

security. Often translated "high fortress."

- 2) A shield. v. 11. Reference is to a small, but protective piece of armour.
- 3) A strength. vv. 9, 16. Word here means might or power.
- 4) A refuge. v. 16. Place of retreat is denoted.

c. His control, vv. 9, 16, 17.

David was not controlled by selfish motives or desires. His deep concern was the Lord. It was He Who controlled his life. Only thus could he write: "I will wait upon Thee" (v. 9). The verb "wait" is one which means to "keep in view." It means to "observe" and "mark" the Lord. David was watching the Lord! This arrangement led David to sing (vv. 16, 17). The first word for "sing" in these verses is generic. The second means to "give forth a tremulous so sound" to "shout for joy." The third verb means to "sing having an instrument as an accompaniment." David was thoroughly taken up with the Lord and music expressed the joyous control of his soul.

Conclusion What was safe living for David? It amounted to his friends moving in and showing concern for his need. It meant protection from the Lord in a marvelous manner. It concerned his own commitment to the Lord. All of this gives us some clues as to how God operates in our behalf. You can't afford to live without Him. Amen.

NOTES:

THE BOOK OF FIRST SAMUEL

"SAFE LIVING"

1 Samuel 19:1-24

Introduction

1. Living safely in times of danger is fast becoming a national necessity. One's life is often threatened and that without any personal reason.

2. Out of the Word of God comes a precious story of how one of HIS own had safe living in the face of fantastic odds. It's a thrilling account and should stir up within our hearts the glory of being His. David is the key figure.

3. The young shepherd lad from Bethlehem had been appointed king of Israel (1 Sam. 16:13). The current king (Saul) objected to this divine decision and set out to kill the heir apparent (1 Sam. 19:1). How was David kept safe? How could he live with such daring opposition? This chapter tells part of the tale. Consider the following triad of factors:

1. The INTERVENTION of friends.

Three persons are prominent in the chapter. Each one, significantly, represents an area from whence help might be expected.

a. Jonathan—a peer. vv. 2-7

For a son of a king who normally would have taken the throne, Jonathan is a fantastic friend to David. Think of such phrases as this: "Jonathan delighted much in David" (v. 1 in Hebrew). The verb "delight" means to "bend the tail." It is often rendered to "incline" or "to be favourably disposed." Such a gracious attitude toward David was exhibited by Jonathan, not only toward David personally (e.g. vv. 2, 3), but in his speech with his father (vv. 4, 5).

b. Michal—a wife. vv. 11-17.

The curious way in which Michal became David's wife is recorded in the Word (1 Sam. 18:20-29). She apparently had genuine love for David. Later experiences wrenched this love and caused friction of a deep sort (cf. 1 Sam. 25:44; 2 Sam. 3:15; 6:14-23). But at this critical juncture, Michal was true to her husband and schemed against her own father to save a life!  
NOTE Inspiration vouches for the truth of the account, but does not condone lying (cf. v. 17).

c. Samuel—a prophet. vv. 18-24

Samuel has not been heard of for some time. David in his avoidance of conflict with Saul went to see the man who had annointed him to be the king of Israel. Ramah was Samuel's home, but Naioth, which is found 6 times in the O.T., was a quarter of Ramah where prophets apparently gathered as a community and laboured under the direction of Samuel. As Jonathan intervened for David with a covenant and Michal with a scheme, Samuel did so with a miracle! This was the highest level of all three.

2. The PROTECTION of God.

Psa. 27:14 notes that God comes to our aid even in extremities. It is a blessed and comforting thought. This help does not always depend upon our worthiness, but more than not upon His infinite grace!

- a. Sensed. The protecting hand of God is felt in this chapter. Like the Book of Esther where God's name is not mentioned, this chapter nonetheless gives adequate reason to believe that He is there. Read the amazing accounts of the actions of Jonathan, Michal, and Samuel again. If God isn't in them, then where is He?

- b. Stated. One does not need, however, to depend upon implicit mentions of God. He is boldly presented in the chapter (vv. 6, 9, 23). The promise of Saul was not valid, but he himself recognized God in the matter. Even evil spirits operated under the permissive will of God (v. 9; cf. 1 Sam. 16:14; 18:10) which evidences that God was not passive in the events. The Holy Spirit actually came upon Saul and this was a direct divine movement (v. 23).

- c. Solicited. David did not "go it alone" in this episode of his life. He called upon the Lord as is noted in Psalm 59 (see the superscription which is a direct reference to vv. 11-17). Again and again in that Psalm David appeals for help from God (vv. 1, 2, 5, 11, 13-15).

3. The DEDICATION of David. 1 Sam. 19; Psa. 59.

This factor completes the precious triad which harmonized to provide "safe living" for David. The others are important, but this one is ever so vital in the chain of events! Here is the secret of his serenity in the face of circumstances too awful to desire for anyone.

- a. His confidence. vv. 8, 10. David is confident that God will laugh at his enemies. God will have them in derision (mock them). He is sure that God will go out to meet him for help (so Hebrew for "prevent" in v. 10). There is no doubt in his mind that he will yet see a triumph over his enemies (v. 10). David's cause was God's!
- b. His conviction. In various verses of the Psalm, David notes what God is to him. Mark them:  
1) A defence. vv. 9, 16, 17.  
This word is used over and over in the Psalms to note a high place of a rock for refuge and