

## Everyone Honors God's Chosen and Anointed King After His Representative Victory Over the Undefeatable Enemy

### 1 Samuel 17:55-18:7

- After David kills Goliath, God's hand is on him and brings him great honor and success. Saul, because of his rejection, state, and jealousy, will try several ways to kill David, but God continues to bless and protect him. David experiences and has to trust in God in the dynamic of blessing and hardship, which characterizes the rest of 1 Samuel.
  - At first, after David defeats Goliath, Saul, Jonathan, and the women of Israel's cities all recognize and honor David's success as the representative rescuer of God's people over the evil and undefeatable enemy, the one God's hand is upon. Each of these instances emphasizes God's verifying of David as his chosen and anointed king, who will reign and rule over God's people in righteousness. As we continue to see, this has contextual and redemptive meaning, and application for us.
  - God's hand is on David, but more than that, here, he is verifying in the honor, and in David's success in the rest of the chapter, as Saul begins to oppose him, that he's the one God has chosen, anointed, provided, and will establish.
- I. The account describes three specific instances of David being honored after his representative victory.
- A. 17:55-58 - As David faces Goliath and after he kills him, Saul recognizes his courage, ability, zeal, and faith, and later gives him great responsibility over the military. His initial response, though it will soon change, is honoring David.
- **Vs. 55** - As soon as Saul saw David go out against the Philistine (Conversation as everything is unfolding. Their conversation in vs. 32-37 stresses David's courage, ability, zeal, and faith, and Saul acknowledges it. Philistine.), he said to Abner, the commander of the army (14:50. Cousin. Larger role moving forward.), "Abner, whose son is this youth?" Abner said, "As your soul lives, O king, I do not know (16:14-23 describes David coming into Saul's service, so he had to have known him, though he may have had many attendants. He did interact with Jesses also, but may have forgotten. This may relate to the reward offered in vs. 25. It could also relate to him wanting to know David's background in relation to keeping him permanently in 8:2, 5.)" **Vs. 56** - And the king said, "Inquire whose son the boy is." **Vs. 57** - And as soon as David returned from the striking down of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand (Rapid movement. Vs. 54 and Jerusalem. Purposeful contrast. The "unknown," comparatively unimpressive "youth," who will be king, holding the head of the evil undefeatable enemy in the presence of the rejected king.) **Vs. 58** - And Saul said to him, "Whose son are you, young man?" And David answered, "I am the son of your servant Jesse the Bethlehemite (It's not explicit here, but implied that Saul acknowledges David's greatness. Also, 16:21-22 says Saul loved him and he found favor in Saul's sight.)" And then, between the account of Jonathan and the women's song, **18:5** seems to look forward in time, emphasizing Saul honoring David - And David went out and was successful wherever Saul sent him, so that Saul set him over the men of war. And this was good in the sight of all the people and also in the sight of Saul's servants (People and servants too.). At least right now, Saul is the first to honor the one God has chosen, anointed, and sent to provide rescue for his people.
- B. 18:1-4 - Jonathan's deep love for David, covenant with him, and giving of his clothes and weapons to him likewise honors David as God's chosen and anointed king, and even further in the uniqueness of their bond.
- **Vs. 1** - As soon as he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul (There is nothing previous to indicate any relationship that they had [Jonathan hasn't even been mentioned since the end of chp. 14.], but whatever it is, here, the Holy Spirit

is emphasizing the uniqueness of the friendship and bond that Jonathan and David shared, and therefore, the reality of the son of the rejected king, who would have been king, loving and honoring the one whom God has chosen, anointed, and provided to rescue and lead God's people. There is a particular stress on the love the two men had for each other [2 Sa. 1:26 - I am distressed for you, my brother Jonathan; very pleasant have you been to me; your love to me was extraordinary, surpassing the love of women. In today's culture, it is sad that when you speak of this, you have to deal with the idea of homosexuality, but there is no hint of it here, particularly in relation to the rest of the Bible, and the one who loved God's law in the Psalms. It is simply a deep, heart-knitting love that is totally appropriate for two very "masculine" men to have. Foremost, it is emphasizing the honor with which God marks David through Jonathan's honor.). **Vs. 2 -** And Saul took him that day and would not let him return to his father's house (Again referring to Saul's initial recognition and honor, before he realized David's anointing. No more sheep?). **Vs. 3 -** Then Jonathan made a covenant with David, because he loved him as his own soul (This covenant, in all its seriousness and possibly even ceremony [Abraham in Ge. 15.], likely entailed Jonathan's support of David as God's anointed, as vs. 4 will indicate, as well as the depth of their friendship. Jonathan will confirm this covenant in 23:17-18 - And he said to him, "Do not fear, for the hand of Saul my father shall not find you. You shall be king over Israel, and I shall be next to you. Saul my father also knows this." And the two of them made a covenant before the Lord. He will risk his life for David in 20:30-33.). **Vs. 4 -** And Jonathan stripped himself of the robe that was on him and gave it to David, and his armor, and even his sword and his bow and his belt (This exchange purposefully symbolizes Jonathan recognizing and honoring David as he relinquishes his belongings that related to him being the son and heir of the king, from robe to weapons. Does he know what he's doing? Maybe, but even if he doesn't, this is picturing the events and magnitude from God's perspective of honoring David.).

- C. 18:5-7 - The women of Israel's celebration and song of David's superseding success further emphasizes his recognition and honor, particularly highlighting the depth of what he did as God's people's representative in defeating Goliath.
- **Vs. 5** again seems to be a summary of what happens in the near future: **And David went out and was successful wherever Saul sent him, so that Saul set him over the men of war. And this was good in the sight of all the people and also in the sight of Saul's servants** (Comprehensive recognition.). **Vs. 6** recounts more of what happens in the immediate aftermath of David's victory: **As they were coming home** (Procession after victory, in which the king is supposed to receive honor. Likely back to Saul's home, in Gibeah.), **when David returned from striking down the Philistine, the women came out of all the cities of Israel** (Between Valley of Elah and Gibeah.), **singing and dancing to meet King Saul, with tambourines, with songs of joy, and with musical instruments** (This was seemingly common [Ex. 15:20 - Then Miriam the prophetess, the sister of Aaron, took a tambourine in her hand, and all the women went out after her with tambourines and dancing. Ju. 11:34 - Jephthah's daughter.]). **Vs. 7 -** **And the women sang to one another as they celebrated, "Saul has struck down his thousands, and David his ten thousands** (David hasn't done this yet, if, as the context indicates, this is right after Goliath. But in another sense he has, for his representative victory is the basis for the comprehensive victory over the Philistines. Are they meaning to denigrate Saul, or merely overflowing with honor to David? Either way, this will turn Saul's heart in his jealousy, and shape the rest of 1 Samuel. But the primary emphasis here is on the honor God is bestowing on David after he has rescued Israel as its representative, and we know, as God's anointed, over the deadly and formidable enemy)."
- II. The contextual and redemptive emphasis is on God bestowing honor on the one he has chosen, anointed, and empowers, who is zealous for God's glory, because he alone secures victory over the undefeatable enemy on behalf of God's people.
- A. This relates to David in the context, in contrast to Saul, here and beyond, even though he will not be king for a long time.

B. But just as clearly as with the victory over Goliath, this anticipates the honor David's greater Son, the Lord Jesus, receives after his infinitely greater victory over sin on behalf of his people.

- Ac. 2:23-28 - <sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. <sup>24</sup> God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. <sup>25</sup> For David says concerning him, "I saw the Lord always before me, for he is at my right hand that I may not be shaken; <sup>26</sup> therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. <sup>27</sup> For you will not abandon my soul to Hades, or let your Holy One see corruption. <sup>28</sup> You have made known to me the paths of life; you will make me full of gladness with your presence.' We respond in the same way David did, with hope, and exaltation.
- Ph. 2:9-11 - <sup>9</sup> Therefore God has highly exalted him and bestowed on him the name that is above every name, <sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. We make us much of Jesus as his Father does.
- Re. 7:9-12 - <sup>9</sup> After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, <sup>10</sup> and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" <sup>11</sup> And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, <sup>12</sup> saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

III. Other elements of emphasis related to the life of faith are notable for us.

- Humility of Jonathan in being willing for someone else to be honored and rejoicing in it, unlike we will see in Saul. Humility and submission to Jesus - giving up identity, what we depend on, our own honor (Ph. 1:20 - As it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death.).
- The profound reality of friendship with other brothers and sisters. The superseding friendship with Jesus (Jn. 15:5 - No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.).
- The important role of praise. Ro. 12:1-2.
- Primary message for us: Honoring our King in recognition and response.