

231004-4 1Sa 19, David Forced to Become a Fugitive—CThurman

David came against Goliath in the name of the LORD, and the LORD granted that he prevailed over him. As a result of this king Saul *would let him go no more home to his father's house*. Instead, Saul promoted David to be over the men of war. Also, the king's son Jonathan and David bound themselves together by a covenant (of friendship) and their souls were knitted together. But David *behaved himself wisely* (four times in this chapter), prospered more, guided himself wittingly before everyone.

But when they had returned from the battle Saul became offended after he heard how the women praised David over him, Saul had slain his thousands, and David his ten-thousands. Then Saul began to *eye* David, having suspicions that David might gain the kingdom from him.

In any event king Saul had promised to reward the victor over Goliath with great riches, the marriage of daughter, and make his father's house free in Israel. Nothing is ever mentioned concerning David being enriched with great riches or his father's house being made free in Israel. But David did continue playing the harp for the king to help relieve him from the fits of terror that the evil spirit caused in him, and twice David avoided Saul purposely trying to kill him with a javelin. Saul didn't trust David and removed him from his presence, essentially demoting David and appointing him now to be captain over thousands.

As Saul promised he did offer his eldest daughter, Merab to David for wife, but that was only to with the hope that the Philistines might make him a target and kill David. But either David waited too long or he saw such a marriage above that he should receive, to become the king's son-in-law. In any event Saul gave Merab to another man.

But Saul received word that his younger daughter, Michal, loved David. So, again with hope that David might be killed by the Philistines he arranged in lieu of a dowry that one hundred foreskins of the Philistines would suffice. David rather brought two hundred and became Saul's son-in-law. And Saul was all the more afraid of David, perhaps with the thoughts of the kingdom following after this young man rather than after him, and Saul became David's enemy continually. In other words, the noun *enemy* being translated from a Hebrew verb, meaning that

Saul was hating David incessantly. And David became a very reputable man among the people of Israel. David is now forced to live the life of a fugitive for some time through no fault of his own.

Chapter 19

1 ¶ And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

Qal pret. of קִפֵּץ

2 But Jonathan Saul's son delighted much in David: and Jonathan told
favored, desired, pleased

Piel part of בָּקַשׁ

David, saying, Saul my father seeketh to kill thee: now therefore, I pray
requires, inquires, seeks out

שָׁמַר	יָשַׁב	סֵתֵר, noun
thee, take heed to thyself until the morning, and	abide	in a secret
keep	dwell, sit, remain, tarry	hiding place, covert

Niphal pret. of אָבֵא

[place], and hide thyself:
hold, secret

— לַיַּד־אָבִי —

3 And I will go out and stand beside my father in the field where
proceed to the hand of

אָדַבַּר בָּךְ		
thou [art], and I will commune	with my father of thee; and what I see,	
speak of you	to	

	נִגַּד	
that I will	tell	thee.
report, declare, utter, profess (to)		

4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not
by, with, in by, with, in

sinned against thee, and because his works
on account of, to deeds, acts, purpose,
operation labours

[have been] to thee-ward very good:

5 For he did put his life in his hand, and slew the Philistine,
appointed (Goliath)

and the LORD wrought a great salvation for all Israel: thou sawest [it],
deliverance

and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay

adv., **לְמַעַן**
David without a cause?
for nought, causeless, 'for no reason'

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, [As] the LORD liveth, he shall not be slain.
killed

Saul's word should have been good enough. He didn't need to add the oath. It was evil that he did this.

Mt 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

7 And Jonathan called David, and Jonathan shewed him all those things.
(to) **לָדַבַּר** reported (to) these words

And Jonathan brought David to Saul, and he was in his presence,
before him

as in times past.
yesterday (and) the third day.

8 ¶ And there was war again: and David went out, and fought with
added (additional) proceeded

the Philistines, and slew them with a great slaughter; and they
(in, by, with)
fled from him.
his face

9 And the evil spirit from the LORD was upon Saul, as he sat in his house
dwelt, abided

with his javelin in his hand: and David played with [his] hand.
(also tss. spear)

Saul had sworn by the living LORD that he would not kill David. But that said, there is no way to know what someone will do when under the influence of a demon or demons.

10 And Saul sought to smite David even to the wall with the javelin; but he

Qal fut. of פָּטַר
slipped away out of Saul's presence, and he smote the javelin into
dismissed, shot out from [the] face of Saul

Qal pret. of נָסַח Niphal fut. of מָלַט
the wall: and David fled, and escaped that night.
fled away delivered, got away in the
vss.10, 11, 12, 17, 18

of the verb שָׁמַר
11 ¶ Saul also sent messengers unto David's house, to watch him,
observe, keep

נָגַד
and to slay him in the morning: and Michal David's wife told him, saying,
kill reported

Qal pret. of נָס

If thou save not thy life to night, to morrow thou shalt be slain.
flee away

killed

Hiphil fut. of יָרַד

12 So Michal let David down through a window: and he went, and
caused David to descend
to go down

Qal pret. of נָס

מָלַט

fled, and escaped.
fled away delivered, got away

Teraphim

כְּבִיִּד , masc. noun

13 And Michal took an image, and laid [it] in the bed, and put a pillow of
vss. 13, 16, only twice in the OT

Here is a good idea of the size of an image; life-sized. Here we understand that not every image or teraphim is necessarily that which is considered an idol made for worshipping. Some were as those that we might find around our houses, that are only for decorative purposes; i.e. figurines of various animals and people, or nature scenes?

See Ex.20.3-5, There might be images, but never for worship; comp. to v.7, and the name of the Lord. The name of the LORD is with them, but they are not to take it in vain; Lev.26.1, no images for the purposes of worshipping them is expressed in the Hithpael *infin. verb to bow down*; Deu.4.15-19, (16) *Take heed ... lest ye corrupt ... and make a graven image ...* (19) *And lest ye lift up your eyes ... (and) should be driven to worship them and serve them ...*

We would not say that the images on coins is idolatry. (cf. Mt.22.20) The images of the cherubim over the mercy seat in the tabernacle and temple, or the oxen under the great laver of the temple? Those graven things were not wrong because they were not made for worship.

2Chr.3.10 ¶ And in the most holy house he made two cherubims of image work, and overlaid them with gold.

11 And the wings of the cherubims [were] twenty cubits long: one wing [of the one cherub was] five cubits, reaching to the wall of the house: and the other wing [was likewise] five cubits, reaching to the wing of the other cherub.

...

4.3 And under it [was] the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen [were] cast, when it was cast.

מְרֹאֶשֶׁת , fem pl. noun Piel fut. of כָּסָה בְּגָד , masc. noun
goats' [hair] for his bolster, and covered [it] with a cloth.
at head place, pillow concealed, hid garment

לָקַח Qal infin. of חָלַה Qal part. Poel of
14 And when Saul sent messengers to take David, she said, He [is] sick.
fetch, seize upon infirm, weak

15 And Saul sent the messengers [again] to see David, saying, Bring him up to me in the bed, that I may slay him.
to kill

Teraphim
16 And when the messengers were come in, behold, [there was] an image in the bed, with a pillow of goats' [hair] for his bolster.
head place, pillow

Piel pret. of רָמָה
17 And Saul said unto Michal, Why hast thou deceived me so, and sent away
beguile, betray

Qal part. Poel of בִּיֵּא Qal pret. of שָׂנֵא
mine enemy, that he is escaped? And Michal answered Saul, He
hated

said unto me, Let me go; why should I kill thee?
slay

Michal helped save her husband's life. She probably lied to her father out of fear of what he might do to her; after all, he's not a very mentally stable person. By saying that David threatened to kill her if she didn't help him, she hoped to turn away from her the wrath of her father. Now, some will disagree with me on this, but there are going to be other situations like this as we read on into the Scriptures.

David pretending to be a mad man when he stood before Achish, king of Gath. (cf. 1Sa.21.13); and, later David lying to Achish about where he'd been and what he'd been doing. [cf. 1Sa.27.8-12)

Michal showed some good discretion. Some choke on the gnat of lying while swallowing the camel of hatred and betrayal. If there are two trails, one leads to where my brethren are meeting in secret because of persecution, and our enemies come to me asking which trail it was that leads to them I would point to the trail that leads them away from my brethren. Or, I can be a Judas. Which would you swallow, the gnat to deceive and mislead your enemies, or the camel of hatred and betrayal?

מָלַט Qal pret. of נָס

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and got away

told him all that Saul had done to him. And he and Samuel went and dwelt
(to)

in Naioth.

Naioth, נַיֹּוֹת, the verb נָנַח, tss. *to keep at home* (Hab.2.5), *to prepare an habitation* (Ex.15.2); the masc. noun נַיֹּוֹת, is tss. *an habitation, a sheepcote* (a sheepfold) which is a pen or shelter for the sheep, *a dwelling, a dwelling place, a fold, a stable, a pleasant place.*

Naioth is located somewhere in the vicinity of the city of Ramah. (cf. vss.22, 23) Perhaps from the name of this place there was a stable or shelter into which the prophets could assemble and receive instruction. And as we read on (v.20), there was a company of prophets in this place. This idea of

stables or shelters carries forward with the nation of Israel, all of the elect of God, and the churches of Jesus Christ.

National Israel:

2Sa.7.8 Now therefore so shalt thou (the prophet Nathan, v.4) say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

The elect of God:

Jn.10.1 ¶ Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, (there is a pen, a shelter into which the elect of God are kept for the coming of Christ to them) but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

The churches of Jesus Christ:

Eph.2.22 In whom ye also are builded together for an habitation of God through the Spirit.

19 And it was told Saul, saying, Behold, David [is] at Nain in Ramah.

Evidently someone from Ramah, knowing who David is, saw him there and told this to the king.

20 And Saul sent messengers to take David: and when they saw the

חֲבֵרָה, fem. noun

company of the prophets prophesying, and Samuel standing [as]
fem. noun is only once in OT,

see the more common masc. noun קָהָל, also *multitude, assembly, congregation*, etc.

Niphal part. of נָצַב רוּחַ אֱלֹהִים
appointed over them, **the Spirit of God was**
set over, set up, (the company of prophets)

upon the messengers of Saul, and they also prophesied.

Perhaps this is something for which Samuel had prayed, something to frustrate the purposes of these that came to apprehend David.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. added

22 Then went he also to Ramah, and came to a great well בּוֹר
well
(Saul) pit, cistern

that [is] in Sēchu: and he asked and said, Where [are] Samuel and David?

Sēchu, (or, Secu) is only this once mentioned in the Scriptures. It is said to be near to Ramah, where Samuel's house was. Robert Young (editor of 'Young's Bible Concordance') says it is a city of Benjamin. Evidently on the way from Saul's city of Gibeah, and going to Ramah one would come first to Sēchu, where there was a large cistern.

And [one] said, Behold, [they be] at Naioth in Ramah.

23 And he went thither to Naiōth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

When the first three groups of men arrived to Naiōth the LORD overcame them so that they could do nothing but prophesy. But now, Saul began to prophesy even from Sēchu, even until he reached Naiōth, frustrating his purpose to apprehend David. Of course in the mean-time David fled to another place.

Qal fut. of פָּשַׁט

24 And he stripped off his clothes also, and prophesied before
put off, raiment, garments
apparel

נָפַל עָרוֹם, adj.

Samuel in like manner, and lay down naked all that day and all that night.
fell down

A couple of things to point out to you, that might be helpful. First, earlier in this book it was stated that Samuel came no more to see Saul, which is true.

1Sa 15:35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

However, we do have an instance where it was necessary for Saul to come to Samuel, and he did, as this verse shows. There is no contradiction.

Second, at the least we understand the infrustrable will of God. Saul, even against his own will, is made subject to the will of God. There is a God in heaven whose will cannot be resisted. Though men resist it they shall do His will.

Ac 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain ...

For example, wicked men sought after and apprehended the Lord Jesus. This was a part of the determinate counsel and foreknowledge of God.

Ac 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain ...

There is a sense in which nothing can be done outside of the will of God.

Ps 76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

God uses sinners which purpose to do things that are in direct opposition to His revealed will. But the unrevealed will of God encompasses everyone and everything in such a way that even the bad things glorify God. This in no way justifies sinners for the wicked things they do because they did not act in that which they knew not (the unrevealed will of God) but willfully acted against that which they knew (the revealed will of God). And these are justly condemned for those acts they committed against God's revealed will.

And third, consider the term *naked*.

naked, עָרֹם, adj., and always tss. with the English *naked*.

Ge 2:25 And they were both naked, the man and his wife, and were not ashamed.

Job 1:21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

Nakedness, whether it is right or wrong, is defined by its context. There is a nakedness that is not sinful, and there is a nakedness that is.

Nakedness might be a reference to being insufficiently clothed for the weather or poverty.

Job 22:6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

Job 24.7 They (them that know not God) cause the naked to lodge without clothing, that [they have] no covering in the cold.

...

10 They cause [him] to go naked without clothing, and they take away the sheaf [from] the hungry ...

Jas 2:15 If a brother or sister be naked, and destitute of daily food,

1Co 4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace ...

It can refer to a lack of the works of righteousness.

Re 16:15 Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

It might be in the context of the kind of work being done, like a fishermen at sea. There might be an apparel that is appropriate for a male group or female group that is not appropriate for a mixed group, or in public.

Joh 21:7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt [his] fisher's coat [unto him], (for he was naked,) and did cast himself into the sea.

It can refer to when the soul is unclothed of its body at physical death.

2Co.5.3 If so be that being clothed we shall not be found naked.

And it can refer to times of rebellious acts against God.

Ex 32:25 And when Moses saw that the people [were] naked; (for Aaron had made them naked unto [their] shame among their enemies:)

Here in our text the Spirit of God came upon Saul's messengers and they prophesied, but nothing is said of their becoming naked. But when the Spirit of God came upon Saul he might have stripped off his royal garments, his armor, his sword, and such things. It is hard to imagine that Samuel would allow for displays of public nudity at all, much less in the context of the assembly of the prophets.

Wherefore they say, [Is] Saul also among the prophets?

Three times is this, *Is Saul also among the prophets?* (cf. 1Sa.10.11, 12; 19.14)

David will now be on the run from Saul for some time.