

Day 284 - WEDNESDAY: November 8th

1 Samuel 19 & Psalm 59

1 Samuel 19:1-24 NKJV

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. So Jonathan told David, saying, "My father Saul seeks to kill you. Therefore please be on your guard until morning, and stay in a secret place and hide. And 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." 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. 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 Jonathan brought David to Saul, and he was in his presence as in times past. 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. 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. 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. Saul also sent messengers to David's house to watch him and to kill him in the morning. And Michal, David's wife, told him, saying, "If you do not

save your life tonight, tomorrow you will be killed." So Michal let David down through a window. And he went and fled and escaped. 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." Then Saul sent the messengers back to see David, saying, "Bring him up to me in the bed, that I may kill him." And when the messengers had come in, there was the image in the bed, with a cover of goats' hair for his head. Then Saul said to Michal, "Why have you deceived me like this, and sent my enemy away, so that he has escaped?" And Michal answered Saul, "He said to me, 'Let me go! Why should I kill you?' " 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. Now it was told Saul, saying, "Take note, David is at Naioth in Ramah!" 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. And when Saul was told, he sent other messengers, and they prophesied likewise. Then Saul sent messengers again the third time, and they prophesied also. 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 to Naioth in Ramah. Then the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah. 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?"

Psalms 59:1-17 NKJV

To the Chief Musician. Set to "Do Not Destroy." a Michtam of David When Saul Sent Men, and They Watched the House in Order to Kill Him. 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. For look, they lie in wait for my life; The mighty gather against me, Not for my transgression nor for my sin, O LORD. They run and prepare themselves through no fault of mine. Awake to help me, and behold! You therefore, O LORD God of hosts, the God of Israel, Awake to punish all the nations; Do not be merciful to any wicked transgressors. Selah At evening they return, They growl like a dog, And go all around the city. Indeed, they belch with their mouth; Swords are in their lips; For they say, "Who hears?" But You, O LORD, shall laugh at them; You shall have all the nations in derision. I will wait for You, O You his Strength; For God is my defense. My God of mercy shall come to meet me; God shall let me see my desire on my enemies. Do not slay them, lest my people forget; Scatter them by Your power, And bring them down, O Lord our shield. For the sin of their mouth and the words of their lips, Let them even be taken in their pride, And for the cursing and lying which they speak. Consume them in wrath, consume them, That they may not be; And let them know that God rules in Jacob To the ends of the earth. Selah And at evening they return, They growl like a dog, And go all around the city. They wander up and down for food, And howl if they are not satisfied. But I will sing of Your power; Yes, I will sing aloud of Your mercy in the morning; For You have been my defense And refuge in the day of my trouble. To You, O my Strength, I will sing praises; For God is my defense, My God of mercy.

Daily Deep Dive:

1 SAMUEL 19:

The UCG reading program states: “As we study through the historical stories contained in the pages of the Bible, let's remember to look for the guidance to make our present lives more Christ-like. All passages of Scripture were given under inspiration of God's Holy Spirit for our edification, to teach us lessons and provide examples.

In the same foolish way that Satan tries to remove God from his throne, Saul, knowing that God is with David, launches an open conspiracy to destroy David. God has provided an ally in Jonathan, which affords David some needed protection. Jonathan gives his father some very sound advice, which is actually heeded by the easily persuaded Saul (verses 4-6). A good relationship between Saul and David is restored when Jonathan points out that what David had done was good for the whole country. But as soon as David wins another battle against the Philistines, Saul's jealous nature reappears. God allowed a willing evil spirit to agitate Saul's already volatile envy.

Michal, Saul's daughter, loves David and is protective of him (1 Samuel 18:20; 1 Samuel 19:11-17). David escapes and goes to Ramah to seek counsel of Samuel, whom we haven't read about for a while.

Samuel presides over a *group* of prophets (verse 20). Recall that when Saul was first anointed, he fell in with a group of prophets, who were also musicians, as Samuel said he would (1 Samuel 10:5-11). In both cases, the original King James has "company of the prophets." Samuel had judged Israel in a circuit—from the towns of Bethel, Gilgal and Mizpah yet always returning to Ramah (1 Samuel 7:15-17). As noted in the highlights for 1 Samuel 10, the prophet Elijah later presides over an association known as "the sons of the prophets," located in Gilgal, Bethel and Jericho (see 2 Kings 2). These are often referred to by commentators as the schools of the prophets, training centers of prophetic ministry. It seems likely, as the commentators also surmise,

that Samuel founded these schools and that his circuit was connected with them.

This is evidence that God's desire has always been that His ministry be well educated. While Christ's original 12 apostles were "uneducated and untrained men" according to the standards of the day (Acts 4:13), they were in fact educated through the instruction they received from Christ, the role model of His life, constant study of Scripture, their Spirit-guided discussions and regular thoughtful meditation.

With David in Samuel's care, God intervened in the situation so that all those who were sent against David were overcome and, surprisingly, began to do something completely incongruous to their intention—prophecy. Even Saul, when he came to see for himself, began to prophesy—provoking a similar reaction to the one he received when he prophesied when first anointed (1 Samuel 19:24; compare 1 Samuel 10:11). "Naked," says *Barnes' Notes*, means without his robe and other outer robes, leaving only his shirt (1997, note on 19:24).

Verse 17 – We get some insight into the character of Michal. She's not like Jonathan who defended David to his father. Here she lies and paints David in a bad light for the purpose of clearing her own name before her father.

PSALM 59:

The UCG reading program states: "The superscription of Psalm 59 says that it was written upon the occasion of Saul sending assassins to stake out David's house and kill him—the event recorded in 1 Samuel 19.

There are times in an individual's life when emotionally and psychologically he is "on top of the world," and there are times when a person is in "survival mode," just trying to keep it all together. Both emotional states afford opportunities to draw closer to God. When times are wonderful and prosperous, we draw nearer in our relationship to God by giving Him the credit and thanks for all He has done in our lives. But

when the days are dark and our strength fails and it seems as though we won't make it, we cry out to Almighty God for sorely needed help. In Psalm 59, David is in "survival" mode. He isn't thinking, "God will make me king." Instead, he is wondering how he will survive another day. When David flees for his life, his prayer is for deliverance from his enemies. He remembers that God is our Savior and he prays in Psalm 59 to be saved. He knows the vast mercy and power of God.

When times seem darkest, Christians can be confident that God is yet working through circumstances for their good (Romans 8:28)."

Psalm 59 is the fourth in the sequence of five Davidic miktams here. The request in verse 5 to "punish all the nations" does not appear related to that episode (see also verse 8). The *Zondervan NIV Study Bible* suggests: "If originally composed by David under the circumstances noted in the superscription, it must have been revised for use by one of David's royal sons [i.e., descendants] when Jerusalem was under siege by a hostile force [compare verses 6, 14] made up of troops from many nations--as when Hezekiah was besieged by the Assyrians (see 2 Kings 18:19). (Some, however, ascribe it to Nehemiah; see Nehemiah 4.)" (note on Psalm 59).

There appear to be four stanzas in the song (verses 1-5, 6-10, 11-13, 14-17). The first and third are related thematically--asking for God to punish and how to punish and each ending with *selah*. The second and fourth both begin with an identical characterization of the prowling enemy (verses 6, 14) and end with a similar refrain about God as the source of strength, defense and mercy (see verses 9b-10a, 16b-17). The request at the end of verse 5 that God not be merciful to wicked transgressors should not be understood as a prayer that God would never grant them repentance so as to show them mercy, but that He would not leave them unpunished for their sins so long as they persisted in them.

The wicked blasphemously think they are getting away with something (see verse 7), but God will have the last laugh (verse 8). Starting with this verse, the song moves from a plea for help to assurance that God will intervene.

Verse 11 asks that the enemy not be instantly slain but scattered and abased. This was so the Israelites would not forget the punitive humbling of the enemy. Great men may fall on the battlefield and still be remembered as heroes. But if they are brought down to destitution and vagrancy, people would more readily deem them cursed. Moreover, if they were simply wiped out, people might soon forget them and what had happened to them, whereas if they were alive but shamed and disgraced, they would be around for some time as an object lesson.

Yet what are we to make of verse 13's request that the enemy be consumed in wrath till they are no more? Does this contradict verse 11? No, it is simply a matter of timing. The prayer is that the enemy would undergo a period of humiliation and scattering and only then, after the lesson had sunk in among God's people, be destroyed. And note that this is not for personal vengeance but as a witness of God's ultimate rule (verse 13)--and of His protection and care for those who trust Him (verses 9-10, 16-17).

Other scriptures explain that God will resurrect the wicked, giving those who previously lacked adequate understanding the opportunity for repentance and salvation. "The Lord is not...willing that any should perish but that all should come to repentance" (2 Peter 3:9).

Singing of God's mercy "in the morning" (Psalm 59:16) could mean every morning, but it seems more likely that morning here is figurative--meaning the end of this dark "day of my trouble" (same verse)." [END]

Verse 7 – The NKJV says “they belch with their mouth”. Of the 11 times this Hebrew word for “belch” is used, this is the only time it’s

translated this way. It most often is translated “utter (5x)”, “pour out (3x)”. Other translations capture this in a more clear manner:

NLT – “Listen to the filth that comes from their mouths; their words cut like swords. "After all, who can hear us?" they sneer.”

ISV – “Look what pours out of their mouths! They use their lips like swords, saying "Who will hear us?"