

THROUGH THE BIBLE STUDY

1 SAMUEL 19-22

Former President Harry Truman was speaking of Washington DC politics, when he said, "If you want a friend in this city, buy a dog." Our nation's capitol is still populated by people jockeying for power. And what is true of DC was also true of ancient Israel's royal court.

Intrigue and manipulation were common. King Saul was a weak leader, and the people around him were on the look-out for openings to grab personal power. **Real friendships were difficult to make and maintain.**

Which made the bond between David and Saul's son, Jonathan, so remarkable. Jonathan was the natural heir to Israel's throne - Saul's blood. David, was the spiritual heir - God's choice. Yet these two men overcame the potentials for rivalry and jealousy, and remained pals for a lifetime. In today's chapters we'll see the depth of a brotherly bond between two friends.

1 Samuel 19, "Now Saul spoke to Jonathan his son and to all his servants, that they should kill David; but Jonathan, Saul's son, delighted greatly in David."

Remember all David and Jonathan had in common: both were jealous for God's honor - both were daring and unafraid to step out and take a venture of faith.

Jonathan attacked a Philistine garrison. David conquered a Philistine giant... Their love for God and common faith created a bond stronger than blood.

And this is why, Jonathan refused to cooperate with his dad's plan to assassinate David. "Jonathan told David... "My father Saul seeks to kill you. Therefore please be on your guard until morning, and stay in a secret place and hide... I will go out and stand beside my father in the field where you are, and I will speak with my father about you. Then what I observe, I will tell you." Jonathan volunteers to be David's informant.

"Thus Jonathan spoke well of David to Saul his father, and said to him, "Let not the king sin against his servant, against David, because he has not sinned against you, and because his works have been very good toward you." Come on dad, David isn't your enemy. He's an ally... Then he recounts his great victory over Goliath. "For he took his life in his hands and killed the Philistine, and the LORD brought about a great deliverance for all Israel. You saw it and rejoiced.

Why then will you sin against innocent blood, to kill David without a cause?" So Saul heeded the voice of Jonathan, and Saul swore, "As the LORD lives, he shall not be killed." Then Jonathan called David, and Jonathan told him all these things. So he

brought David to Saul, and he was in his presence as in times past." Jonathan seeks to rebuild a bridge between David and Dad... *And I wonder how willing are we to stand up for our friends, even at the risk of our own well-being...* Here, Jonathan defends his friend, David!

Did you hear of the man leaving his doctor's office. He said, "Doc, since we're such good friends I won't insult you with payment for your services. But I will give you a little something in my last will and testament."

The doctor replied, "That's very kind, but can I see the prescription I just gave you? I need to make a change." Neither of these men were very good friends.

As the old saying goes, "True friends are like diamonds, real and rare. False friends are like leaves, scattered everywhere." Hey, if you have a loyal, and committed friend, like Jonathan, you're a rich person.

Verse 8, "And there was war again; and David went out and fought with the Philistines, and struck them with a mighty blow, and they fled from him." And I'm sure the chorus Saul hated to hear was ringing again in Jerusalem streets. *The girls sang it at school - the DJs were giving it airplay on the radio - somebody posted it to Spotify - there was even a You Tube video, "Saul has slain his thousands, and David his ten thousands."*

David won *Saul* a victory, but enraged his *jealousy*.

"Now the distressing spirit from the LORD came upon Saul as he sat in his house with his spear in his hand. And David was playing music with his hand."

And we know from earlier experiences you don't put a spear within Saul's reach. If you do... *David duck! Not Donald duck - literally, David duck... get down!...*

For verse 10, "Then Saul sought to pin David to the wall with the spear, but he slipped away from Saul's presence; and he drove the spear into the wall. So David fled and escaped that night." And for the next twenty years David is on the run - a fugitive from Saul. He won't return to the palace until he's appointed king.

"Saul also sent messengers to David's house to watch him and to kill him in the morning." Goons were sent to set up an ambush outside David's bungalow.

"And Michal, David's wife..." Remember she was also Saul's daughter... "told him, saying, "If you do not save your life tonight, tomorrow you will be killed." Michal was in the same situation as her brother, Jonathan... *Will she side with her husband or dear ole dad?* She too does right and protects an innocent man.

God expects His people to obey the king of any form of government... *unless his command is in conflict with God's will.* Which was obviously the case here. What Peter

and the apostles said to the Jewish Sanhedrin could've been said by Michal to her father, Saul, **Acts 5:29, "We ought to obey God rather than men."**

And here's what's interesting, while a hit squad stakes out David's house waiting for the morning to assassinate him, he's inside singing praise to God. *How do we know?* Psalm 59 is prefaced, **"when Saul sent men, and they watched the house in order to kill him."** Psalm 59 are lyrics David wrote in his house that night... And notice how the psalm begins and ends...

It starts, **"Deliver me from my enemies, O my God; Defend me from those who rise up against me. Deliver me from the workers of iniquity, and save me from bloodthirsty men."** At first, David pleads for God's protection. But the song ends in verse 16, **"But I will sing of Your power; Yes, I will sing aloud of Your mercy in the morning..."** Saul's goons were planning to kill David at daybreak. You wonder if He shouted out his prayer, **"Your mercy in the morning"** loud enough for the assassins to hear... **"For You have been my defense and refuge in the day of trouble. To You, O my Strength, I will sing praises; for God is my defense, my God of mercy."** David combats *persecution with praise!*

Back to 1 Samuel 19, verse 12, **"So Michal let David down through a window. And he went and fled and escaped."** **Ladies, this is the only time, letting down your husband is a good thing.** **"And Michal took an image and laid it in the bed, put a cover of goats' hair for his head, and covered it with clothes. So when Saul sent messengers to take David, she said, "He is sick."** And I'm not sure why a man being sick would stop his assassins from killing him? *If he's going to be dead anyway, what difference does it make if he's sick?* Perhaps it's in the assassin's code, **"Don't kill the sick."**

But **"Then Saul sent the messengers back to see David, saying, "Bring him up to me in the bed, that I may kill him."** Saul says, **"It doesn't matter to me if he's sick or not."** And note the intensity of the king's hatred. Saul wants to deal the death blow personally.

"And when the messengers had come in, there was the image in the bed, with a cover of goats' hair for his head." They discover Michal's ruse. She had put an idol in bed, and some goat's hair on its head, and made them think it's David. Of course, this is revealing of Michal's spiritual state, that she had an idol nearby to use in the cover up. *What's a devout Jew doing with a graven image?* **"Then Saul said to Michal, "Why have you deceived me like this, and sent my enemy away, so that he has escaped?" Michal answered Saul, "He said to me, 'Let me go! Why should I kill you?'"** She claims David threatened her life. *That was a lie.* She falsely accuses her husband to save her own skin.

“So David fled and escaped, and went to Samuel at Ramah, and told him all that Saul had done to him. And he and Samuel went and stayed in Naioth. The word means “dwellings” or “huts.” “Naioth” referred to the school of the prophets that Samuel had established.

And news reaches Saul of David’s whereabouts. “Then Saul sent messengers to take David. And when they saw the group of prophets prophesying, and Samuel standing as leader over them, the Spirit of God came upon the messengers of Saul, and they also prophesied.” Saul’s posse’ arrives *inspired by the king’s hatred*, but they’re confronted by the Holy Spirit and end up *inspired by God’s love*. Saul’s men begin to speak ecstatic and divinely-inspired messages.

“And when Saul was told, he sent other messengers, and they prophesied likewise.” Each time Saul sends his henchmen they’re overcome by God’s Spirit. “Then Saul sent messengers again the third time, and they prophesied also.” Every time Saul sends someone to Naioth to do his dirty work they end up getting saved!

We’ve had folks attend Calvary Chapel - *just to go to church and get mom off their backs* - yet stubbornly determined to resist the message. But when they got here they were arrested by God’s Spirit *and touched...*

In verse 22 Saul decides to go himself, “Then he also went to Ramah, and came to the great well that is at Sechu. So he asked, and said, “Where are Samuel and David?” And someone said, “Indeed they are at Naioth in Ramah.” So he went there...” *And this time God’s Spirit powerfully overtakes the king himself!*

“Then the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth... And he also stripped off his clothes and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Therefore they say, “Is Saul also among the prophets?” I’ve preached a lot of sermons, but I’ve never felt the need to do so naked. Rather than *a man of the cloth*, Saul is here *a man of no-cloth - a preacher streaker*. The king fell under the Spirit’s influence and stripped down naked. Apparently, Saul proclaimed *the bear facts*. He spoke *the naked truth*.

Actually, the king’s nakedness was an expression of his humility and contrition... *yet mere remorse doesn’t always translate into faith and character. People don’t realize - you can waste an experience with God.*

The king was moved by God. God touched this man, but what he felt in those moments never translated into a commitment and changed character. This experience just ends up a diversion so David can escape again.

In Chapter 20 David catches up with his friend, Jonathan. “Then David fled from

Naioth in Ramah, and went and said to Jonathan..." *And he pours out his heart, "What have I done? What is my iniquity, and what is my sin before your father, that he seeks my life?"* David is confused. He's tried to be loyal to the king. So why does King Saul think he wants to kill him.

"So Jonathan said to him, "By no means! You shall not die! Indeed, my father will do nothing either great or small without first telling me. And why should my father hide this thing from me? It is not so!" Jonathan wants David to return to the royal court. He assures David if Saul has any inkling to kill him, he'll be the first to know. David can trust Jonathan to protect him.

But "Then David took an oath again, and said, "Your father certainly knows that I have found favor in your eyes, and he has said, 'Do not let Jonathan know this, lest he be grieved.' David might've trusted Jonathan, but he sure didn't trust Saul. The king was not beyond trying to pull the wool over the eyes of of his own son.

"But truly, as the LORD lives and as your soul lives, there is but a step between me and death." So Jonathan said to David, "Whatever you yourself desire, I will do it for you." And David concocts a plan to determine Saul's intentions, *and as a result his future.*

The next day was a special celebration, *the feast of the new moon*. But David is skipping it intentionally, to see how Saul reacts. Jonathan is to tell his dad David had to head home to Bethlehem to attend to family. If Saul approves of his absence David can feel safe, but if he gets angry... David needs to run for the hills!

But in verses 8-17 David remains worried. He questions Jonathan, "*Will you really tell me what your father says?*" And in verse 12 Jonathan takes an oath. He vows to report to David his father's intentions.

At the end of verse 13, Jonathan says to David, "*And the LORD be with you as He has been with my father.*" Jonathan's words are a blessing on David, but now he wants David to bless him, "*And you shall not only show me the kindness of the LORD while I still live, that I may not die; but you shall not cut off your kindness from my house forever, no, not when the LORD has cut off every one of the enemies of David from the face of the earth. So Jonathan made a covenant with the house of David, saying, "Let the LORD require it at the hand of David's enemies." Now Jonathan again caused David to vow, because he loved him; for he loved him as he loved his own soul.*" Jonathan pledges loyalty to David. He knows David will be king, *not him*. But in return he asks for David's kindness to his descendants.

And in verse 18 Jonathan gives David a signal to communicate his father's intentions. After three days he's to return from Bethlehem and hide nearby. Jonathan

and his aid will practice his archery that day. He'll shoot three arrows. If the arrows land beside the aide; that means the coast is clear for David to return to Saul's court. But if the arrows land beyond the boy; then David needs to get out of Dodge. He's in danger.

In verse 23 Jonathan says "good-bye" just in case. And tells David to remember his promise of kindness.

Verse 24, "Then David hid in the field. And when the New Moon had come, the king sat down to eat the feast. Now the king sat on his seat, as at other times, on a seat by the wall." It's strange the king was off to himself, and not at the head of the table. It's probably another indication of Saul's paranoia and insecurities.

"And Jonathan arose, and Abner sat by Saul's side, but David's place was empty. Nevertheless Saul did not say anything that day, for he thought, "Something has happened to him; he is unclean..." Saul figures David is absent due to a religious matter. He had defiled himself ceremonial and needed to be cleansed.

Verse 27, "It happened the next day, the second day of the month, that David's place was empty. And Saul said to Jonathan his son, "Why has the son of Jesse not come to eat, either yesterday or today?"

So Jonathan answered Saul, "David earnestly asked permission of me to go to Bethlehem. And he said, 'Please let me go, for our family has a sacrifice in the city, and my brother has commanded me to be there. And now, if I have found favor in your eyes, please let me get away and see my brothers.' Therefore he has not come to the king's table." Sacrificing to God is certainly legitimate grounds for an excused absence.

But "Saul's anger was aroused against Jonathan, and he said to him, "You son of a perverse, rebellious woman!" *And I don't think I need to translate that for you.* "Do I not know that you have chosen the son of Jesse to your own shame and to the shame of your mother's nakedness? For as long as the son of Jesse (notice Saul can no longer speak David's name, it's just "*the son of Jesse*"). As long as he "*lives on the earth, you shall not be established, nor your kingdom...*" Saul is now trying to disguise his hatred and jealousy of David as a concern for Jonathan's right to the throne.

"Now therefore, send and bring him to me, for he shall surely die." And Jonathan answered Saul his father, and said to him, "Why should he be killed? What has he done?" Then Saul cast a spear at him to kill him, by which Jonathan knew that it was determined by his father to kill David." Finally, *Jonathan gets the point!* Saul's jealousy is out of control. He claims to care about his son's right to the throne; then tries to end his life on the end of a spear. King Saul is unhinged.

Verse 34, "So Jonathan arose from the table in fierce anger, and ate no food... for

he was grieved for David, because his father had treated him shamefully.”

The next morning Jonathan practices his archery, and brings along a boy who'll retrieve his arrows. Jonathan shoots all three arrows beyond the boy. Of course, David is hiding and watching - and realizes Jonathan's is warning him. Saul wants to harm him.

When the boy leaves, David comes out of hiding and bows before Jonathan. Verse 41, “And they kissed one another; and they wept together, but David more so.” It was a tearful farewell between friends. “Then Jonathan said to David, “Go in peace, since we have both sworn in the name of the LORD, saying, ‘May the LORD be between you and me, and between your descendants and my descendants, forever.’ So he (David) arose and departed, and (Prince) Jonathan went into the city.”

And here is where I need to reluctantly bring up an unsavory subject. I wish I didn't have to mention this and risk tarnishing a beautiful story. But you need to be aware of a heretical interpretation of this friendship.

There are LGBTQ advocates who try to justify same-sex relationships by pointing to David and Jonathan as an example. They suggest this was a homosexual relationship. *That is both ridiculous and blasphemous.*

Though verse 41 says, “*they kissed one another,*” please understand these men lived in an oriental culture where among men a kiss was a customary greeting. It was a sign of friendship - the equivalent of a handshake - NOT a romantic gesture. You see this among Middle Eastern and European men today.

Later, in 2 Samuel 1 when Jonathan dies, David says his love had surpassed the love of women. But he was comparing his relationship with Jonathan with that of his two sisters. Both had been David's wife, and neither showed him the loyalty that Jonathan had.

I believe to misinterpret the depth of friendship and emotion between David and Jonathan as an unnatural and sinful perversion, is actually an indictment against the shallowness of most male friendships today.

Men try to act macho. They assume *repressing* not *expressing* emotion is a sign of real manhood. *A couple of guys getting teary-eyed gets really weird.*

But it shouldn't. Men are human beings. **They feel** as well as think and act. Male emotion comes out on a battlefield when a brother gets wounded, or on a football field after a hard-fought game. *Don't be confused here.* David and Jonathan had a healthy, holy, brotherly love for each other. They modeled the depth that men can experience in godly friendships.

Chapter 21, “Now David came to Nob, to Ahimelech the priest.” In the days of the Judges, shortly after Eli, after the Philistines had assault the Tabernacle at Shiloh, whatever was left of the structure was moved to the city of Nob. The priesthood was re-located to Nob.

“And Ahimelech was afraid when he met David, and said to him, “Why are you alone, and no one is with you?” Usually, a celebrity like David, a member of the royal court, traveled with a large posse. But here David comes to town with few people, essentially he’s alone... Ahimelech is wondering, “*what’s up with that?*”

“So David said to Ahimelech the priest, “The king has ordered me on some business, and said to me, ‘Do not let anyone know anything about the business on which I send you, or what I have commanded you.’” David says the king has told him to keep a low-profile. *Obviously, this was a lie.* He then says his men are out on errands and need food. Actually, David is the one who hasn’t eaten anything. He’s on the run and hungry.

“And the priest answered David and said, “There is no common bread on hand; but there is holy bread.” Or the sacred showbread - the twelve loaves that were to be eaten only by the High Priest. Showbread spoke of fellowship with God. The word literally means “bread of faces.” It conjures up the idea of sitting down at God’s table, eating with God face to face. FB Meyer referred to it as “presence-bread.” Only the priest could eat this bread, *but Ahimelech is about to make an exception...*

And David gives him a couple of reasons why this exception to the Law would be appropriate in his case... **First**, he and his men were religiously fit. If they had engage in sex with their wives the night before they would need until evening to restore their religious readiness to take part in a Tabernacle ritual. *But David says it’s been three days since mommy and daddy time...* And **second**, sacred bread, holy bread, was always fresh, whereas this bread had already been taken off the altar. It was considered common bread....

And David’s arguments must’ve been convincing, verse 6, “So the priest gave him holy bread; for there was no bread there but the showbread which had been taken from before the LORD, in order to put hot bread in its place on the day when it was taken away.”

In Matthew 12 Jesus uses this story to refute the legalistic Pharisees. On the Sabbath Day, as Jesus and his men walked through the fields, they would pluck and eat some grain. The legalistic Jews saw that as a violation of the Law. *But Jesus answered them, “Have you not read (He’s referring to our text, Chapter 21) what David did when he was hungry, he and those who were with him: how he entered the house*

of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests?" Obviously, **human need** took precedent over **religious ritual**. God had mercy on David's hunger.

Also in Matthew Jesus quotes Hosea 6:6, "I desire mercy and not sacrifice." Removing a man's hunger is a higher priority to God than keeping ceremonial bread.

The Law was made to help humans, not hurt them. So when the letter of the Law contradicts the intent of the Law, the spirit or intent takes precedent. **Alleviating hunger is holier than lighting a candle or giving a tithe.**

"Now a certain man of the servants of Saul was there that day, detained before the LORD. And his name was Doeg, an Edomite, the chief of the herdsmen who belonged to Saul." It turns out this Doeg will rat out David. He's Saul's spy. "And David said to Ahimelech, "Is there not here on hand a spear or a sword? For I have brought neither my sword nor my weapons with me, because the king's business required haste."

So the priest said, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, there it is, wrapped in a cloth behind the ephod. If you will take that, take it. For there is no other except that one here." And David said, "There is none like it; give it to me." And you wonder, when David picked up that sword if he massaged its grip, swung it a time or two, spent a minute reliving the thrill of slicing off that giant's head.

The priest was probably holding on to the sword as a keepsake. Maybe he planned to sale it online, or auction it off on Jew-Bay. **But here's the point don't turn weapons into keepsakes.** The keepsakes we care about should be heavenly treasures. What God gives to us on earth needs to be used for His glory.

Verse 10, "Then David arose and fled that day from before Saul, and went to Achish the king of Gath." And it was probably not the smartest idea to wear Goliath of Gath's sword down Main St. in Goliath's hometown.

For "the servants of Achish said to him, "Is this not David the king of the land? Did they not sing of him to one another in dances, saying: 'Saul has slain his thousands, and David his ten thousands?'" Why David flees to Philistine country we're not sure, *especially to Goliath's hometown*. Maybe he thought he'd been forgotten... Maybe he figured enemy territory was the only place Saul wouldn't chase him... Maybe he felt the Philistines at least respected him... Whatever the reasons, David felt safest among Saul's enemies.

Verse 12, "Now David took these words to heart, and was very much afraid of Achish the king of Gath. So he changed his behavior before them, feigned madness in their hands, scratched on the doors of the gate, and let his saliva fall down on his

beard.” When David entered Gath he grew frightened, and feared retaliation. To avoid it he pretended to be mad. He went animal style - *scratching at the walls and foaming at the mouth.*

And it worked! “Then Achish said to his servants, “Look, you see the man is insane. Why have you brought him to me?” *Don’t we already have enough crazy people in Gath? “Have I need of madmen, that you have brought this fellow to play the madman in my presence? Shall this fellow come into my house?”* In short, get this guy out of here... David’s plan succeeds.

Two psalms, 34 and 56, are written in the aftermath of this episode. Both extol how God delivers His people in times of trouble. Listen to Psalm 34:17-19 “The righteous cry out, and the LORD hears, and delivers them out of all their troubles. The LORD is near to those who have a broken heart, and saves such as have a contrite spirit. Many are the afflictions of the righteous, but the LORD delivers him out of them all.”

In Chapter 22 David attracts a crowd, “David therefore departed from there and escaped to the cave of Adullam. And when his brothers and all his father's house heard it, they went down there to him. And everyone who was **in distress**, everyone who was **in debt**, and everyone who was **discontented** gathered to him. So he became captain over them. And there were about 400 men with him.” The cave of Adullam was a stronghold just east of modern Tel Aviv - a little south of Elah Valley - where David slew Goliath. The cave became a camp, one of David’s fugitive hideouts.

And while there, what a motley crew David attracted. He was joined by a band of misfits - **the distressed, the in-debt, the discontent.** These were folks rejected and despised by the Jewish society of King Saul, who now find family with David... This is also what happens later to the son of David. Jesus attracted the outcasts and disenfranchised. He brought *rest to the distressed.* He *forgave the debtor and made him heir to His riches.* He gave *peace and satisfaction to the discontent.*

And this also sounds like CalvaryCSM. Many of us are among the distressed, in-debt, and discontent, but we’ve found a fresh start, and a new identity in Jesus.

“Then David went from there to Mizpah of Moab (an area east of the Dead Sea). “He said to the king of Moab, “Please let my father and mother come here with you, till I know what God will do for me.” David is concerned for his family's safety. Saul can try to get to him by harming his parents. King Saul was not above kidnapping or extortion. David hopes Moab will provide his family political asylum. And it’s no surprise that he turns to Moab as a safe house. David had Moabite blood. His great-grandma, Ruth, was a Moabitess.

“So he brought them before the king of Moab, and they dwelt with him all the time

that David was in the stronghold. Then the prophet Gad said to David, "Do not stay in the stronghold; depart, and go to the land of Judah." A new prophet, Gad, sends him further south. "So David departed and went into the forest of Hereth."

Verse 6, "When Saul heard that David and the men who were with him had been discovered - now Saul was staying in Gibeah under a tamarisk tree in Ramah, with his spear in his hand (that's not a good picture, somebody is in danger!), and all his servants standing about him - then Saul said to his servants who stood about him, "Hear now, you Benjamites! Will the son of Jesse (he's still not calling David by his name) give every one of you fields and vineyards, and make you all captains of thousands and captains of hundreds?"

In other words, "I'm the king, not David. I'm the one who can reward you and promote you. Fight for me..."

And in verse 8 Saul sulks - he has a pity part. He thinks everyone is out to get him. He moans, "there is not one of you who is sorry for me..." Saul accuses the entire nation of betrayal. All Israel sided with Jonathan.

Verse 9, "Then answered Doeg the Edomite, who was set over the servants of Saul, and said, "I saw the son of Jesse going to Nob, to Ahimelech the son of Ahitub. And he inquired of the LORD for him, gave him provisions, and gave him the sword of Goliath the Philistine." Doeg, rats out Ahimelech for helping David.

"So the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were in Nob. And they all came to the king. And Saul said, "Hear now, son of Ahitub!" And he answered, "Here I am, my lord." Then Saul said to him, "Why have you conspired against me, you and the son of Jesse, in that you have given him bread and a sword, and have inquired of God for him, that he should rise against me, to lie in wait, as it is this day?"

So Ahimelech answered the king and said, "And who among all your servants is as faithful as David, who is the king's son-in-law, who goes at your bidding, and is honorable in your house?" Ahimelech is stunned. He tells Saul, "*Hold on, I thought David was on your team!*"

He continues in verse 15, "Did I then begin to inquire of God for him? Far be it from me! Let not the king impute anything to his servant, or to any in the house of my father. For your servant knew nothing of all this, little or much." Recall, David had lied to Ahimelech, and said he was on a mission for the king. In helping David, Ahimelech thought he had been helping King Saul.

"And the king said, "You shall surely die, Ahimelech, you and all your father's

house!" Then the king said to the guards who stood about him, "Turn and kill the priests of the LORD, because their hand also is with David, and because they knew when he fled and did not tell it to me." And again, Saul issues a rash order...

"But the servants of the king would not lift their hands to strike the priests of the LORD." This was some civil disobedience. They put God above the king. To take a sword to the priest was to slaughter God's anointed.

"And the king said to Doeg, "You turn and kill the priests!" Doeg is the only man evil and ruthless enough to do the dirty deed. "So Doeg the Edomite turned and struck the priests, and killed on that day 85 men who wore a linen ephod." The ephod was a priestly uniform.

"Also Nob, the city of the priests, he struck with the edge of the sword, both men and women, children and nursing infants, oxen and donkeys and sheep - with the edge of the sword." Doeg is as bloodthirsty as Saul.

Verse 20 "Now one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David. And Abiathar told David that Saul had killed the LORD's priests. So David said to Abiathar, "I knew that day, when Doeg the Edomite was there, that he would surely tell Saul." *He'd smelled a rat.* "I have caused the death of all the persons of your father's house."

And here's an example of David's heart. He could've, perhaps should've, blamed the disaster on Saul's rage, or on Doeg's cruelty and self-seeking. Instead, David looks inward. He holds himself responsible. *If he had gone to Nob pretending to be on a royal mission...*

Of course, you don't know for sure. If Ahimelech had known the truth he might've been more inclined to help David. But *David's first impulse was to search his own heart, rather than blame someone else.* Here's the mark of a true leader, and a man after God's heart.

Ahimelech's son, Abiathar, was his sole survivor, his only heir. David will pay off his perceived debt to Ahimelech, by insuring the safety of his son, Abiathar.

In the last verse of Chapter 22 David promises Abiathar, "Stay with me; do not fear. For he who seeks my life seeks your life, but with me you shall be safe."

Let me close today with some important typology that makes all this more important and relevant for us.

See the picture... David is king, but he hasn't yet taken the throne. In the meantime, he's gathering up society's rejects. His followers are subjects of persecution. Saul, the usurper sits on the throne, and vents his rage and frustrations on David's merry men.

And it's all a picture of Jesus! Today, Jesus has been anointed King of the earth, yet Satan like Saul still sits on the throne. Satan is a usurper, and wants to destroy the coming King and His misfit followers, you and me. But one day, Jesus will take the crown, and rule this world. Satan will be judged, and Jesus' motley crew will reign and rule with Him. *What a day it'll be!*