

230927-4 1Sa 18, Saul Promotes, Demotes, & Finally Hates David–CThurman

In the 17th chapter the Philistines and the Israelites had gathered their troops to battle at the Valley of Elah. The Philistines on one slope and the Israelites on the other. And a champion of the Philistines came down into the valley to challenge anyone in Israel that was willing to a duel. The contestant would represent their people. The winner would gain for his people dominion over the people represented by the loser. Goliath was the name of this man that put forth the challenge. He was a very large man of the lineage of the giant, Anak. Goliath himself being from 9'-10" – 12'-1" tall. He was a man of war. And Israel was confused and afraid to take up the challenge Goliath made. But as if out of nowhere there comes a very young man named David the hosts of Israel. His father had sent him to check on the welfare of *his brethren*. And when he arrived there was evidently a battle that broke out to which he *shouted for the battle*. Then as Goliath had done for the past 40 days, he challenged Israel to give him a contestant. Then someone related to David how greatly the king would reward the man that defeated this great foe. And David was confident that he could kill Goliath. So he was brought to the king and the king heard what David had to say, particularly how he had with his own hands killed a lion and a lion that had taken one of his father's sheep. At this the king had David dressed in his own armor to go fight, but because David had never fought in such battle-dress he opted to forgo the king's armor and to face Goliath only with a staff, a sling and five smooth stones. So, David comes down into the valley and meets the man Goliath, who swears to give his flesh to the birds of the air and the beasts of the field. But David says,

1Sa 17:45 ... Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle [is] the LORD'S, and he will give you into our hands.

And David, with only one, smooth stone, killed the pride and glory of the Philistines. As a result of this, David is brought into a close relationship with the king and his house, and before all the people, to render special services.

Chapter 18

1 ¶ And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as

נִפְשׁוֹ

his own soul.

was knit, Niphal pret. of the verb קָשַׁר, tss. to bind, to conspire, to join together. (1Sa. 18.1, Niphal pret., was knit; 1Sa.22.8, 13, Qal pret., to conspire).

			Qal infin. of שׁוּב
	לָקַח	נָתַן, Qal pret.	וְלֹא ... לָשׁוּב
2 And Saul	took him that day, and	would let him	go no more home
		give him	to turn, come

to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

As has already been shown, Jonathan was a man of war. (cf. 1Sa.13.2) He refused to allow the Philistines to dwell in the land of Israel without a fight. (cf. 1Sa.13.3; 14.1, 13) Each man, Jonathan and David, saw in each other traits that they greatly admired. The details of this covenant are not explicitly given, but by the things Jonathan does in the next verse there is a union of the king's son to the shepherd's son

A covenant relationship is a binding tie. We have such a relationship as members of the Lord's NT church. It should be the one tie that exceeds all other relationships. It's a sad thing to see, but how often it is that husbands, wives, parents, children or friends, out of a greater love than for Christ and His church will 'circle the wagons' to hide sins that require judgment.

Pr 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh [them] shall have mercy.

It is commonplace to find that Christ and His church are secondary to every other relationship. Every man and woman, husband and wife, son and daughter, and friend to the covenant we have with Christ as members of this church. He should have first place in our lives above all of these relationships. What we'll find is this: He is either Lord of all, or not Lord at all. There is no in-between.

4 And Jonathan stripped himself of the robe that [was] upon him,
put off of himself mantle, coat

stripped, Hithpael fut. of the verb פָּשַׁט, tss. to put off, to rush, to make a road, to invade, to strip, to strip off, to flay.

robe, מַעֲיָל, masc. noun, tss. robe, coat, mantle.,

נָתַן, Qal fut.

and gave it to David, and his garments, even to his sword, and to his bow,
armor

garments, מָד, masc. noun, tss. garment, raiment, clothes, armour, stature, measures, judgment.

and to his girdle.

belt, Interlinear Bible

girdle, חֲגוּר, masc. noun four times in the OT tss. girdle, gird.

The idea appears to be that Jonathan put upon David all of his battle dress.

5 ¶ And David went out whithersoever Saul sent him, [and]
wherever

שׂוּם, Qal fut.

behaved himself wisely: and Saul set him over the men of war,
prospered made, put, ordained, v.13
he guided himself wittingly

behaved himself wisely, Hiphil fut. of the verb שָׂוּם, tss. to be wise, to guide wittingly, to understand, to consider, to prosper, to instruct, to wisely consider; 1Sa.18.5, Hiphil fut., behaved himself wisely (marg. prospered); 1Sa.18.14, 15, Hiphil part., behaved himself wisely (marg. prospered); 1Sa.18.30, Qal pret., behaved himself ... wisely.

David was promoted to a very prominent position over Saul's men of war. But it is a short-lived promotion. (cf. v.13)

and he was accepted in the sight of all the people, and also in the sight of
it was good in the eyes eyes

Saul's servants.

Like David, everything we do should be in light of the fact that we represent the King.

David was accepted in the eyes of all the people. But how fickle the people are! While they are pleased with him today, tomorrow they might not be. Be guarded against being motivated because of what others think of us. *Pr 31:30 Favour [is] deceitful ... Lu 6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.*

6 And it came to pass as they came, when David was returned
(Saul & David)

נָכַח, vss. 6, 7, 11, 27

from the slaughter of the Philistine, that the women came out of all
smiting (Goliath)

cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

(marg., 'three-stringed instruments)

instruments of musick (English, music), **שֵׁלִי**, a masc. noun and very unusual word in that it is only this once translated in the sense of having to do with music. It is also tss. *captain, lord, prince, great lords, great measure, excellent things*. The English, *musick*, is found 15 times in the OT, and once in the NT (cf. Lk.15.25), and translated from several Hebrew words, **זִמָּר**, zemar, **מַנְגִּינָה**, mangeenah, **נְגִינָה**, negeenah, and **שֵׁר**, sheer. In the NT, Lk. 15.25, **συσμφωνία**. The #16 is the number for *love*.

7 And the women answered [one another] as they played, and said, Saul

נָכָה, vss. 6, 7, 11, 27

hath slain his thousands, and David his ten thousands.
 smitten myriads

*ten thousands, נָכָה, a fem. noun tss. *millions* (Ge.24.60, thousands of millions), *ten thousand (1Sa.18.7, 8; 21.11), many, multiply*.*

While this is poetic song, it is accurate, poetic song. Thousands upon thousands of Philistines died in the conflict.

Be watchful against some that dismiss mass portions of the Scriptures because they say it is only the language of poetry. For example, some take the book of Genesis as a book of Poetry. To them the creation account, the fall of man into sin, God's satisfaction for sin, the promised coming seed of the woman, the Noahic flood, etc., etc., etc. are hyperbole. These would relegate great truths of God's word as being the wild imaginations of men and women.

8 And Saul was very wrath, and the saying displeased him; and he said,
 it burned Saul much this thing was evil in his eyes
 grievous

and ... was ... wrath, Qal fut. of the verb **הָרָה**, tss. *to be hot, to kindle, to burn, to displease, to be wrath, to grieve, to fret*.

displeased him, Qal fut. of the verb עָרַץ, tss. to be grievous, to be displeased, to be evil, to harm, to go ill. 1.8; 8.6; 18.8, Qal fut.

אָרַץ, Qal part.

אָרַץ, Qal part.

They have ascribed unto David ten thousands, and to me they have ascribed
given, assigned – myriads –
attributed

[but] thousands: and [what] can he have more but the kingdom?

thousands, אַלְפֵי, masc. noun tss. thousand.

9 And Saul eyed David from that day and forward.

was eyeing

eyed, Qal part. Poel of the verb יָעַץ, the only instance of the verb form of eye in the OT.

forward, מֵאָחֶר, adv., tss. back, beyond, thenceforth, henceforward, yonder, forward, hitherto.

10 And it came to pass on the morrow,

(After hearing of the songs that the women sang.)

that the evil spirit from God came upon Saul, and he prophesied

came mightily

came, of the verb יָצָא, tss. to come (1Sa.10.6; 10.10; 11.6; 16.13; 18.10), to go over (2Sa.19.17), to prosper, to come mightily (Jud.14.6), to profit (Jer.12.1), to be good (Jer.13.10), to break out (Am.5.6).

in the midst of the house: and David played with his hand, as at other times:

(hoping to relief Saul of
the evil spirit's terrors)

and [there was] a javelin in Saul's hand.

First, when the Spirit of the LORD came upon Saul he prophesied, and it would have been in truth.

1Sa 10:10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

But now it is an evil spirit from God came upon Him, which caused him fits of terror and he prophesied, probably things that were not true. Depending on the influence people say various things. Here the demonic influence moved Saul to speak forth something that was very likely evil. We are prone to say what we would not normally say because we are influenced by fatigue or sickness, or by too much caffeine or alcohol, or by any of several prescription and non-prescription drugs.

נָכַח, vss. 6, 7, 11, 27

11 And Saul cast the javelin; for he said, I will smite David even

cast, Hiphil fut. of the verb לָטַח, tss. to cast (1Sa.18.11; 20.33, at Jonathan), to carry away, to cast forth, to cast down.

to the wall [with it]. And David avoided out of his presence twice.

(Perhaps David perceived the evil spirit upon Saul and avoided him then.)

avoided, Niphal fut. of the verb סָבַח, tss. to compass, to be in circuit, to be on every side, to besiege, to apply, to sit down, to fetch a compass, to bring about, to stand round about, to wind about, to lead about, to remove, to turn away, etc. (cf. 1Sa.18.22; 22.17, 18 (twice), 22)

We do thing as David sometimes. We've read that David *behaved himself wisely*, that he guided himself wittingly. How many times have you avoided someone because they appear to be in a *mood*. We've all done it. It's good in two ways. First, by avoiding their presence they are spared from saying

and doing things they shouldn't say and do. And second, it spares us the difficulty too.

12 ¶ And Saul was afraid of David, because the LORD was with him,

סוּר, Qal pret.

and was departed from Saul.
removed, turned away

סוּר, Hiphil fut.

שׁוּם, Qal fut.

13 Therefore Saul removed him from him, and made him
put him away set, put, ordained, v.5

his captain over a thousand; and he went out and came in before the people.
(David)

Saul demoted David from his previously assigned position (v.5). But David was unaffected by this and continued in faithful service to the king.

14 And David behaved himself wisely in all his ways; and the LORD [was] with him.

– prospered –
wittingly guided himself

behaved himself wisely, Hiphil fut. of the verb שָׁכַל, tss. to be wise, to guide wittingly, to understand, to consider, to prosper, to instruct, to wisely consider; 1Sa.18.5, Hiphil fut., behaved himself wisely (marg. prospered); 1Sa.18.14, 15, Hiphil part., behaved himself wisely (marg. prospered); 1Sa.18.30, Qal pret., behaved himself ... wisely.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

– prospered –
guided himself wittingly

David didn't fit into what box Saul thought to put him in. Given even the things that Saul did against David, the LORD still prospered that very young man. And this troubled Saul.

1Sa 18:17 *And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD'S battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.*

18 And David said unto Saul, Who [am] I? and what [is] my life, [or] my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter

נָתַן, Qal infin.

נָתַן, Niphal pret.

should have been given to David, that she was given unto Adriel the Meholathite to wife.

Perhaps Saul thought that David was of such a mind not to be worthy of a place as a son to the king that the time appointed concerning the taking of Merab to wife had expired. (cf. v.26, *and the days were not expired.*) As a result, she was given to another man.

Merab is given to Adriel and will bear him at least five sons. These sons are later hanged to satisfy the Gibeonites for crimes Saul committed against them when a few in ignorance help David as he fled from Saul place to place.

cf. 2Sa.21.5-8 – the text has the name Michal instead of Merab. Very likely Merab may have died earlier and Michal, Merab's younger sister, raised them in her place. Notice the wording of Michal, that *she brought up* (those sons) *for Adriel the son of Barzillai the Meholathite.*

נָגַד, Hiphil fut.

20 And Michal Saul's daughter loved David: and they told Saul,

shewed, declared, reported

vss. 20, 24, 26

יָשַׁר, Qal fut.

and the thing pleased him.

matter was right in his eyes. v.26

נָתַן, Qal fut.

21 And Saul said, I will give him her, that she may be a snare to him,

might be to him a snare

snare, מִוֶּקֶשׁ, a masc. noun tss. *a snare, a trap, a gin.*

and that the hand of the Philistines may be against him.

Whoa! Here's a beautiful anniversary gift to my younger daughter and prospective son-in-law. I hope she's a snare to him and that the Philistines might one day prevail against him.

Wherefore Saul said to David, Thou shalt this day be my son in law in [the one of] the twain.

thou shalt ... be ... son in law, Hithpael fut. of the verb יִתֵּן, tss. to be father in law, , to make marriages, to be son in law, to join or make in affinity; 1Sa.18.21, Hithpael fut., thou shalt be son in law; 1Sa.18.23, 26, 27, Hithpael infin., to be son in law, might be son in law.

22 And Saul commanded his servants, [saying], Commune with David secretly,

Speak privately

secretly, the adj. טָלַ, tss. enchantments, secretly, softly, privily.

יִפְצֵץ, Qal pret.

and say, Behold, the king hath delight in thee, and all his servants love thee:
likes, favors, desires, v.26

now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said,

Seemeth it to you [a] light [thing] to be a king's son in law, seeing

Is it a light [trivial] (thing) in your eyes

light, Niphal pret. of the verb קָלַל, tss. to abate, to be lightly esteemed; to be cursed, to set light by, to be slight; 'trivial.' This verb is the same as קָלַל, see below.

that I [am] a poor man, and lightly esteemed?

and lightly esteemed, Niphal part. of the verb קָלַל, tss. to be vile, to be contemned, to be lightly esteemed, to be despised, to be base, to set light by; this verb is the same as קָלַל, see above.

נָגַד, Hiphil fut.

24 And the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any delights, v.22

dowry, but an hundred foreskins of the Philistines, to be avenged of the

dowry, מְלוּחָה, three times in the OT and only tss. dowry.

avenged, Niphal infin. of the verb נָקַם, tss. to be avenged, to take vengeance, to revenge, to punish.

king's enemies. But Saul thought to make David fall by the hand of the Philistines. purposed

thought, Qal pret. of the verb חָשַׁב, tss. to think, to devise, to purpose, to conceive, to imagine, to count, to be cunning, to impute, to count, to account, to reckon, to esteem, to consider.

נָגַד, Hiphil fut.

26 And when his servants told David these words,

יָשַׁר, Qal fut., v.20

it pleased David well

the matter was right in the eyes of —

מָלֵא, Qal pret., v.27

to be the king's son in law: and the days were not expired.

fulfilled, accomplished.

נָכַח

27 Wherefore David arose and went, he and his men, and slew
(of war, v.5) smote
vss. 6, 7, 11, 27

of the Philistines two hundred men; and David brought their foreskins,
(Twice that which the king required.)

אָלַף, Piel fut., v.26

and they gave them in full tale to the king, that he might be the
(the king's servants)

נָתַן, Qal fut.

king's son in law. And Saul gave him Michal his daughter to wife.

28 And Saul saw and knew that the LORD [was] with David, and [that] Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy
was hating David

enemy, Qal pret. of the verb אָוֵן, tss. *enemy, foe.*; vss. 25, 29.

continually.

all the days.

All that Saul had worked to hurt David, the LORD turned to good.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, [that] David behaved himself more wisely than all the servants of Saul; – prospered – more
guided himself wittingly

behaved himself wisely, Hiphil fut. of the verb שָׁכַל, tss. to be wise, to guide wittingly, to understand, to consider, to prosper, to instruct, to wisely consider; 1Sa.18.5, Hiphil fut., behaved himself wisely (marg. prospered); 1Sa.18.14, 15, Hiphil part., behaved himself wisely (marg. prospered); 1Sa.18.30, Qal pret., behaved himself ... wisely.

so that his name was much set by.

and his name was greatly esteemed.

had in reputation.

so that ... was ... set by, Qal fut. of the verb יָקַר, tss. to be precious, to be set by, to be prized; the Hebrew adj. יָקָר, is tss. precious, costly, excellent, reputation; the verb יָקַר, is found in 1Sa.18.30, set by (Qal fut.); 1Sa.26.21, was precious (Qal pret.).

When the name *David* was heard good things came to mind. That's what comes of a good reputation. It takes time to build a good reputation, only one foolish act to destroy it all.

Pr 22:1 A [good] name [is] rather to be chosen than great riches, [and] loving favour rather than silver and gold.

Pr 10:7 The memory of the just [is] blessed: but the name of the wicked shall rot.

Ecc.7.1 ¶ A good name [is] better than precious ointment; and the day of death than the day of one's birth.

As brothers and sisters let's always do those things which build a good name, because we reflect Christ to others. Let's be the best Christian servants we can be at work, at home, and wherever we are.