

## Saul's Attempts to Kill David Highlight the Combination of Blessing and Hardship He, and Every Believer Faces

1 Samuel 18:7-30

- Saul, because of his rejection, state, and jealousy, in response to David's honor, tries to kill him three times. But God continues to bless and protect David. He experiences and has to trust in God in the dynamic of blessing and hardship, which characterizes the rest of 1 Samuel, and applies to us too.
  - Saul at first loves him, then quickly disdains him. It must be in this timeframe that he begins to realize David is his replacement. David has done nothing but try to honor the Lord, yet this is what he gets. There is simultaneous blessing and honor, from God, and even in an ironic way from Saul, and extreme difficulty, as Saul makes every attempt to kill him.
- I. 17:55-18:7 - David is highly honored by Saul, Jonathan, and the women from Israel's cities, after he kills Goliath.
- Relationships. God verifying. Praise. Honoring others. Honoring Jesus.
- II. Vs. 7-27 - Saul now responds to David's honor with animosity and fear, emphasizing his state of mind and jealousy, and tries to kill him by different means three times.
- A. Vs. 7-11 - First, notably immediately after the women from the cities honor David, as his state of mind deteriorates, he tries to kill David with a spear, but David evades him.
- **Vs. 7** - And the women sang to one another as they celebrated, "Saul has struck down his thousands, and David his ten thousands (Likely happens as they are returning to Gibeah after the victory)." **Vs. 8** - And Saul was very angry, and this saying displeased him. He said, "They have ascribed to David ten thousands, and to me they have ascribed thousands (Short period from recognition, gratitude, and honor, to jealousy and disdain. 19:5 - He took his life in his hand and he struck down the Philistine, and the Lord worked a great salvation for all Israel. You saw it, and rejoiced.), and what more can he have but the kingdom (First hint of him connecting the dots. 20:31 - As long as the son of Jesse lives on the earth, neither you nor your kingdom shall be established. Therefore send and bring him to me, for he shall surely die." Saul tries to thwart God's design. In his fear and jealousy, he is actually emphasizing God's design - to establish his king as he is with David.?)" **Vs. 9** - And Saul eyed David from that day on (Concurrent with advancement and honor in vs. 5, which seems to look forward [Mostly the Lord's doing.]. Three times in chp. 18. three times in ch. 19.). **Vs. 10** - The next day (Purposeful immediacy.) a harmful spirit from God rushed upon Saul (We have to wrestle with the harmful spirit, from God, contributing to Saul's state, in which he tries to kill David. 16:14 already said this, and it is in connection to his rejection and the Spirit of God departing, and seems to mark him perpetually.), and he raved within his house while David was playing the lyre, as he did day by day (No longer able to soothe him, as he did in 16:23. Looks like mental illness, but connection to sin and rejection more so.). Saul had his spear in his hand (Ironic.). **Vs. 11** - And Saul hurled the spear, for he thought, "I will pin David to the wall." But David evaded him twice (This is the Lord's doing. It happens again in 19:9-10.).
- B. Vs. 12-19 - Saul's jealousy grows and he tries to give his daughter Merab to David in return for fighting, thinking the Philistines will kill him, yet God is with David.
- **Vs. 12-13** - Saul was afraid of David because the Lord was with him but had departed from Saul (Emphasis: 1] God's hand upon David; 2] The Lord being against and Saul being against the Lord, yet he will not relent. Presence here is for enablement.). So (Because of this.) Saul removed him from his presence and made him a commander of a thousand (Place in hierarchy.). And he went out and came in before the people (Terminology for going to fight and coming back, but also connection with people.). **Vs. 14** - And David had success in all his undertakings, for the Lord was with him (This is the demonstration of God's hand upon his chosen and anointed king in every way. It is wholly God's doing. God's sovereign purposes for David, and his people through David, cannot be thwarted. **Blessing.**) **Vs. 15-16** - And when Saul saw that he had great success, he stood in fearful awe of him (Taking his place.). But all Israel and Judah loved David, for he went out and came in before them (Distinct contrast in attitude toward David. They continue to honor David, he opposes him.). **Vs. 17** - Then Saul said to David, "Here is my elder daughter Merab. I will give her to you for a wife. Only be valiant for me and fight the Lord's battles (David can have Merab if he continues to go out to battle. Ironic that he refers to the "Lord's" battles, as he conspires to have David killed. It's also duplicitous, for the promise in 17:25 was for his daughter for defeating Goliath.)." For Saul thought, "Let not my hand be against him, but let the hand of the Philistines be against him (This makes it clear that Saul's intent is for David to be killed, and he won't get "blamed." It is very revealing and grievous that he is willing to use his daughter, and other daughter [Vs. 21], like this, because of his opposition. Continued reality of Philistines.)." **Vs. 18** - And David said to Saul, "Who am I, and who are my relatives, my father's clan in Israel, that I should be son-in-law to the king (This is genuine humility, though he is in the promised line, has been chosen and anointed by God, is

brave and skilled, and God's hand is upon him.)?" **Vs. 19** - But at the time when Merab, Saul's daughter, should have been given to David, she was given to Adriel the Me-hola-thite for a wife (David did it. Saul goes back on his promise, likely purposefully. He is entirely treacherous in his dealings with David.).

C. Vs. 20-27 - Then, Saul uses Michal's love for David to try to get him killed with the bride-price of a hundred Philistine foreskins.

- **Vs. 20-21** - Now Saul's daughter Michal loved David (Only mentioned previously in 14:49. But Jonathan and now her.). And they told Saul, and the thing pleased him. Saul thought, "Let me give her to him, that she may be a snare for him and that the hand of the Philistines may be against him (Singularly driven by opposition and obsession, to the point of again using his daughter as a pawn.)" Therefore Saul said to David a second time, "You shall now be my son-in-law ("This time it's real...")." **Vs. 22-25** And Saul commanded his servants, "Speak to David in private and say, 'Behold, the king has delight in you, and all his servants love you. Now then become the king's son-in-law (This could imply that David was hesitant, for good reason, and Saul sends the servants to convince him that Saul has "good intentions.")'" And Saul's servants spoke those words in the ears of David. And David said, "Does it seem to you a little thing to become the king's son-in-law, since I am a poor man and have no reputation (Continued humility. Also, brings up the reality of Saul's line continuing through Michal, which it won't. She remained childless [2 Sa. 6:23.] God's purposes override man's schemes.)?" And the servants of Saul told him, "Thus and so did David speak." Then Saul said, "Thus shall you say to David, 'The king desires no bride-price except a hundred foreskins of the Philistines, that he may be avenged of the king's enemies.'" Now Saul thought to make David fall by the hand of the Philistines (Saul, like in 14:24 in his vow, emphasizes **his** vengeance, not God's glory. The "bride-price," or dowry of the foreskins is uncomfortable for us, but the point of this is that Saul is offering a nearly-impossible task, in order to murder David at the hands of the Philistines. Though Saul doesn't seem to be thinking about this, there's a picture of the uncircumcised pagan Philistines going through what happens when you're circumcised.). **Vs. 26-27** - And when his servants told David these words, it pleased David well to be the king's son-in-law. Before the time had expired, David arose and went, along with his men (He didn't kill them alone.), and killed two hundred of the Philistines (Emphasis again on God's hand of blessing on David, and the honor of being the king's son-in-law. Above and beyond.). And David brought their foreskins, which were given in full number to the king, that he might become the king's son-in-law (Dramatic. Clear contrast between Saul's heart and intentions, and David's honor and humility.). And Saul gave him his daughter Michal for a wife (Good thing he didn't have any more daughters.).

- God continues to honor, bless, and protect David, in spite of, and even through, Saul's treachery.

III. Vs. 28-30 - Saul continues to fear and oppose David, and the Lord, even as the Lord continues to honor David.

- **Vs. 28-29** - But when Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him, Saul was even more afraid of David. So Saul was David's enemy continually (His efforts have contributed to the Lord blessing and honoring David. The rest of 1 Samuel can be summarized in a sense in that last statement.). **Vs. 30** - Then the commanders of the Philistines came out to battle, and as often as they came out David had more success than all the servants of Saul, so that his name was highly esteemed (God's blessing and honor continues.).

IV. As we continue to see, this fits into the contextual narrative of what God is doing.

- Real events that carry out God's plan in history. Rejection and blessing. Why does God make David wait so long?

V. There are a few notable elements of emphasis to remember that relate to the life of faith

- How we respond to the success of others (Jonathan vs. Saul.). How we respond when God deals with our sin. God is going to accomplish what he wants no matter what or who is lined up against him. Folly of aligning against God. Contrast of people's love and Saul's opposition.

VI. There are also redemptive realities that point to Jesus.

- The advancement and glory of the anointed rescuer. Bride price. Satan's attempts to destroy God's anointed. The mixture of blessing and suffering Jesus faced. Long wait. Uncircumcised Philistines and destruction of foreskins.

VII. The primary message of application for us is the common experience of blessing and suffering, and how we respond to it.

- Continued obstacles and issues and David's heart. Ge. 50:20 - As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. Ro. 8:28 et. al. God's use of hardship is because he is ultimately doing good. Turn to 2 Co. 12:1-10. 2 Co. 6:10 - As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything. The basis of this is the similar reality of Jesus.