

INTRO: In 2018 Bradley Campbell and Jason Manning wrote a book called *The Rise of Victimhood Culture: Microaggressions, Safe Spaces, and the New Culture Wars*. They notice a 3 stage transition in global west, especially in the U.S., from a culture of honor, where verbal slights are returned with personal violence (think pistol duels in the dusty streets of the wild west); to a culture of dignity, where verbal slights are ignored with thick skin; to a culture of victimhood, where verbal slights are magnified into patterns that are publicized, shamed, and sometimes litigated. In victimhood culture, victimhood becomes virtuous in itself, an almost sacrosanct moral status—the new sacred. Here, victims are victimized by microaggressions—by definition, small and even unintentional verbal slights that are highlighted to prove patterns of prejudice. Some examples might be “I believe the most qualified person should get the job.” Or even an innocent question like “Where were you born” or “where are you from?” These perceived slights are magnified, analyzed, labeled, and often used to assume the worst about those who unwittingly perpetrated them (*Rise*, 9).

Of course, none of this is to say that we shouldn't try to grow in being considerate to others in our speech. But when people in the culture of victimhood come to the Bible, we might be shocked and even offended to find **macro**aggressions happening all over the place. This morning, we encounter 1Sam 19:1-24, page 242 in your pew Bible, where David is the virtuous victim of a **macro**aggression—attempted murder by his own father-in-law, who also happens to be king. From David's perspective, we might ask how he responded as a victim...and why? And what might that say to our culture of victimhood today? From Saul's perspective, we can ask whether our anger over God's choices really threatens God at all? And most importantly, from God's perspective, we can ask how does this text testify to our own sins and to God's Son, Christ Jesus? These questions and more await us in 1Sam 19. So we'd better get started. Let's read starting in 1Sam 19:1.

“And Saul spoke to Jonathan his son and to all his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David. And Jonathan told David, ‘Saul my father seeks to kill you. Therefore be on your guard in the morning. Stay in a secret place and hide yourself. And I will go out and stand beside my father in the field where you are, and I will speak to my father about you. And if I learn anything I will tell you.’” To this point, Saul has kept his homicidal intentions to himself. But he can no longer hide his hatred. He puts out a royal hit on David, which he voices mainly to his own son Jonathan, probably to regain Jonathan's loyalty and keep the crown in the family. This is mobster stuff. Prove you're loyal. Kill your buddy David, and the throne will eventually be yours. And here again, Saul is trying to get other people to do his dirty work.

But Spirit is thicker than blood. *“Jonathan, Saul's son, delighted much in David.”* Jonathan takes David's side against his own dad, contrary to his own privilege as heir to the throne, and against Saul's hypocritical formalism in religion. Saul is an ancient Pharisee, concerned only with public sacrifice—doing the right ceremony in the right way to make sure he's on the God's good side; but his heart is full of hate for the man after God's own heart. His own son Jonathan sees right through him, and sees David as the man who has the character of a king.

What's driving Jonathan's affections and loyalties? It's faithfulness to God's covenant with his people, and faithfulness to other people who are faithful to that covenant. David was faithful. And now, Jonathan's covenant loyalties and affections for God and his people drive Jonathan's commitments and priorities and relationships, so much so that his commitments become counter-intuitive and counter-

cultural, to the point that they override his natural affections for his own dad, and even Jonathan's own personal, political, worldly advantage as the natural heir to the throne.

This applies first to our loyalty to Great David's greater Son, Jesus. Does your loyalty to Jesus trump and prioritize every other loyalty in your life? Will you give up worldly position, advantage, security, even family privileges, if they call you to do things that disobey or forsake Jesus? The missionary martyr Jim Elliot famously wrote in his journal on Oct 28, 1949 "He is no fool who gives up what he cannot keep to gain what he cannot lose." This is what Jonathan is doing—giving up family favor, future, privilege, and status, for loyalty to God's chosen king. Jonathan is a portrait of repentance. But here we also have an OT analog for NT community, because Jesus himself said in **Mark 3:35** "*Here are my mother and my brothers. For whoever does the will of God, he is my brother and sister and mother.*" Jesus' blood is thicker than generational blood. Many of you know this by your own experience. You're closer to your church family, your spiritual family, than you are to your own blood relatives who either make no claim to be Christians, or who live as false converts to Christ, mere formalists like Saul, Christians in name only. Others of you may still be deciding where your ultimate loyalties lie. And for those of you who have made these kind of sacrifices, Jesus promises to make it worth it. No one has left fields or houses, children or spouses, for Jesus' sake and for the gospel, who will not receive many times more in this life, and heaven in the next.

Here, apparently for the first time, David learns, from a third party source—Jonathan, that Saul isn't just crazy. He's angry at David, jealous of David. Suddenly it dawns on David—this is personal. You know how that feels, when you learn from a third party that someone you were loyal to is livid with you? Turns your soul sad and your stomach sour. "Saul's so mad at me that I need to hide from him? What? Why?" But David's feelings are not the point here. The dual point is David's innocence and Jonathan's transfer of loyalty from Saul to David, and what that new loyalty entails. Jonathan now goes to bat for David with his dad Saul in v.4.

1S 19:4-5a *And Jonathan spoke well of David to Saul his father and said to him, 'Let not the king sin against his servant David, because he has not sinned against you, and because his deeds have brought good to you. For he took his life in his hand and he struck down the Philistine. For the Lord worked a great salvation for all Israel. You saw it, and rejoiced. Why then will you sin against innocent blood by killing David without cause?'* This is real loyalty, and it's a great example of how to plead with someone to quit sinning. Listen to Jonathan's tone. He's respectful, recognizes and affirms his dad's office as king. He's not demanding or petulant; he takes a pleading, entreating, reasoning tone with his dad; he appeals to his sense of virtue, even though his dad is literally losing his mind over losing his throne and over his jealousy of David. It's brief, it's not overworked. And it ends with a rhetorical question. Why would you do this—what good reason do you really have to kill him? And of course, David has made it easy for Jonathan to defend him. David has always acted as Saul's servant, never sinned against him. David has always benefited Saul. He risked his own life with Goliath and the Lord used him to save the very kingdom over which Saul is king. David isn't trying to steal Saul's throne by sedition. David has done nothing but serve Saul.

And how can we not see here an appeal to love Great David's greater Son, Jesus? Non-Christian, don't let your heart be hostile to Jesus or sin against Him. Jesus has not sinned against you. He has done nothing but love you and tell you the truth for your own everlasting good. When we sinned against God's holy love and law, God sent Jesus to leave heaven's throne to take on our humanity. He lived an

innocent life so that his perfect righteousness could be credited to our account. His died the death we deserved for our sins, to pay our penalty for breaking God's law. His death is what has purchased a stay of execution for all of us. It's the only reason we're all still living on God's green earth as sinners. His death purchased God's patience with all of us while many people still live in rebellion against God's law and love. Jesus has not sinned against you. He's just a better king than we are, more righteous, more worthy to rule. And at our worst, we are jealous of that, like Saul was jealous of David. Yet Jesus' work in his life, death, and resurrection have only brought good for all of us. Jesus is the one who took his life in his hand and struck down all the Goliaths of sin, death, and Hell in his own unjust crucifixion, and in the vindicating reality of his bodily resurrection from the dead. I know Jesus makes all of us look bad in a sense, just like David made Saul look bad. But Jesus laid down his life for us. He said in John 10:11, 17-18 *"I am the good shepherd. The good shepherd lays down his life for the sheep... For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again.* So I ask you, as Jonathan asked Saul, Why then will you sin against innocent blood—against Jesus—by hating him without cause? Be reconciled to God through Jesus, friend. It's only right.

In fact, Jesus applies just these kinds of thoughts to himself from Psalm 35:7, 19 *"For without cause they hid their net for me; without cause they dug a pit for my life... Let not those who rejoice over me who are wrongfully my enemies, and let not those wink the eye who hate me without cause." Ps 69:4* *"More in number than the hairs of my head are those who hated me without cause; mighty are those who would destroy me, those who attack me with lies."* And Jesus says in **John 15:5** *"But the word that is written in their Law must be fulfilled: They hated me without a cause."* That is the ultimate injustice—hatred of Jesus, resentment of his righteousness and the authority it gives him, indifference to his suffering, willful refusal to acknowledge he is worthy of all praise and thanks because he gave his life and blood to atone for our sins in his death. Oh friend, don't resent Jesus. Repent to him.

1S 19:6-7 *"And Saul listened to the voice of Jonathan. Saul swore, 'As the Lord lives, he shall not be put to death.' And Jonathan called David, and Jonathan reported to him all these things. And Jonathan brought David to Saul, and he was in his presence as before."* Ah, so all's well that ends well, right? It appears that Saul is repentant. He seems open to counsel, it looks like he has a change of heart. He even makes a vow, *"As the Lord lives, he shall not be put to death."* But Saul doesn't have a good track record with making vows. And as is often the case, the proof will be in the pudding. You will know them not by their words, but by their fruits. This will prove to be **false repentance** in Saul.

1Sam 19:8-10. *"And there was war again."* That's ominous, and from what follows it probably has a double meaning—there was war not only between Israel and the Philistines. There was war in Saul's heart between Saul's apparent change of heart on the one hand, and the bad spirit that torments him and draws out his own sinful inclinations on the other. *"And David went out and fought with the Philistines and struck them with a great blow, so that they fled before him."* Now, how do you think Saul felt about that? There's a reason that sentence is there, and it's that David's success always aggravates Saul's jealousy of him.¹ *"Then a harmful spirit from the Lord came upon Saul, as he sat in his house with his spear in his hand. And David was playing the lyre. And Saul sought to pin David to the wall with the spear, but he eluded Saul, so that he struck the spear into the wall. And David fled and escaped that night."*

¹ So also R.P. Gordon, 163; Tsumura, "Though it is not specifically stated, this victory may have been the impetus for the following flare-up of Saul's anger" (NICOT 492).

This is already the sixth time Saul has tried to kill David. Twice initially with a spear, twice each with a different daughter, once in the command to Jonathan at the beginning of chapter 19, and now again with the spear. Six times. And here it says he tried to pin David to the wall. That's stylized violence, violence with a flair for the dramatic. You can almost hear the spear striking the wall and vibrating a little. I want you to remember that phrase and stick it in your back pocket—Saul sought to pin David to the wall with the spear—that phrase ricochets back on Saul with a vengeance...but not yet. For David here, discretion becomes the better part of valor, so he fled and escaped. That phrase is then repeated twice again in our text.²

1Sam 19:11-17. *Saul sent messengers to David's house to watch him, that he might kill him in the morning. But Michal, David's wife, told him, 'if you do not escape with your life tonight, tomorrow you will be killed.' So Michal led David down through a window, and he fled away and escaped (there it is again)."* So notice—who's idea is it that David flees to escape? It's Michal's idea. File that away. **V.13** *Michal took an image and laid it on the bed and put a pillow of goats' hair at its head and covered it with the clothes. And when Saul sent his messengers to see David, saying, "Bring him up to me in the bed, that I may kill him." And when the messengers came in, behold, the image was in the bed, with the pillow of goats' hair at its head. Saul said to Michal, 'Why have you deceived me thus and let my enemy go, so that he has escaped?' And Michal answered Saul, 'He said to me, 'Let me go. Why should I kill you?'"*

Now what do we make of that? On the face of it, Michal appears to be doing what Jonathan is doing, taking David's side, making sure David is safe. But take a closer look and compare what Michal does with what Jonathan does. Yes, Michal helps David. She lets him down a window to flee and escape. Laudable. But look at what she does once David is gone. She lays an idol image in the bed to impersonate David, which of course raises the question, where'd you get that? Michal's got a life-sized idol in the house, maybe one that David doesn't know about, because she doesn't break it out till after he's gone. Then she lies to Saul's messengers. "He's sick." At this point, we might think that's commendable too, something like Rahab protecting the spies by misleading the Canaanites who were on their trail. We might even give Michal the benefit of the doubt at this point.

But when Saul himself arrives to interrogate Michal, how does she answer? "*He said to me, 'Let me go. Why should I kill you?'"* She throws David under the bus! It was her own idea to send David away to begin with, but she tells her dad it was David's idea. In v.11, the escape plan begins with "*Michal told David.*" But Michal's self-defense in v.17 begins with, "*He said to me...*" That's not love. Or loyalty. That's lying to protect your own interests. She does the right thing, but then tries to make it seem like doing the right thing wasn't her fault! She's still trying to please dad. Her loyalties are still divided, not only between Saul and David but between God and idols.

Jonathan and Michal provide a study in contrast. Jonathan goes to bat for David's innocence. "Dad, what has David ever done to you?" Michal, by contrast, throws David under the bus by accusing him of attempted murder, or at least the threat of it. "Dad, what was I supposed to do? He told me he was gonna kill me!" That reads as if the subtext is, "You gotta believe me, I would never have let him go if I didn't feel like my life was in danger." She's still angling for Saul's approval. This is one of those texts that makes you question Michal's love for David. She's just seeing which way the political wind is blowing.

² Tsumura also notices this lexical repetition and sees "the verbal pair...[as] a key phrase in the is part of the story" (NICOT, 493), and that it "marks the crucial points in the development of the subsequent story of David" (495, citing 20:1; 21:10).

Michal loves David for Michal's sake, not for David's sake, and not for God's sake. She's more like her dad than David.³ So we're not inclined to believe Michal when she tries to play the victim so Saul will not suspect her of sedition. **She's lying about being a victim, by making a false accusation against an innocent person, in order to keep Saul's political favor.** How common is that today?

There's only one real victim here, and it's David. But both Saul and Michal are trying to play the victim by blaming the innocent. God sees right through that kind of injustice, and he hates it. Michal's trying to have her cake and eat it too. She's playing both sides; she wants to be on the right side of both David and Saul. She wants to save Dave, and save face with her dad; but eventually she will pay a steep price for her cheap loyalty. Meanwhile....

1Sam 19:18 *Now David fled and escaped [3rd time], and he came to Samuel at Ramah and told him all that Saul had done to him. And he and Samuel went and lived at Naioth [birds of a feather flock together]. And it was told Saul, 'Behold, David is a Naioth in Ramah.'*⁴ You start to wonder how David is ever going to rise to the throne that God anointed him to take. And for the third time, he flees and escapes. The point is that David's not fighting for his rights; he's fleeing for his life. He's not instigating, he's escaping. And all the while, God is protecting him, preserving him, and providing for him. And just when you think Saul has him, look what God does next....

1Sam 19:20-24 *Then Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. When it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied. Then he himself went to Ramah and came to the great well that is in Secu. And he asked, 'Where are Samuel and David?' And one [of Saul's messengers, or Samuel's prophets?] said, 'Behold, they are at Naioth in Ramah.' And he went there to Naioth in Ramah. And the Spirit of God came upon him also, and as he went he prophesied until he came to Naioth in Ramah. And he too stripped off his clothes, and he too prophesied before Samuel and lay naked all that day and all that night. Thus it is said, 'Is Saul also among the prophets?'*

That is seriously funny. Saul sends some “messengers”—read thugs—to take David. They've got him surrounded, right where they want him—David has fled and escaped them for the last time, when all of a sudden, the Spirit of God takes them over and they start prophesying! If there were ever a place in the

³ *Contra* R.P Gordon's equivocal conclusion about Michal, “Michal, no less than her brother Jonathan, is concerned to prevent Saul from harming David” (163). Yet Gordon acknowledges on vv.16-17 that when Saul confronts her “she denies complicity,” though draws no implications about the genuineness of her affection or loyalty to David, and even alludes to Rahab lying for the spies. But Rahab does so without implicating them, *contra* Michal's implicating David. D. Firth (AOTC, 218) is also too equivocal when he says “The narrator does not accuse Michal of sin, in spite of her manifest untruth, leaving the reader to decide whether the means justified the end of David's freedom and her continuing ability to work for him.” But the narrator is *showing* the reader her guilt without explaining it, as is so often the case in OT narrative. Closer to the point is Bergen, who at least sees that the idol incident “suggests that Michal was as much a spiritual rebel as her father. This observation foreshadows an outcome for Michal's life that is the feminine counterpart to Saul's. Michal's father lost his opportunity to establish a dynasty; Michal lost her opportunity to establish a family (2Sm 6:23)” (NAC 208). “Her response was convenient, if not convincing...Her defense could not be tested, for there were no witnesses. Besides, it was useful for Saul to accept her claim—if David had threatened a member of the royal household, he was doubly worthy of death” (NAC 209). Yet even Bergen doesn't get at Michal's self-serving and self-preserving motives in implicating David, or the evident contrast this creates between her disingenuous “loyalty” to David and Jonathan's genuine allegiance to him.

⁴ Told by whom? Who knew? It seems the text wants you to ask that question, and suspect Michal—after all, she seems to be the only one who knew, and it was her idea in the first place to send David away. But none of the commentators mention this.

English Bible that I wish had exclamation points, this is it. Three times this happens, to Saul's best men. He sends three different sets of Jewish Jason Bournes to grab David dead or alive, and every time they get there, God's Spirit overcomes them with prophecy so they can't arrest or kill David. Well, word gets back to Saul and maybe he thinks, "Man is hard to get good help around here, if I want something done I gotta do it myself." So he goes himself; yet he doesn't even get as far as the other guys before the same thing happens to him and worse, because Saul strips himself. Now, that would be embarrassing enough if you were not the king. But R.P. Gordon and Robert Bergen both ask, what does a king strip himself of? His royal robe. Who is the last one to strip himself of his robe? Jonathan, and he gave it to David to symbolize that David should be heir to the throne. That was voluntary. But Saul strips while under the prophetic influence of the Spirit—that's involuntary. The significance is that Saul will yield his robe and his throne to David as God's chosen king, whether Saul wants to or not.⁵

And when Saul himself prophesies, everyone starts asking again, Is Saul also among the prophets? They asked it in chapter 10 with surprise that Saul would prophesy as a confirmation of his kingship. Here they ask it with sarcasm—what did Saul do, switch sides? I thought he went to kill David and the prophets, but I guess he figured if you can't beat 'em, join 'em.⁶

But underneath the comedic relief is a serious point about God's sovereignty. Just as God sent a spirit of badness over Saul that brings out the worst in Saul's evil nature, now God fills Saul with His Holy Spirit to overcome and override Saul's evil nature, to prophesy with the righteous prophets, even though everyone in Israel knows that Saul literally doesn't have the heart for that kind of ministry. **God is sovereign over the enemies of Christ and his people, even when those enemies pose as rulers of God's people.** And it proves true the maxim of **Psalm 76:10**, "*Even the wrath of man will praise you.*" Saul was livid with David, hot on his trail, and God stopped him cold in his tracks to prophesy the praises of the very God he was disobeying. And doesn't it remind you of another Saul whom God later stopped in his tracks, showed him the risen Christ, blinded him with his glory, and then opened his eyes to preach the gospel. God converted one of the greatest enemies of His people to become the most fruitful preacher, evangelist, church planter, and sufferer for Jesus that the world has ever known.⁷

⁵ "If Jonathan's disrobing in 18:4 had its symbolic aspect, the same is probably true of Saul's nakedness here. He no longer has the dignity or the authority of a king, and the divine spirit, which was supposed to be the cachet of a king, is actually operating in the interests of his rival" (R.P. Gordon, 165). "Saul's loss of royal attire in the presence of God's Spirit presented a powerful image confirming the prophetic judgments Samuel made earlier (15:23, 28). God had rejected Saul as king, so in God's presence Saul would not be permitted to wear the clothing of royalty. Saul had 'rejected the word of the Lord' (15:23), so now in an ironic twist he would be condemned to be a mouthpiece for that word" (R.D. Bergen, NAC 211). "[Saul] no longer has the badges of rank and honour that mark him out as king. Jonathan had voluntarily removed his and given them to David. Saul, where he seeks to destroy David, discovers that God has done the same to him. David does not usurp Saul, but Yahweh will; so the next time Saul has his garments removed (31:8) it will be by the Philistines, the point where he finally discovers that the wages of sin is death (Rom 6:23)" (Firth, AOTC 220). Firth's introductory comment is both concise and brilliant: "That chapters 18 and 19 are closely linked is also apparent from the presence of an inclusion between 18:1 and 19:24, with both referring to the removal of royal clothing, though for Saul (19:24) this has now become satire" (AOTC, 215). It starts to remind you a little of Balaam, right? He was hired and sent to curse God's people, but every time he tries to curse God turns it into a blessing.

⁶ R.P. Gordon alludes to 2Kgs 1:9 and John 18:6 (164). It's like in John 9 when Jesus healed the man born blind, the Pharisees come to interrogate him, and the man born blind asks the Pharisees "Why do you want to hear it again? Do you also want to become his disciples?" Same idea here. The obvious answer is no, but the behavior raises the question.

⁷ And he too, like David, would be let down from a window to fled those who wanted to kill him. So also R.P. Gordon, 163, referencing not Acts 9 but 2Cor 11:32ff.

1Sam 19 illustrates Prov 21:1 “*The king’s heart is like a channel of water in the hands of the Lord; he turns it wherever he will.*” And if the king’s heart is like that, then friend, yours is all the more. The wrath of man will praise God. Friend if you are angry at God, if you oppose Christ’s rule in your life, be very careful. God is not at all threatened by your anger and resentment against Him or the church, or your hatred of the Christian sexual ethic, or your resentment of this very truth about God’s sovereignty. In fact, God can turn all your anger to the praise of His own glory, by the very sovereignty you resent. God will either convert you, like he did Saul of Tarsus, or He will conquer you, like he did Saul of Kish. Don’t be angry at God. Don’t resent or resist Jesus’ righteous reign over you and over His world. God has never sinned against you. In fact, this same sovereign God is the very one who used His sovereignty to send his only son to die for your sins so you could be reconciled to Him. You may think you have every right to be angry at God. But friend, maybe you’re angry that he’s in control and you’re not. Maybe you’re angry that his righteousness shows up your sin, that his power shows up your weakness. Maybe you’re angry because God’s sovereignty threatens yours. That was Saul’s problem with David, and David had never done him wrong. He’s only ever done you good. Repent now. Believe now.

David’s experience of fleeing and escaping previews that of Jesus. Jesus’ parents had to flee with him to Egypt in Matt 2:13. Jesus had to flee and hide himself from the anger of the religious leaders after his very first public sermon in the synagogue in Lk 4:29-30. Yet God protected him until it was time for him to die. And even then, the worst injustice committed by the worst religious leaders against the most innocent person ever was under God’s sovereign sway. The early church confessed that *in this city were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the people of Israel, to do whatever your hand and your plan had predestined to take place.*” If God was sovereign over the cross and those who perpetrated the judicial murder of Jesus, then he is sovereign over every lesser evil committed against us and others. And it is that sovereignty that enables us to trust him without taking vengeance into our own hands, whether for ourselves or for others (We flee in Matt 10:23; Lk 21:17-19).

God’s sovereignty over the enemies of his people enables us to trust him without taking vengeance into our own hands. No matter who is betraying you, pursuing you, persecuting you, making your life difficult, God is in control over them—even if it’s someone posing as a religious leader like Saul. Whether it’s the professor making you write a paper with an unbiblical point, or the employer encouraging you to be dishonest or immoral, a neighbor who hates you for your loyalty to Jesus, the family member who has all but disowned you because you love Jesus, or the church hypocrite who disillusioned you long ago—their heart is in God’s hand, and He turns it wherever He will. That is the assurance that enables us to trust Him with ultimate justice when things go wrong and we feel so helpless that the only thing we can do is flee and escape.

It’s often been said that we are immortal until the Lord is finished with us. That is what drives Christian courage and perseverance when the chips are down and things look impossible. Saul and his spear only got as close to David as God would allow, no further. And that is our comfort as well. Whether it is criticism or cruelty or cancer, Nothing can touch us until the Lord lets it. And He can turn the anger of his enemies to sing His praises. So let’s trust Him with ultimate justice and live courageously for Christ.

This is also why we don’t have to feel like we need to take vengeance into our own hands, either for ourselves or for others. Should we take up the cause of the helpless? Yes. We can and should do that on issues like abortion, pornography, sex trafficking, helping the poor to provide for themselves. But

today's brand of social justice often looks more like social vengeance, and there's a reason for that. When your worldview purposely excludes the Creator God who judges and saves, who alone provides cosmic justice—ultimate justice—when you shut Him out, then everything is up to you, and all you can do is fight back, seek vengeance, get what you think is yours, and right every perceived wrong for yourself and others, because there's no justice coming in the end. Godlessness creates a dystopia.

But when the sovereign God is your refuge, then even though you won't understand the reason for all the injustices in a fallen world, you can still pray about them to the God who is sovereign enough to do something about. And that is what David did. David wrote **Psalm 59** in response to this very occurrence (pointed out to me by Firth, AOTC 220). **Ps 59:1-6, 8-10, 13** *Deliver me...For behold, they lie in wait for my life; fierce men stir up strife against me. For no transgression or sin of mine, o Lord, for no fault of mine, they run and make ready. Awake, come to **meet me, and see!** You, Lord God of hosts, are God of Israel. Rouse yourself to punish all the nations; spare none of those who treacherously plot evil. Each evening they come back, howling like dogs and prowling about the city...But you, o Lord, laugh at them; you hold all the nations in derision. O my Strength, I will watch for you, for you, O God, are my fortress. My God in his steadfast love will **meet me**....Consume them till they are no more, that they may know that God rules over Jacob to the ends of the earth.*

We might wonder how David was so godly when Saul was so ungodly toward him. But David was godly because he knew and trusted his God—the sovereign Creator, the Faithful Covenant Keeper, the righteous Judge, the kind and merciful God powerful to save, who can turn the wrath of his enemies to praise His name. Friend, do you know this God? He turned Pharaoh's wrath to his praise at the exodus. He turned Nebuchadnezzar's wrath to praise during the exile in Daniel 4. He turned the anger and jealousy of Jesus' enemies to the praise of His glorious grace in Jesus' resurrection. He turned Saul of Tarsus to Paul the Apostle. And He's not finished yet. There are stories yet to be written of sinners both converted and conquered to the praise of His glory. How will your own story read?

CONCLUSION

Saul wasn't just being unintentionally inconsiderate, or even making fun of David on purpose. These were not just microaggressions. They were macroaggressions. He was trying to impale him with a spear. But David refused to play the victim card, or take vengeance for himself, or get disillusioned about whether God was good or wise or strong. No. He prayed to the only sovereign God there is. And there, in the midst of David's fleeing and escaping, in the midst of his suffering and confusion, God met him. And this same sovereign God will meet you too. He meets us in the person of Christ Jesus, who knows exactly what it's like to be the innocent victim of all our macroaggressions against Him. He was crucified, that we might live. He was mistreated, so that we might be privileged with undeserved and unearned status as sons of God. He was hated without cause, so that we might be loved without limit. Do you know Him? Do you trust him to judge every wrong and make all things right in the end? Or is that still up to you?