers 22-24:** God would not allow Balaam to curse Israel, despite his desire to do so for money. (esp. Num 23:25-26; 24:2-13) God even put words into Balaam’s donkey’s mouth! (Num 22:28)
- **I Kings 22:13-23:** God used the false prophets to deceive and bring about judgment on Israel.
- **John 11:49-53** God used unbelieving Caiaphas to unwittingly prophesy regarding Jesus’ death: “that it is expedient for you that one man die for the people...”

This incident with Saul prophesying would have reminded him of his original call to be king (I Sam 10:6-11) and demonstrated how hard Saul’s heart had now become.