

INTRO: Our family recently discovered the 2017 movie *Wonder* with Owen Wilson and Julia Roberts. It's the story of a home-schooled kid name Auggie who has a facial deformity, and it follows him as he navigates the perils of his first year in a public middle school. The first twenty or thirty minutes shows the story first from Auggie's perspective. But as the movie continues, it shows the same story from the perspective of Auggie's sister, who feels neglected, then Auggie's friend, then Auggie's mom, and so on. It's the same storyline, same plot, and you can see that consistent plot all the way through; yet you see it from the different perspective of each character. So at points, you see an event that's in the background for one character, is shown in the foreground for another character. What is important to one character goes unnoticed by another, and what seems irrelevant to one is central to another. What is painful for one, is painful for another, but for a completely different reason. What brings joy to one, causes jealousy in another. By the end, you feel like you know each character and how they've lived through the same story so differently; yet it all resolves in one big happy reconciliation of all the characters' storylines, and they live happily ever after.

We'll see something similar this morning in the historical narrative of 1Sam 20 as we watch each person talk and behave differently (p.243 Pew Bible). The author shows us the reality of covenant love, but through three different sets of eyes—David, Jonathan, and Saul. From the fullness of the heart, the mouth speaks, and we hear each of man in his own words. Yet unlike a movie, we'll try to see each perspective in the context of God's revelation of his own character up to this point in Scripture, and how it all points forward to God's steadfast love revealed in Christ and the gospel. And we get no feel-good ending, no closure by the end of chapter 20. We get suspense, 'to be continued,' and with no scenes from the next episode. Just a separation with no hope of reunion, an injustice unresolved, a sorrow with no solace, and it fades to black. Thankfully, this is really more like an episode in a historical series; and what drives the whole story is covenant making, faithful love, and loyalty to personal commitments made to one another with God as witness.¹ And that is what gives us hope for an eventual happy endings. So first we'll read the whole chapter to see how covenant faithfulness, covenant love, covenant kindness is central to the storyline. That will take about 6 minutes. Then we'll meditate together on that storyline from four perspectives—David, God, Jonathan, and Saul.

1. DAVID'S FAITHFULNESS—TO GOD'S COVENANT, KING, AND PEOPLE

David is faithful to God's Covenant. David is innocent, obedient to the ten commands, faithful to suffer without taking vengeance, without returning evil for evil Saul's (20:14-17; 1P 2; Rom 12:19). David's faithfulness means that his suffering confuses him. It makes him feel vulnerable, exposed, sad, scared, and almost hopeless. What have I done to deserve this? David gets no answer to that question. David was far from sinless, but he didn't do anything to deserve Saul's hatred. And in this, David was like Jesus. Jesus said to his own enemies in **John 10:32** "*I have shown you many good works from the Father; for which of them are you going to stone me?*" Yet when they do condemn him, Peter remembered what he saw in Jesus that night while he was denying him by the fire. "*When he was reviled, he did not revile in return; when he suffered he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness.*" Jesus was innocent of all charges, and if we are united to Jesus by faith, then we are righteous in His righteousness—we are innocent in His innocence. Yet in Christ, our own obedience may be followed not by success, but by suffering, just like David, just like Jesus. And that's why **Rom 5:1-11** reminds us that if we have been justified in Christ, we already have peace with God, and that peace is why we can boast

¹ 20:8 *hesed* and *brit*, kindly and covenant; 20:14, 15 *hesed*; 20:16 *carat* cut a covenant; 20:17 *ahav* love 3x; 20:17, 42 *shavah* swear, pledge.

even in our afflictions, because suffering does not mean we are enduring God's wrath against us for our sins. It means we're being trained in endurance, proven character, and hope, like David here. Besides, we've already been reconciled to God in the death of Jesus. Remember who Jesus died for? The ungodly. When did he die for us? While we were still weak, still sinners, and still God's enemies. So now that we have been justified by Jesus' blood, our afflictions do not call our reconciliation to God into question. They confirm our endurance, character, and hope. As it was for David and Jesus, so it is for us as Christians today.

David is faithful to God's Unfaithful King. We saw in 19:4 that Jonathan testified of David's innocence to Saul, "*he has not sinned against you.*" Here David testifies in his own defense three times in v.1, "*What have I done? What is my guilt? What is my sin?*" David is not staging a coup against Saul, or plotting Saul's demise. David is neither ambitious nor seditious. He's patiently waiting his turn, strumming away Saul's bad spirit on the acoustic lyre, winning Saul's wars; and Saul thanks him with attempted homicide.

David's faithfulness is mixed with fear. David fears for his life, and for good reason. Jonathan seems to kind of poo-poo David's fear at first. "Far from it! You're not dying anytime soon. Dad doesn't do anything without telling me. If he plans to kill you, I'll be the first to know about it and I'll warn you ahead of time. Easy peasy, let's grab lunch." But David is dead serious, and though David has served Saul, he doesn't trust Saul any further than he can throw him. David knows that Saul knows that Jonathan is loyal to David. So if Jonathan is loyal to David, and Saul knows it, then Jonathan is actually the last person Saul is going to tell about putting a royal hit on David. David is so alone in his fear and grief that he has to spell it out for the only friend he has. And finally Jonathan is on the same page, so he says, "Whatever you say, I'm in it with you." So David hatches a plan. I'm supposed to eat a ceremonial meal at new moon tomorrow with Saul and the rest of the royals. I'll hide. You tell Saul I had to miss because of a family sacrifice in Bethlehem. If Saul's cool, then all's cool. But if Saul blows a gasket, then you will know I'm right to fear for my life.

Yet in v.9, David tells Jonathan, if you think I'm guilty, then get it over with right now. I'd rather you kill me than your dad. Jonathan, of course, will hear nothing of that, and instead affirms that he would tell David the minute he knew Saul had it in for him. But that raises a question for David. As soon as Saul lets it slip to Jonathan, Jonathan would be toast, because Saul knows Jonathan is on David's side. As soon as Saul told Jonathan, Saul would probably have to kill Jonathan to keep him from warning David. So even if Jonathan gets a confession out of Saul, who's going to warn David if Jonathan's dead?

Jonathan takes David for a walk in the field, they hash it out, and Jonathan then puts David under oath. Look there in v.14. Jonathan says to David, "*If I am still alive, show me the steadfast love of the Lord, that I may not die; and do not cut off your steadfast love from my house forever, when the Lord cuts off ever one of David's enemies from the face of the earth.*" And in v.17 "*Jonathan made David swear,*" apparently twice, on David's love for Jonathan. Custom in the ANE was that whenever a new king rose, he or his henchmen killed all the sons and grandsons of the previous king to prevent any threat to the throne. Jonathan is saying to David, swear to me that if I save you from Saul—and if I make it out alive—you'll spare me and mine when you rise to the throne." David swears to that commitment, twice, and he's faithful to it, which is why he seeks out Mephibosheth in 2Sam 9.

David is faithful to God's faithful people. David is faithful not only to Saul but to Saul's son, Jonathan, who had been the heir apparent to the throne. David commits, and keeps his commitment with mercy and fidelity to the end of his life. And yet here, by the end of the chapter....

David's Faithfulness leads him into Exile (20:42). David's faithfulness to obey God's covenant law without taking vengeance on Saul leads him into exile. David ends up kicked out of the very nation God had anointed him to rule. Like Abraham to Egypt. Like Jacob running from Esau. Like Joseph sold by his brothers. Like Moses to Midian. Like Israel to Assyria and Judah to Babylon. Like Jesus was exiled for us in the wilderness temptation and then on the cross, that we might be accepted by God, the innocent for the guilty. David's exile before his exaltation, through no fault of his own, anticipates Jesus' exile at the cross before his exaltation to the crown. And now the church follows in his train. We are now called sojourners and exiles in 1P 2:11. It is the church that the dragon chases into the wilderness in Rev 12. But our exile will end when the king returns to rule. In the meantime, we maintain faithful love to Jesus and His people.

David's faithfulness foreshadows Jesus. As David refused to take the throne by force before it was given to him, so Jesus waited. He would not take the throne on Satan's terms at the temptation in the wilderness. Rather, Jesus learned obedience through what he suffered, He was made perfect through suffering, he was exiled from God's blessing by enduring the curse on the cross, and that is how he rose to the throne of God's kingdom to become a priest-king for us in the order of Melchizedek (Heb 5:8; 2:10)... Yet as faithful as David is here, this passage, even this book, is not ultimately about his faithfulness.

2. GOD'S FAITHFULNESS—TO HIS WORD AND HIS SERVANT

God is faithful to His Word... purposes and promises for his people. provide and protect, to lead and love, to meet and comfort. God had spoken through Hannah's song all the way back in chapter 2, *"The Lord brings low and he exalts...he will guard the feet of his faithful ones, but the wicked shall be cut off in darkness, for not by might shall a man prevail. The adversaries of the Lord shall be broken to pieces; against them he will thunder in heaven. The lord will judge the ends of the earth; eh will give strength to his king and exalt the horn of his anointed."* God told Saul himself all the way back in 13:14 *"The Lord has sought out a man after his own heart, and the Lord has commanded him to be prince over his people, because you have not kept what the Lord commanded you."* He said to Saul again in 15:28 *"The Lord has torn the kingdom of Israel from you this day and has given it to a neighbor of yours, who is better than you."* And he told Samuel in **16:2** *"How long will you grieve over Saul, since I have rejected him from being king over Israel? ...I have provided for myself a king."* And now God is being faithful to all those promises and to the servant he has chosen to raise up from the middle of nowhere. The whole history of David in 1Samuel is driven by God's prophetic word, and his faithfulness to his promise and to his servant. And in this, God is simply revealing his character as a God of faithful love.

Faithful love. There is a misperception about God that He is mean and spiteful in the OT, but kind and merciful and loving in the NT. Nothing could be further from the truth. How do you like it, friend, when people misunderstand and misrepresent your character, and then talk to others about you as if those misunderstandings are true? That's slander. And God is slandered today as if he is not a God of steadfast love when in truth God reveals Himself as the God of faithful, covenant making, covenant keeping love in the OLD Testament. Faithful love permeates God's character in Himself and therefore remains central to his expectations of us. His steadfast love motivated the exodus in **Ex 15:13** *"You have led in your steadfast love the people whom you have redeemed."* It intrinsic to the OT law summarized in the Ten Commandments in **Ex 20:6** where God reveals himself as visiting the sins of the fathers only to the 3rd and 4th generation but *"showing steadfast love to thousands of those who love me and keep my commandments."* Even after the golden calf in Ex 32, God reveals himself to Moses in Ex 34:6 as *"the Lord, the God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness,*

keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty.” He says the same thing in **Dt 7:9-12**. In fact, he says in **Jer 9:24** that if you don’t know him as the God of steadfast love, you don’t know him period. “Let him who boasts boast in this, that he understands and knows me, that I am the Lord who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the Lord.” In Hos 2:19 God promises his trusting people “I will betroth you to me in righteousness and in justice, in steadfast love and in mercy.” Micah says of God **Micah 7:18** “Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, [why?] because he delights in steadfast love. This is why he tells us in Micah 6:8 “He has told you, o man, what is good; and what does the Lord require of you but to do justice, to love steadfast love, and to walk humbly with your God.” And he says in **Zechariah 7:9** “Render true judgments, show kindness and mercy to one another.” Why? Because that’s what God does, because that’s who God is and has always been from the beginning.² He doesn’t change. Friend, you are misrepresenting God if you do not credit Him as being the God who makes and keeps covenant because He IS and always HAS been faithful, reliable, saving, self-giving love. Does he judge? Yes. And he judges righteously. In fact, if we had not sinned, his holiness would have nothing to condemn. Our sin is not a result of his judgment. His judgment is a consequence of our sin. And yet even in the face of our sin, he gives himself to us in a kind of love that commits and makes good on its commitments, even at great cost to Himself. So non-Christian, if you have rejected God, are you sure you know the kind of God you’ve rejected? Or have you rejected your own distortion of God?

It is this God, in the middle of David’s affliction in 1Sam 20, that David confides in and prays to in Psalm 59. “My God in his steadfast love will meet me.” In fact, the last word of the Psalm 59, which David writes about his experience in 1Sam 20, the last word is steadfast love. “But I will sing of your strength; I will sing aloud of your steadfast love in the morning. For you have been to me a fortress and a refuge in the day of my distress. O my strength, I will sing praises to you, for you, O God, are my fortress, the God who shows me steadfast love.” God’s steadfast love is not mere sentiment. It’s strength to defend and goodness to provide in the middle of affliction and sorrow and confusion and despair. Christian, this is your God. And non-Christian, just so you know, this is the God you refuse to worship (cf. Prov 3:3; 19:22; 20:6; 21:21).

And this is the God who reveals himself in Jesus Christ, the Word who *became flesh and dwelt among us, who revealed His glory to us, glory as of the only Son from the Father, full of grace and truth*—faithful mercy, steadfast love (John 1:14, D.R. Davis 208). And this Christ is coming back to save all who trust in him by judging all who don’t. This is the Christ exalted in John’s vision of **Rev 19:11**, when he “saw heaven opened, and behold a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war.” Grace and truth—loyal love. You see how from cover to cover, from beginning to end, God reveals himself as the God of steadfast love—from the exodus, to the law, through the Psalms and prophets, to Jesus in the gospels, and to Revelation at Christ’s return, God is the God of faithful, loyal, reliable, love, and loving, affectionate commitment that we can count on. Christian, this is the God we can trust. This is the God we count on to provide and protect, to lead and love, to meet and comfort, to avenge and reward. This is the God who meets us in the person of Christ, and also in those who make up Christ’s body in the church; because God meets David, at least in part, in the person of Jonathan and in Jonathan’s faithful love....

² *Hesed*—**Ex 15:13; 20:6; 34:6-7**; Num 14:18-19; Dt 5:10; 7:9, 12; Josh 2:12, 14; Judges 1:24; 1S 15:6; 20:8; 2S 7:15; 9:1, 3, 7; 2S 22:51; **Jer 9:24**; 31:3; 32:18; 33:11; **Hos 2:19**; 4:1; 6:4, 6; 10:12; 12:6; Joel 2:13; Mic 6:8; **7:18**, 20; Zeh 7:9.

3. JONATHAN'S FAITHFULNESS—TO GOD'S SERVANT

Jonathan is faithful to God's Servant. It's personal. He's a faithful, loyal, reliable friend to David. He doesn't just talk a good game. First he listens. Then he talks and commits. Then he backs it all up. He shows loyalty and personal commitment to David under duress and against his own personal and political interests. At first, Jonathan isn't so sure David has his head screwed on straight. Far from it! You shall not die! I'm the one watching your six, David, I've got your back. I'll give you a heads up. But then Jonathan listens to David's concerns and says "Whatever you say, I will do for you." What can I do to help? And when the kink in the plan comes up in v.10, "Who will tell me if your father answers you roughly?", look at how Jonathan responds. He's a calming influence. "*Jonathan said to David, 'Come, let us go out into the field.'*" There's a world of care and brotherly kindness, tenderness and gentleness in that move. "Hey brother, come here. Let's take a walk together. Let's slow down, take a break. Let's go get some fresh air. Let's take a deep breath together here. Let's talk this through and figure it out together."

Covenant kindness—committed, loyal, reliable love—listens, understands, cares, comforts, and communicates. And then it commits afresh, as Jonathan does in vv.12-17. Jonathan swears by God's holy name, with God as His witness, David will know where he stands with Saul either way in two or three days. Jonathan even puts himself under a curse in v.13, "God do so to me and more also, as if he had split a couple animals in two and called God to make his own body like theirs if he didn't follow through on his promise." But he knows he's taking his own life into his hands in v.14. "If I am still alive." He knows his dad might just come after him for this little stunt. But that's ok. Covenant love will risk it, as long as it knows it's not one-sided. So as soon as David swears it, Jonathan hatches his own plan. If I make it out of that lunch alive, I will come out to the field where you're hiding, and I'll shoot three arrows. And if I tell my boy to look beyond him, that will be the signal that you need to run, because in God's providence, the Lord is sending you away for reasons we don't know. But that's OK. I'll still be your friend.

And then Jonathan goes through with it. The table is set in v.24-25. Everyone's in place. Saul is up against the wall, both literally and figuratively, his position a picture of his paranoia. He doesn't want anyone coming up behind him, and he doesn't want to let Jonathan out of his sight. David's absent, but it's the first day, and Saul talks himself out of a temper tantrum; he assumes David has probably touched or eaten something that has made him ceremonially unclean and so he can't attend the first day. But when the second day comes and David's still not there, Saul gets suspicious, and when he says something to Jonathan in v.27, Jonathan gives the line about David going home for a sacrifice, and Saul loses it on Jonathan—accuses him of treason, shaming the family, and turning his back on his kingdom. "*As long as the son of Jesse lives, neither you nor your kingdom shall be established.*" Sounds so fatherly, only concerned for his son, right?—you and your kingdom. Still, Jonathan defends David's innocence in v.32. "*Why should he be put to death? What has he done?*" In that moment, Jonathan's fate with his father is sealed. Up to that moment, Jonathan could have reneged and still had the throne waiting for him. But one word in defense of David, and Saul is flinging spears again, this time at his own son. And now, probably for the first time, Jonathan realizes David was right about Saul: "**My dad hates David more than he loves me.**" Jonathan defected to David's side, defers to David's right to reign, and defends David to the point that it distances him from his own dad.

Jonathan's faithfulness costs him his comfort and his kingdom. No more comfortable new moon feasts with dad. No more anticipation of succeeding Saul on the throne. No more contentment in feeling that dad is proud of him. Jonathan's loyalty to David did not come cheap. He paid dearly, and now Jonathan has to walk a tightrope to obey all that fifth commandment requires. He has to honor his father

even though his father has just thrown a spear at him, while at the same time honoring David as God's anointed who deserves the throne more than both Saul and Jonathan combined. And he does it.

We must be faithful to Christ at cost. Friends this is what loyalty to Jesus may well require of us. Jesus said he didn't come to bring peace but a sword. He came to divide father and son, mother and daughter, along the lines of loyalty to Him. And you can't keep it from happening. Whoever loves father or mother more than me is not worthy of me, Jesus says. That is the cost of the discipleship, and some of you are in the middle of paying it. You're in good company. It's normal. It's moral. And Jesus is worth it a thousand times over. And he will make it worth it. He promises his disciples that nobody has ever left *house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive many time smore in this time, and in the age to come eternal life*" (Luke 18:29-30). But you still have to honor your unbelieving parents, even though your ultimate loyalties have to lie elsewhere.

We must be faithful to the Church at cost. Jonathan's loyalty to David is not just vertical, as in a picture of our loyalty to Jesus. It's also horizontal. It's a picture of godly Christian loyalty to God's faithful people in the church. These are two godly men who both love God's character, God's word, and God's people. And that means their hearts are knit together in a common covenant bond. They weren't planning to meet again, but in v.40-41 Jonathan wanted to see David one more time, so he gives his boy his armor to take back to the city. Why does Jonathan do that? To make sure David sees and knows that Jonathan is still not a threat to him. He's still loyal to David. Jonathan makes sure he's unarmed when he approaches David, because this isn't just personal, it's also political. You see how Jonathan is putting himself in David's shoes by doing that? He knows that David is sad and scared and feels deeply wronged by Saul. And Jonathan knows that David might fear that Jonathan might be having a change of heart after all this. So he lays down his weapons and doesn't just kick them across the floor. He sends them back to the city with his boy. "David, it's just me, man. I'm not packing heat or wearing a wire. I'm showing you my hands. I'm just as loyal to you now as I was before. Nothing's changed between me and you, even though everything has changed between me and my dad. That conversation has not made me change my mind. I'm still loyal to you. My dad may try to kill you, but I won't. You can still trust me. I'm not a threat. I'm still your friend, **even though I know now that my dad hates you more than he loves me.**" Jonathan didn't say any of that in his words. He didn't have to say it, because he showed it.

They're committed to the same God, the same covenant, the same holiness, the same faithful reliable friendship. Christian let me ask you something. Are you reliable to others here in the church? Can others count on you to be faithful? Are you a man, a woman, who makes and keeps your commitments to your fellow Christians and church members here in this church? Take a look back over our church covenant. Are you making good on those commitments? Every church needs more Jonathan's—men whose commitment to Christ and to His church is reliable so that others can count on it, even if it means that you, like Jonathan, have to miss out on something really big in your own life. That's discipleship to Jesus. That's covenant commitment in the church. That's reliable churchmanship, reliable covenanted loyalty and love. Godliness is not just vertical or internal. It's horizontal, relational, public, personal, and loyal. Of course that doesn't mean that you follow leaders or friends blindly into sin and foolishness. But it does mean that your word, your commitment, is reliable for other people in the church. You pursue people and friendships. You let people know you. You get to know others. You become reliable for others even when it's inconvenient and sacrificial for you. And you do those things without fanfare, without attracting attention to yourself, without starting most of your sentences with the pronoun "I".

Notice, Jonathan didn't go back to David at the end of the chapter and tell him everything his loyalty cost him with his dad. He went back to David and cried with him. All that was worth recording was that Jonathan said to David, "*Go in peace, because we have sworn both of us in the name of the Lord, saying, 'The Lord shall be between me and you, and between my offspring and your offspring, forever.'*" That's it. NO, "do you know what this has cost me?" No, "my dad threw a spear at me because I stood up for you." Just 'go in peace. We're all good. No explanations necessary. You owe me nothing but covenant faithfulness to the commitments we've both made to show God's kindness and mercy to each other. It's ok. We're good. You run.' That's right after Jonathan just sealed his fate forever as the man who could have had a kingdom and gave it up for his friend who he knows God chose over him. No jealousy. No spite. No bitterness. No entitlement. No demand for recognition or gratitude. Just "go in peace," like it was nothing. That's godliness. That's maturity. That's Christian manliness and manly Christian self-denial and **self-effacement** in the middle of sacrificing everything for his friend. Christian man, you be a Jonathan to the other men in this church. That's a friend that sticks closer than a brother. That's godly masculinity. Brother, you cannot complain that no one treats you like David, if you don't know how to be a Jonathan.

4. SAUL'S "FAITHFULNESS"—TO HIMSELF AND HIS LEGACY

Saul is faithful to himself. Saul's true colors come out in vv.30-33. "*Then,*" then, when Jonathan's loyalties are clear to him, "*Then Saul's anger was kindled against Jonathan, and he said to him, You son of a perverse and rebellious woman, do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness? For 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.' Then Jonathan answered Saul his father, 'Why should he be put to death? What has he done?' But Saul hurled his spear at him to strike him."*

What does Saul want for Jonathan? "You and your kingdom." Classic idolatry of his own son. I want you to be established, and I want your kingdom to be established, and your loyalty to David is ruining everything for our family!" He even brings Jonathan's mom into it. "You're a disgrace to the whole family." But Saul's purported loyalty to Jonathan is really just idolizing Saul's own legacy. The truth is, Saul worships himself in the image of his son and his son's planned success. His son is an idol image of himself. Saul wants to see Jonathan succeed him on the throne, and that is what would make Saul a happy man, no matter what kind of man that would make Jonathan. Saul is not loyal to God, or God's people, much less to David, and he is not even really loyal to Jonathan. Saul is loyal to Himself, his own kingdom, his reputation, and his legacy in his son, which Saul now sees swirling down the drain. And he would rather kill his son than see his own legacy die in Jonathan's deference to David. To Saul, that is pathetic. But Saul himself is the pathetic one.

Friend, whose kingdom are you serving? What's your example saying to your children? Whose kingdom do you want your children to serve? Saul would have loved it if Jonathan had followed in his footsteps. Be the king of Israel in name, make all the right sacrifices at the right time, and do everything else your way. Plenty of people call themselves Christians and live just like that today—just like Saul. And they'd be happy for their children to follow in their footsteps. Church on Sundays and live however you like the rest of the week. Saul fooled himself into thinking that he was looking out for his son, when in reality Saul was looking out for #1 even in his plans for his son. Saul wanted to make Saul look good in Jonathan's succession. Saul is taking God's name in vain here. He rules the kingdom of God, yet Saul is

so preoccupied with making a name for himself and his son, that he totally misrepresents the God of the kingdom. And that kind of self-deception comes at a cost you don't want to pay.

Jonathan's faithfulness may have cost him a kingdom, but Saul's faithfulness costs him his soul.

From here on out, Saul loses his marbles and become maniacal in his pursuit of putting David to death. And little does he know, that is exactly what kills him. Instead of ruling God's kingdom, all Saul can think about is killing the next king. Saul's is a tale from the grave that whoever seeks to save his life will lose it....

CONCLUSION

Who are you faithful to? What are your ultimate loyalties and loves? And what do those look like from God's perspective?

