

Sermon Notes

“When God’s Protection is So Consistent”

1 Samuel 18

October 15, 2017

incidents about which we are thinking), that radically unfriendly act demonstrated that they had abandoned (or, in the case of David, never had) any allegiance or positive relationship to the one to whom they lied. ...

(4) If these lies were justified (and this may still be debated), it is relevant to note that the ones who lied were the weak, threatened by a more powerful enemy. It may be that in extreme circumstances the weaker and threatened party may be justified in the defensive (though hostile) act of telling a lie to an enemy.

However, we must be careful not to moralize these Biblical incidents. The lies of the characters are part of their story because that is what they did. Whether we would ever be justified in doing likewise is another question. Certainly we must be people who love the truth, love to tell the truth, and hate lies – just as we must hate all acts of violence, even if sometimes they are justified or even required.” (John Woodhouse, Preaching the Word: 1 Samuel, Crossway: Wheaton, IL, 2008, pp. 377-78).

a. How would you explain this? Do the ends justify the means? Why or why not? Where else in Scripture would you go to support your answer?

5. What promises (of protection or otherwise) are made to New Testament believers? How do those promises affect the way you live?

Let's Pray:

For our missionaries:

Adrian and Maria Rayo - EFCA Hispanic Church Plant - Delavan, Wisconsin

Pray for God's grace in Adrian's congregation; that they will be filled each day in God's will.

Introduction

1. God’s protection of David teaches us something about _____.

2. God’s protection of David teaches us something about _____.

3. God’s protection of David teaches us something about _____.

Conclusion

Growth Group Homework

For the week of 10-15-17

Getting Started:

1. Describe an instance when you recognized God's protection over you, either small or great.

Digging Deeper:

2. Read the four escape stories of 1 Samuel 19. God's involvement in David's protection, though not explicit in the first three stories, is none-the-less implied from both what comes before (18:12, 14, 28), and what comes after (19:20,ff.).
 - a. What are the variety of means in this chapter that God uses (directly or indirectly) to protect his chosen one?
 - b. What in this chapter is ironic about the means God uses to protect David?
 - c. What can you infer about God from these details?
3. Compare 1 Samuel 19:11 with the situation described in the heading or title to Psalm 59. In what ways does the content of Psalm 59 appear to reflect David's circumstances and spiritual condition in 1 Samuel 19?

4. 1 Samuel 19:11-17 describes David's escape with Michal's help. Yet it raises some significant questions:

Michal utilizes a household idol to give the appearance of someone under the bed covers. But that raises the question, "What are they doing with this in the house"? Some commentaries have argued that this is evidence of Michal's continuing idolatry; others argued that such a sacrilegious use of it showed how little regard she had for it.

Secondly, Michal uses deception, which raises the question, "Is this an endorsement of lying to further God's purposes?" Consider the following quote: "This is not the first (or last) time in the Bible that a person who is clearly the hero (or heroine) of the moment achieves his or her noble purpose by telling a lie. Typically (as here) the Biblical narrative makes no explicit moral judgement concerning the rights or wrongs of the lie. One of the best known examples, which has other similarities to the present episode, is Rahab, the Canaanite prostitute of Jericho, who lied to the king's men about the whereabouts of the Israelite spies, thus enabling them to escape (Joshua 2:4, 5). Another example will come later in the book of 1 Samuel, when David will by his actions deceive (1 Samuel 21:13) and by his words lie to the Philistines (1 Samuel 27:10; cf. 29:8). It is right for us to pause and reflect on this puzzling feature of the Bible's story. The following points should be kept in mind:

(1) The Bible certainly places a high value on truth and truthfulness. That is why these incidents *should* shock us. Lies and deception are generally understood as evil. ...

(2) To lie is an act of hostility. ... This is why Michal's lie is so shocking. She lied to her father and so was treating him as an enemy. This, of course, was because he had made himself the enemy of David (1 Samuel 18:29b).

(3) When Rahab, Michal, and David lied (in the