

Dr. Robert Chisholm, 1 & 2 Samuel, Session 12, 1 Samuel 18-20

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This is Dr. Bob Chisholm in his teaching on 1 and 2 Samuel. This is session 12, 1 Samuel 18, The Lord Was with David. 1 Samuel 19 and 20, The Nine Lives of David.

In this next lesson, we're going to cover a lot of material, 1 Samuel 18, 19, and 20. Before listening to this lecture you may want to get your Bible out and read through these chapters so you're familiar with the details and the content because we're not going to be able to go through in a close verse-by-verse fashion. Basically, what's happening in these chapters is Saul is going to become jealous of David and he slowly but surely is going to get to the point where he wants to murder David in an effort to maintain his kingship and his dynasty and really go against what Samuel had told him.

But the Lord is going to be with David and sustain him and in fact 1 Samuel 18 I would entitle in quotes, "The Lord Was with David" because that is stated several times in the chapter and it's obviously a major theme. And then when we come to chapters 19 and 20, I entitle this the nine lives of David because Saul time and time again is going to attempt to take David's life, and depending on how you count you can actually come up with nine different attempts in chapters 18 through 20. So, the Lord is with David but we also have David escaping Saul on numerous occasions.

God's providence, sometimes his direct intervention, provides security for David. So, let's begin with chapter 18 in the aftermath of David's great victory over Goliath and Israel's great victory over the Philistines. Jonathan, Saul's son, becomes as the text says in chapter 18 verse 1, one in spirit with David.

There was a bond that was created there and Jonathan loved David as himself. And Jonathan makes a covenant with David because he loves him and he actually gives David his robe. Some have suggested that this was his princely robe symbolizing the fact that he was the prince, the son of the king, and the next in line to the throne.

And so, if that's the case when he gives it to David, Jonathan is recognizing that David is going to be the king of Israel. He knows, I'm sure, what Samuel has said about his father. He knows that his family is not going to have a dynasty but nevertheless, he accepts that fact.

And he realizes what God is doing in and through David. And he aligns himself with David. As we said in an earlier lesson, what we're seeing through here is that Jonathan stands in contrast to Saul.

Jonathan is a literary foil if you remember our discussion about foils. Jonathan is a foil to Saul. Saul is resisting God's program.

God has said, you are not going to have a dynasty. In fact, I'm going to take the throne away from you. But Saul is resisting that.

Jonathan, on the other hand, recognizes realities and he's more concerned with Israel's well-being. And he sees that God is working with David and so he becomes loyal to David and makes a covenant with him. Which I'm sure was a mutual kind of arrangement where they promised to help one another.

Some have seen here some kind of homosexual relationship between David and Jonathan. That really is an imposition of modern thinking upon the text. There is just no way the text will support that.

The Hebrew word love can be used in a lot of different ways. And you have to look at who's the subject and who's the object. Everyone in this chapter is loving David.

Yes, when Michael loves David, Saul's daughter, it has a romantic, maybe even sexual connotation there. But when Israel loves David, it simply means that they're very impressed with him and they're loyal to him. And that's what's in view with Jonathan's love for David here.

He is loyal to him. He makes a covenant with him because he loves him. You can see the emphasis on love here is loyalty and devotion.

And that's what's in view. We also read in chapter 18, verse 5, that whatever mission Saul sent David on, he was very successful. And Saul gives him a high rank in the army.

And the troops and the officers were very well pleased with all of this. When we get to chapter 18, verse 6, there's kind of a flashback. When the men were returning home after David had killed the Philistine, we're back to that point in time, the women come out from all the towns of Israel to meet King Saul, singing and dancing, with joyful songs and with timbrels and lyres.

And here's what they're saying. Saul has slain his thousands. So, there's a recognition of Saul's prowess as a warrior.

He has had some success as a warrior and has slain thousands. And David, his tens of thousands. Now at this point, David had killed one big guy, a Philistine.

But I think they're anticipating that David is going to do more. But there is the suggestion in the song that David has gone beyond Saul. And David is a superior warrior to Saul.

Why wouldn't they sing this way? Saul was paralyzed with fear. He didn't volunteer to go out and fight Goliath. He was paralyzed with fear.

But David came along and he wasn't. And he went out and defeated the Philistine warrior and delivered Israel from a very difficult situation that they found themselves in. And so naturally, people would think of David as the superior one.

Well, this doesn't sit well with Saul, as you can imagine. We're told that he was very, very angry and it displeased him. And he said they've credited David with ten thousands and me with just thousands.

What more can he get but the kingdom? He's on the verge of taking over the throne from me. And we're told that from this time on, Saul kept a close eye on David. He's become very, very suspicious.

So, David's great success against the Philistines is not being fully celebrated in Israel. Saul, the king, is not pleased with how this is playing out and he has become jealous. We then read that the evil spirit from God comes upon Saul.

And he's prophesying in the house while David is playing the liar, as he usually does. And Saul has a spear in his hand. And he takes that spear and he hurls it at David.

He says I'll pin David to the wall. But the text tells us that David eluded him. David dodged the spear.

And then the text mentions twice. That probably doesn't mean that he threw it at him twice on this occasion. It's just anticipating another spear-throwing incident that's coming later in the story.

So, David is able to dodge the spear. But it's clear that Saul is very, very agitated here. And when he is under the control of this evil spirit, he will do some things that are very, very dangerous as far as David is concerned.

You might wonder why this evil spirit sent from God would try to kill David. But God is in control of this situation. He knows that Saul is not going to succeed when he's under the force of this evil spirit.

So, it's not that God is conflicted and he's trying to kill David through the evil spirit. And then Saul, I think what God is doing, he's trying to show everyone that Saul is an

object of his displeasure and his judgment. And he's acting in a very erratic, murderous kind of way.

And so, this is just a sign to everyone, I think, that Saul is not being blessed by God. He's not being controlled by God. He's against the one that God is energizing.

So, God is protecting David here, I think. Saul's afraid. Because, in verse 12, the Lord was with David.

But he had departed from Saul. So, there's that main thematic statement that we see in 1 Samuel chapter 18. It's important when you're reading the Bible to look for these kinds of statements.

In several of our lessons, we have pointed out verses that kind of encapsulate the main theme of the story. In chapter 17, where David said, The Lord will bring the victory. Just like Jonathan said earlier.

That's going to be the main theme of the chapter. So, look for those kinds of statements. And 18.12 is one of those.

Because the Lord was with David and had departed from Saul. And what the author is going to be doing through these chapters now, some people have argued that this section of Samuel is an apology for David. That doesn't mean that David did something wrong and we're apologizing for that.

It's a defense of David. The word apology is being used kind of like in Christian apologetics where we're defending the faith. And so, it's an apology for David in the sense that it's demonstrating that Saul really has been rejected by the Lord.

And there is no future for the family of Saul in terms of kingship in Israel. David is the chosen one. And chapter after chapter, this contrast is going to be developed.

You probably remember that later on, Benjaminites in particular are going to accuse David of trying to destroy the house of Saul. And some Benjaminites are still trying to keep alive the hope that there can be a Saul dynasty. And so, the author, in the original context, this would have been very important for Israel to know who the chosen king was.

The author is demonstrating in chapter after chapter the superiority of David. It's an apology for David. It's a defense of David as the chosen one of the Lord.

And even when David fails later in the book, he is maintained as king of Israel when he commits horrible sins, adultery, and murder. Yet God does not set him aside and

reject him as he did Saul. Because God has made a covenant with David that we read about in 2 Samuel 7. So, this apology of David is beginning here.

And you see it in statements like this. The Lord was with David but had departed from Saul. So, he sends David away, and gives him command over a thousand men.

He leads the troops. Everything David does is successful. We read again, because, in verse 14, the Lord was with him.

And Saul is becoming more and more afraid. This guy is so successful, his popularity is growing. Verse 16, all Israel and Judah loved David because he led them in their campaigns.

And so here we have one of those uses of love where the focus is more on loyalty. It doesn't mean that they're rejecting Saul necessarily, but they find themselves attracted to David and they want to follow him. He's a leader.

And there's a loyalty that's developing there. So, Saul, this is one of his attempts to take David out. Sometimes he's very direct, he'll just throw a spear at him.

Other times, a little more subtle. He decides that he's going to give his older daughter Merab to David. Actually, he had promised to do this to the one who had slain Goliath.

But apparently, he had not followed through on that. But now he seems to be. He's offering Merab, not as a reward for what David did in the past, but he says, I'll give her to you in marriage, only serve me bravely and fight the battles of the Lord.

You can have my daughter, but you've got to continue to fight the battles of the Lord. And Saul is thinking, I will not raise a hand against him. I don't need to kill him with a spear.

Let the Philistines do that. But David and we're not told exactly what he's thinking, but he says, who am I? And what is my family or my clan that I should become the king's son-in-law? No, no, no. So, he rejects the offer.

Maybe having a spear thrown at you makes you a little suspicious. But for whatever reason, David rejects the offer at least this first time. So, eventually, Saul marries his daughter Merab off to someone else.

But Saul has another daughter, Michal or Michael, and she's in love with David. And I think love here does have a romantic meaning. And Saul finds out about it.

And so, he is thinking to himself, let's try this again. I will give her to him, and she can maybe be a snare to him so that the hand of the Philistines may be against him. And so, Saul says to David, you have a second opportunity to become my son-in-law.

And Saul also tells his servants, to work on him. Butter him up, work on him. Speak to David privately and say, listen, the king likes you.

And his attendants all love you. You are so popular. Everyone wants you around.

Everyone wants you in the royal court. Become the king's son-in-law. And they repeated these words to David.

And David said, do you think it's a small matter to become the king's son-in-law? I'm only a poor man, little known. Not sure what David's getting at here. Maybe he's beginning to crack a little bit.

And maybe this is just a way of saying, I can't afford it. There's going to be a bride price here that I've got to pay to acquire the king's daughter. And I'm just a poor man.

So maybe there's a subtle indication, but if the price is right, we might be able to do this. And Saul's servants go, and they tell him what David said. And Saul says, well, say to David, here's the bride price I want.

It's something that you'll be able to acquire. 100 Philistine foreskins. Take revenge on our enemies.

And so, Saul is hoping, before David is able to kill 100 Philistines, one of them is going to get him. In other words, he's going to die trying to do this. And so, this is his scheme.

I don't have to kill him. I'll get the Philistines to do that. And so, hey, this is perfect.

We'll say 100 Philistine foreskins as a bride price. And in the process of doing that, chances are David will die. No warrior is that good.

So, the attendants tell David. And it's interesting what happens at this point. In verse 26.

And some writers have pointed out, this is the first time in the story that we are made privy to David's thoughts. He was pleased to become the king's son-in-law. So it's as if David is thinking, you know, becoming the king's son-in-law could be a good thing.

It's interesting that he doesn't say he would be pleased to be Michael's husband. The focus isn't on her and her love or anything like that. It doesn't even say Saul's son-in-law.

It says the king's son-in-law. And so, this is another example of the ambiguity that floats around David. Maybe he's starting to tilt a little bit away from just being the Lord's faithful servant to the royal court is a fascinating place.

There's an attraction there. You know, it would be a good thing to become the king's son-in-law and get into the royal court. I've been chosen to be king.

Maybe this is a good step that God can use to get me to the throne. So, before the allotted time elapsed, David took his men out with him, and guess what he did? He didn't kill just 100 Philistines. He killed 200 Philistines, and he brought back their foreskins.

So they count out the full number before the king, and it must have been very terrifying for Saul because he realizes this guy didn't just bring 100, he brought 200. And Saul, as he had promised, gives his daughter Michael to David. And then verse 28, here it is again.

When Saul realized that the Lord was with David and that his daughter Michael loved David, Saul is even more afraid. And he remained his enemy the rest of his days. Saul, at this point, is viewing David as an enemy, and he is going to treat him as such.

But the Lord is with David throughout this. And no matter what Saul tries, direct attack with a spear, more manipulative, trying to get the Philistines to kill David, God protects David. He gives him the ability to dodge the spear.

And he gives him the ability to defeat these Philistines, who are arch enemies of Israel, and bring them down and bring the bride price back. So, Saul is becoming more and more obsessed with taking David off the playing field. And that brings us to chapter 19.

And again, in chapters 19 and 20, I call this the nine lives of David. And there's a lot of detail here, so I'm just going to kind of summarize Saul's attempts to kill David once more. The ones we've already seen, and then the ones that we're going to see in chapter 19 as well.

He threw a spear at David in chapter 18. He tried to place David in harm's way, first by offering him his daughter Merav in exchange for military service, and then his daughter Michael in exchange for 100 Philistine foreskins. And that pattern is going to continue here in chapter 19.

Right at the beginning of verse 1, Saul is going to order Jonathan to kill David. Look at verse 1. Saul told his son Jonathan and all the attendants to kill David. But Jonathan is not going to go for that.

He's going to throw a spear at David again in chapter 19, verse 10. He's going to order his henchmen to arrest David, to actually go to David's house and arrest him, and bring him back to the royal palace for execution. Three times he's going to send soldiers to Ramah.

David finally gets afraid and runs to Ramah, where Samuel is. And Saul is going to send three separate companies of soldiers to capture David. And then he himself is going to go and try to arrest David.

And then in chapter 20, once again, he's going to tell Jonathan, you need to kill him. You're never going to be king if you don't kill David. So, time and time again in these chapters, Saul is trying to take David off the playing field.

But let's look at some of this in a little more detail. At the beginning of chapter 19, Saul tells Jonathan and all the attendants to kill David. But, of course, Jonathan likes David, and he warns him.

So, this, by the way, fits very well into the apology for David. Think about it. It's Saul versus David.

Who is the chosen king? Even Saul's son, Jonathan, is on David's side. That speaks volumes because there are so many reasons why Jonathan should be on Saul's side. He could be the future king.

But no, he understands what God is doing. And so, the very fact that Jonathan is on David's side and warning him is an important part of this apology that's developing for David. And so, he warns David and assures him that he is on his side.

And in verse 4, we're told that Jonathan spoke well of David to Saul, his father. And he actually says to his father, you're doing wrong. You're doing wrong by trying to kill him.

David's actions have been for your benefit. He took his life in his hands when he killed the Philistine. And the Lord won a great victory for all Israel.

You saw it, and at the time you were glad. Why would you want to do wrong to an innocent man like David and kill him for no reason? And it's interesting how Saul responds. And he's going to go back and forth throughout this section of the book.

He listens to Jonathan, and then he takes an oath. As surely as the Lord lives, David will not be put to death. Well, he's going to go back on that.

He's going to say things like this at other times as we go through these chapters. And Saul's just unpredictable in this case. So, Jonathan calls David and tells him about what's happened.

He brings him to Saul, and everything seems to be just fine. War breaks out. David goes and fights the Philistines.

He strikes them down. The Philistines flee. David is still winning these battles.

But then an interesting thing happens. Jonathan has intervened. He's gotten Saul and David together again.

He's calmed his father down. Saul has even taken an oath that David will not die. But then the Lord steps in.

An evil spirit, 19.9, an evil spirit from the Lord came on Saul as he was sitting in his house with his spear in his hand. David is playing the liar. And once again, Saul tries to pin David to the wall, and David eludes him.

This is that second occasion that was kind of referred to proleptically in chapter 18 when we read of the spear-throwing incident at that time. And so, see what's happening here? It's like the Lord is not going to let peace between Saul and David continue. The Lord wants to show everyone Saul cannot be trusted.

Saul is evil. And probably Saul, even though he had agreed that he would not hurt David, deep down he's still jealous. And as the Lord did with Pharaoh in the story of the plagues, he brings the real Saul to the surface here.

But for whatever reason, the Lord doesn't allow this peace between Saul and David to continue. This evil spirit that comes from the Lord agitates Saul. He tries to kill David again.

But David escapes. But Saul is not going to give up. He sends men to watch David's house and to kill him in the morning.

Michael, David's wife, Saul's daughter, understands what's happening here, and she warns David. She says you've got to run away. And you've got to do it tonight.

Tomorrow will be too late. They will kill you. So, Michael lets David down through a window, and he flees, and he escapes.

Michael wants to buy David some time. And so, she takes an idol. Interesting that she's got an idol.

She's got a teraphim, which is probably some kind of a household idol. Some people feel that it would maybe be a figure that would represent an ancestor, some kind of ancestor worship. At any rate, she's got one of these household idols, just like Laban did, you know, back in the time of Jacob.

Rachel had one of these. And this idol, of course, is a figure, apparently a human-type figure. And so, she puts it in the bed, covered up.

She takes some goat's hair and puts it at the head. In other words, she makes the idol look like David. It's deception.

And so, Saul sends his men to capture David, and Michael says, well, he's sick. The implication is, he's in bed. And so, the men delay.

They say, well, he's ill. We can't pull him out of his sick bed. And so, Saul sends the men back, and he says, bring him to me right in his bed.

I don't care if he's sick. We're going to kill him. But when the men come in, they realize there's an idol there.

We've been tricked. This is a delaying tactic. And Saul then says to Michael, why did you deceive me? And send my enemy away.

Notice how Saul perceives this. Send my enemy away so that he escapes. Now, Michael has to cover her tracks here, so she lies.

By the way, we talked about deception in one of our earlier lessons in conjunction with chapter 16. This is one of those passages where you would have to ask yourself, is this deception legitimate or not? I tend to think it is. She's trying to protect herself in light of the fact that she was on David's side.

And so, she says, well, he said, let me get away. Why should I kill you? In other words, he threatened me. There's no indication that David did that.

Michael was the one who initiated all of that and encouraged David to leave. So, I think Michael is just desperate here. Her father has accused her of deceit.

Her father is unpredictable. She is afraid of what he might do to her. And so, she just says, he made me do it.

He made me do it. So, it's deception. And you'd have to figure out how you're going to assess it in this case.

It may just be a neutral kind of thing. She did it. Maybe the author isn't trying to say it was good or bad.

So, David flees, and he goes where I would go. He goes to Samuel. He goes to Samuel the prophet at Ramah.

And he tells him everything that's been happening. And so, Samuel allows David to stay there with him. Well, Saul gets the news.

This is very, very close, a couple of miles away. It's very close. And so basically Saul decides, we're going to go and we're going to retrieve David.

See how persistent he is. And so he sends a group of soldiers. And as they approach, there are prophets prophesying.

And the spirit of God comes on Saul's men, and they start prophesying. So, see how the Lord is intervening here. He turns soldiers into prophets through his spirit.

Saul's told about it. He sends more men, and they prophesy too. This is one of those paneled structures that we sometimes see in Old Testament stories.

It's sort of like the three billy goats gruff, or the three little pigs. They have these paneled sequences. We see them in jokes sometimes.

Rabbi, priest, and preacher go into a room, and in the sequence they say things. It doesn't mean the story is not true. Sometimes in real life, things happen in sequences.

And that's what happens here. The second group prophesies. Saul sends a third group, and they prophesy.

Finally, he says, I'll go myself. And so he goes to Ramah, and he asks, where are Samuel and David? He's told, as Saul approaches, guess what? The spirit of God comes upon him, and he walks along prophesying, strips off his clothes, and lays there naked all that day and night. And people even say, is Saul also among the prophets? This should ring a bell.

This happened once before as a sign to Saul. It was the third phase of that sign right at the beginning when he was chosen king, and Samuel gave him some signs to prove that God really is in this, and he has chosen you. And the third phase of that sign was

that Saul would meet some prophets, and the spirit would come upon him and empower him.

Samuel's intention was for Saul to ignite a military action against the Philistines. So, on that occasion, it was a positive thing. The Lord was demonstrating his control over Saul and his ability to use Saul as his instrument and as his deliverer for Israel.

In this particular case, the circumstances have changed. He is sending his spirit upon Saul, turning Saul into a prophet in order to protect the new king, David. And so, Saul is there in Samuel's presence.

This creates a little bit of an issue because earlier we were told that Samuel never saw Saul again. But here he is. Saul is in his presence.

And the scholars have tried to figure out, well, how do we harmonize those texts? I think that the earlier passage is talking about Samuel never initiating anything with Saul and never calling him to come and talk to him. In other words, the relationship was over. The official prophet-king relationship was over as far as Samuel was concerned.

This is a little bit different. Saul decides to come there in order to retrieve David, and the Lord comes upon Saul and protects David. And it's not an official Samuel-initiated encounter between the two.

And so, I think that's the best explanation for the apparent contradiction between those passages. Saul is persistent. In chapter 20, David flees from Naioth at Ramah and goes to Jonathan.

He knows Jonathan is on his side, and he says, What have I done? What is my crime? How have I wronged your father that he is trying to kill me? Jonathan, I think, initially is not convinced that this is the case. He's unaware of some things that have been going on. But Jonathan agrees to be David's sort of spy in the royal court.

And Jonathan is going to try to determine if Saul really is bent on killing David. And so, David and Jonathan kind of set up a system here where Jonathan is going to test his father. And when David is not present for a meal, he's just going to see how his father responds.

And he promises that he will let David know what is going to happen. In the meantime, Jonathan and David kind of confirm their loyalty to one another. And so, Jonathan says to David in verse 12, I swear by the Lord, the God of Israel, that I will surely sound out my father by this time the day after tomorrow.

If he's favorably disposed toward you, will I not send you word and let you know? But if my father intends to harm you, may the Lord deal with Jonathan, be it ever so severely. He calls a curse down upon himself if he's not loyal to this. If I do not let you know and send you away in peace, may the Lord be with you as he has been with my father.

But show me unfailing kindness like the Lord's kindness as long as I live so that I may not be killed. And do not ever cut off your kindness from my family. Not even when the Lord has cut off every one of David's enemies from the face of the earth.

Jonathan knows what David's destiny is. And he is basically confirming his loyalty to David and he's asking the same from David. And he's saying, please show concern for my family in the future.

When the Lord cuts off all your enemies, don't consider my family an enemy. And so, in verse 16, Jonathan made a covenant with the house of David saying, May the Lord call David's enemies to account. And Jonathan had David reaffirm his oath out of love for him because he loved him as he loved himself.

So, Jonathan the foil again, Saul is trying to kill David. Jonathan is loyal to him. This is sure evidence that the Lord is on David's side.

Even Jonathan is with him in heart and soul. And so, Jonathan comes up with a system whereby he will signal to David. Jonathan's going to go out and do some target practice with his bow and arrow.

And he's going to take a servant out there with him. And he says I will shoot three arrows to the side as though I were shooting at a target. And then I will send a boy and say, go find the arrows.

If I say to him, we're in verse 21 now, look, the arrows are on this side of you, bring them here. Then come because as surely as the Lord lives, you're safe. There's no danger.

But if I say to the boy, look, the arrows are beyond you, then you must go because the Lord has sent you away. And about the matter you and I discussed, remember the Lord is a witness between you and me. So, they rig up this signal.

Long and short of it is that Jonathan discovers that Saul is indeed bent on killing David. David doesn't show up one day and Saul doesn't seem to think anything of it. But when he doesn't show up a second day, Jonathan says, well, David has gone to visit his family.

And Saul's anger flares up in verse 30. He gets angry at Jonathan. And he says, you son of a perverse and rebellious woman.

He insults his own son. Don't I know that you have sided with the son of Jesse to your own shame and to the shame of the mother who bore you? As long as the son of Jesse lives on this earth, neither you nor your kingdom will be established.

Now send someone to bring him to me, for he must die. So, Saul, I think, is thinking, Jonathan is going to be in tune with my way of thinking. He's never going to be king.

Surely, he wants to be king. He's never going to be king as long as David's alive. But Jonathan doesn't think this way, as we know.

Why should he be put to death? What has he done, Jonathan asked his father. But Saul takes a spear and for the second time in the story tries to kill Jonathan. He's tried to kill David with a spear twice.

He tries to kill Jonathan with a spear here. Where did he try to kill him before? The stupid oath, remember? That Jonathan had violated unwittingly. And remember Saul was ready to execute Jonathan for breaking that oath.

But the soldiers intervened and saved Jonathan. So here Saul is trying to kill his very own son. Jonathan gets up in fierce anger.

And he was grieved at his father's shameful treatment of David. He is embarrassed for his friend David that his own father would try to kill him. So, Jonathan goes out to the field as they had arranged.

And he shoots the arrows way beyond. Now the impression that I got before was that when David is in hiding, he's watching all this. When he hears Jonathan say the arrows are beyond, he understands this is a signal and he would take off.

But that's not the way it works. They've got to embrace one last time. They're that close.

And after the boy had gone, David got up from the south side of the stone and bowed down before Jonathan three times with his face to the ground. Verse 41. Then they kissed each other and wept together.

But David wept the most. And Jonathan says to David, go in peace. For we have sworn friendship with each other in the name of the Lord.

Saying, the Lord is witness between you and me and between your descendants and my descendants forever. Then David left and Jonathan went back to the town. So, we'll stop there.

But what we see in these chapters is whether, by divine providence or direct intervention, God is capable of protecting his chosen servants from those who seek to destroy them. And he uses Jonathan, of all people, from Saul's perspective, the future king, as a key figure in protecting David. And we see, to unpack that a little more, God does not insulate his chosen servants from trouble and danger.

He's chosen David to be king. David must be wondering, wow, if this is what happens when you're chosen by the Lord, I'm not so sure about this. But God doesn't insulate his chosen servants from trouble and danger, but he does protect them, ultimately.

And commitment to God's plan and his chosen servant necessitates self-denial and sometimes places one in harm's way. And that we see in Jonathan. Jonathan has committed himself to the chosen servant of the Lord, David.

And there's some self-denial that comes into play here. And he risks his own life. His father threw a spear at him.

And so, he's a good model for us to be loyal to the chosen servant, capital S, the new David, the ideal David, the Lord Jesus Christ. We'll continue the story in chapter 21 in our next lesson.

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