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1 Samuel / David; Protection; Sanctuary / 1 Samuel 22

God's sovereign protection of His servant David amidst persecution, and the tragic consequences of sin through the massacre at Nob.

[God's sovereign protection of his servant David amidst persecution, and the tragic consequences of sin through the massacre at Nob. (46 mins)]

Text: 1 Samuel 22

Call: “*The grass withers and the flower fades,*”

Response: “*But the word of the Lord endures forever.*”

Sanctuary, Slaughter, and Safeguard: Christ in the Cave, the Cross, and the Covenant

1. Sanctuary (v1-5) Christ in the Cave

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3. Safeguard (v20-23) Christ in the Covenant

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Introduction

Awakening Church, we stand this evening at a spiritual crossroads of David's life, a moment of reckoning, of reflection, and of renewal. Last week, we watched David, the man after God's own heart, stumble not in battle, but in belief. Chapter 21 was not a tale of triumph; it was a portrait of panic. In chapter 21, David, pursued by Saul's wrath, fled to the priests at Nob, where he deceived them, and then to the Philistine city of Gath, relying on his own schemes rather than God's strength. Saul's fury had reached a fever pitch, and David, stripped of comfort and counsel, fled not in faith but in fear. He ran to Nob, cloaked himself in half-truths, and dragged Ahimelech into danger. He ran to Gath, wielding Goliath's sword, but not the strength of the Lord. It was a chapter of compromise, of scheming in the flesh while wearing the garments of religion. And if we're honest, we've seen this play out not just in David's life, but in our own.

We know what it is to make decisions in the dark, to act first and pray later, to seek provision without seeking wisdom. We've seen other believers, and if we are being honest, perhaps even ourselves. Maybe you've acted out of fear, like choosing security over obedience or avoiding conflict instead of seeking God's guidance. We might have hidden motives behind spiritual language, bypassing prayer, ignoring counsel, and walking into Gath with the sword of self-reliance. Chapter 21 is a mirror, and it shows us how fear and panic can dethrone faith and wisdom when we forget the steadfast love of our covenant-keeping God.

But praise be to God! Even in David's panic, God's steadfast love pursued him, just as it pursues us in our moments of weakness. He does not abandon David to his foolishness! David's failures did not nullify God's promises. And neither do ours. As Dale Ralph Davis

reminds us, “even in their most desperate moments, the Lord does not let go of his servants.” The Lord knows our trips to the city of Nob. He knows our plans to hide in Gath. And He knows how to rescue, restore, and reorient His people.

And now, now we come to chapter 22, and this chapter is amazing! The storm has not passed, but the winds begin to shift. David is no longer scrambling in fear; he is being gathered, humbled, and sanctified.

The cave of Adullam becomes a sanctuary.

The slaughter at Nob becomes a sobering judgment.

And the safeguard of God’s providence begins to shine through the shadows.

This chapter is not just a history lesson; it is a holy revelation.

Romans 15:4 “For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.”

This chapter is theology wrapped in narrative. And it is filled with types and shadows that point us to Christ, and result in our hoping in Christ:

David, the rejected yet anointed king, is a type of Jesus, the Messiah who bore shame before glory, who gathered the broken before He ascended the throne.

Saul demonstrates the pattern of rebellion against God’s anointed, showing what it means to oppose God’s purpose, a reality fully seen in the antichrist spirit, which culminates in Christ’s ultimate enemy.

Doeg illustrates the danger of treachery and self-interest in the face of God’s covenant purposes, reminding us that betrayal and sin always have consequences, as ultimately revealed in the rejection of Christ by those near to Him.

And the 400 who fled to David? They were a faithful remnant, wearied and oppressed under an unjust king. In them, we see a pattern of God gathering His people, preserving a faithful remnant, and providing refuge through His chosen king, ultimately fulfilled in Christ, who calls the weary and heavy-laden to Himself. This is not merely an allegory; it is the unfolding story of God’s covenant care, showing how the faithful are preserved and strengthened in every age.

So today, we will walk through the “Sanctuary, the Slaughter, and the Safeguard.” We will see Christ in the cave, Christ on the cross, and Christ in the covenant. And we will be called, not to fear, not to flesh, but to faith, to wisdom, and to obedience.

Awakening, let’s open our hearts. Let us fix our eyes on the true King. Because even though the world may still be ruled by Sauls and betrayed by Doegs, the Son of David is gathering His people. And His kingdom will never fail.

1. Sanctuary (v1-5) Christ in the Cave

1.1 David’s Cave (v1-2)

Verse 1 shows us David reversing his “path to Gath” from chapter 21. He had entered Gath in a panic, panicked while he was there, and panicked again when he departed. Yet instead of running to the throne, David ran to the caves of Adullam. Here, the Lord gave him another circumstance, another opportunity to respond differently than before. On the heels of the madness of Gath, David was now forced to consider more soberly the path before him. But the text also shows us that David was not the only one under threat from Saul. His family was in danger too, and so they joined him in hiding.

Verse 2 tells us that along with his family came others: those in distress, in debt, and bitter in soul. David became a magnet for the mistreated, the broken, and rejected who could no longer survive under Saul’s rule. Instead of turning them away, he became their captain, and four hundred gathered to him.

David had become a refuge for the distressed and discontented, a captain over the outcasts. These three descriptions give us insight into the kind of people who were drawn to David.

Those in distress were the afflicted, those crushed under Saul’s tyranny and suffering the consequences of his paranoia and injustice.

Those in debt were burdened, not necessarily by irresponsibility, but by the economic oppression and instability that came from Saul’s failed leadership.

Those bitter in soul were grieved and disheartened by the moral and spiritual decline of the nation. Together, they represent the faithful remnant, people wearied by a corrupt king and yearning for righteousness to be restored in Israel.

And here's the remarkable twist, these outcasts, those in distress, in debt, and bitter in soul, would not remain as they were. Though they seemed like a ragtag band of societal rejects, Scripture later calls them David's "mighty men". The cave of Adullam was not only their place of retreat, it was a forge. In the hands of God's anointed, the broken were transformed into warriors. This is a vivid picture of sovereign grace: God does not choose the strong, but makes strong those whom He chooses. Just as Christ gathers the weak and makes them pillars in His kingdom, David gathered the weary and shaped them into instruments of victory. Their strength came not from themselves, but from their union with God's chosen king.

In this, we begin to see Christ. David foreshadows Christ. This pattern is not incidental, it is central to the gospel. When Christ came, He did not surround Himself with the religious elite, the scribes, or the Pharisees who boasted in their righteousness. Instead, He called fishermen, tax collectors, zealots, and sinners. He chose the weak, the foolish, and the despised to shame the strong. His ministry was marked by meals with outcasts, mercy to the unclean, and fellowship with the broken. Just as David's cave became a sanctuary for the rejected, so Christ's kingdom is built not on prestige but on grace. The church is not a gathering of the self-sufficient, but of those who know they need a Savior.

In the forge of circumstance, in the cave of Adullam, those who fled to David did not draw strength from themselves, but from their union with God's chosen king. So it is with Christ: the weak who come to Him are not merely sheltered, they are transformed. Their strength is not self-made, but Spirit-given, forged in fellowship with the true King.

Psalm 34:22 "The Lord redeems the life of his servants; none of those who take refuge in him will be condemned."

This moment marks a turning point for David, from a hunted fugitive to a rising leader. No longer merely the anointed man on the run from Saul, David now begins to emerge as the anointed king of God's people.

1.2 David's Compassion (v3-4)

In **verse 3**, David, though himself newly escaped to the caves, immediately assumes a sheltering role for others, beginning with his aged parents. This is a striking contrast with the panic of chapter 21. Here, David begins not only to know privately that he is the Lord's anointed but to act publicly in that role. His concern for his parents displays Christlike compassion and tender care for His own in their affliction.

How does David show that compassion? David turns to Moab, a people linked to him through his great-grandmother Ruth. He asks the king of Moab to allow his parents to remain there “till I know what God will do for me.” In that statement, we see the evidence of renewed faith: no longer self-reliance and deception, but humble dependence upon the Lord. David is reversing the course set upon in chapter 21.

Verse 4 tells us that the king of Moab granted his request, though the text does not say why. Perhaps David’s status as a fugitive from Saul gained him sympathy, or perhaps his Moabite heritage played a role. Whatever the reason, the point is clear, David’s concern extended both to the multitude of those in distress and to those closest to him.

In this, we see the second time David foreshadows Christ, who, in His own suffering, remembered His mother and entrusted her care to the beloved disciple.

John 19:26–27 “When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.”

While David is in these caves at least two of the psalms are attributed to his period of refuge. They are both significant because they show a renewed commitment to prayer and waiting on the Lord.

Psalm 57:2 says, “I cry out to God Most High, to God who fulfills his purpose for me.”

Psalm 142:1–2 speaks similarly: “With my voice I cry out to the Lord; with my voice I plead for mercy to the Lord. I pour out my complaint before him; I tell my trouble before him.”

The result in David’s life of this renewed appeal to God in prayer and attentiveness to God’s Word was the same as it would be in ours: David’s faith was strengthened, and he began once more to discern in a spiritual and wise manner.

1.3 David’s Guidance (v5)

At this point, David’s parents are protected in Moab, and David might have been tempted to remain in the caves indefinitely. He could have stayed there and gathered strength and numbers over time. The Psalms show us he had returned to calling out to God, and David was faithfully waiting to see what God would do for him. In **verse 5**, we see the beginning of

the answer. The prophet Gad comes to him with a word from the Lord: “Do not remain in the stronghold; depart, and go into the land of Judah.” Here we see the sovereign care of God for His chosen servant. David is not left to wander blindly like Saul; he is given prophetic guidance, directing him not to safety (in the caves) but to obedience (into the land).

This is another turning point. In chapter 21, David had relied on his own cunning, deceiving priests and seeking refuge among enemies. But now he receives and obeys the word of God through His prophet. The Lord is reorienting David, not to caves, foreign kings, or human schemes, but to His covenant promises and to the very land he is called to shepherd. God's directive through Gad suggests that David's security does not lie in physical fortresses but in obedience to divine instruction. This should send off alarm bells in our heads because it reflects a recurring biblical theme: “Reliance on God supersedes reliance on human defenses”.

Gad's message wasn't about crossing tribal boundaries, it was about leaving a defensive, secluded posture and re-entering the nation's political and spiritual center. It was a call to move forward in faith and leadership. David has begun to act like an anointed King and care for the people; now God, through the prophet Gad, sends him back to those people. So, David departed the caves and went into Judah, into the forest of Hereth.

David's move back to Judah isn't just a change of location; it's a return to who he is. Judah is his tribe, the tribe of kingship, the place of promise. This is the land God chose, the soil from which the Messiah would one day rise. So when David obeys the word of the Lord and steps into Judah, he's not just walking into a forest; he's stepping into the story God is writing. No more panic from the David of chapter 21. Now, he has the word of God, and now he walks in obedience.

2. Slaughter (v6-19) Christ on the Cross

Even as David walks in obedience into Judah, his past choices in chapter 21 cast a long shadow. Obedience does not erase consequences. The Lord is restoring him, but the ripple effects of his deception are still unfolding. And now, in verses 6–19, we witness the slaughter. Saul's paranoia, Doeg's treachery, and the massacre of the priests all flow downstream from David's earlier compromise at Nob, and from the sovereign God who works even through tragedy to fulfill His purpose.

2.1 Saul's Paranoia and Accusation (v6-8)

In **verse 6**, David emerges from the caves, returning to Judah with a band of loyal men. Saul, seated under a tamarisk tree, spear in hand, learns of David's movements and his growing following. Surrounded by his own servants, Saul is a broken man, his reprobate heart erupting in paranoia in **verse 7**. He lashes out, accusing those around him of betrayal: "Will the son of Jesse give you fields and vineyards?" His words drip with self-pity and rage, assuming David buys loyalty just as he does, through bribes and promises. By **verse 8**, Saul is the accuser of the faithful, spiraling into darkness, unmoored from God. In Saul's paranoia, we see the heart of a king ruled by fear, and in the darkness of his court, a servant of darkness prepares to strike.

2.2 Doeg the Edomite's Treachery (v9-10)

Enter Doeg the Edomite, a false witness whose words bring death to the innocent. In **verses 9 and 10**, he steps forward, reporting David's visit to Nob, where Ahimelech the priest sought the Lord for him, gave him bread, and Goliath's sword. Though factually true, Doeg's testimony is laced with malice and perfectly twisted to ignite Saul's rage. Standing before the king, Doeg knows his words will spark bloodshed, yet he speaks for personal gain. Just like Judas, who sold Jesus for thirty pieces of silver, Doeg betrays God's anointed; his treachery is a shadow of the kiss that led Christ to the cross.

In the story of David's life, the betrayer Doeg's words are about to unleash the slaughter at Nob, just as Judas's betrayal unleashed the blood of Golgotha.

2.3 Massacre of the Priests (v11-19)

The horror unfolds in verses 11-19 as Saul's rage culminates in the massacre of 85 priests and the entire city of Nob, men, women, children, and livestock. In **verses 11 and 12**, the king summons Ahimelech and the priests who appear before Saul. In **verse 13**, the false accusation is made, and without any witness but the betrayer, Doeg, Saul lays the accusation at their feet.

In **verse 14**, Abimelech the priest answers in integrity and truth, and he puts forward his innocence in ministering to David.

In **verse 15**, Abimelech confronts Saul's wrong and sinful accusation with a call to righteousness and right judgment. "Let not the king impute anything to his servant or to all the house of my father, for your servant has known nothing of all this, much or little." The priest was confronting Saul with his mistreatment of David and his wrong judgment of his duties as a priest of God. Just as the priest was doing his job in seeking the Lord for David, he was again doing his job by confronting sin in Saul. Confronting sin is part of the work for those called to preach God's Word. Ministers of the gospel are called to speak God's truth without fear of man, and Ahimelech's courage reminds us that God's servants must speak truth, even at great cost.

Ahimelech's courage in confronting Saul's sin challenges all of us, pastors, parents, and laypeople, to live faithfully for God, whether by speaking truth boldly or standing for righteousness in daily life. Whether at home, work, or in the Camden community, reflect God's truth with courage, trusting His protection, just as Ahimelech did despite the cost.

Ahimelech did that here, directly to the king's face with a calm and reasonable answer, which should have snapped King Saul back to reality. But although Ahimelech couldn't have known this, it was precisely because his reply was so noble and true that it drove Saul into a murderous rage.

In **verse 16**, Saul orders the slaughter. This is the depth of Saul's rebellion, a king so far from God that he destroys His sacred priests and their families. What's striking is the contrast with Saul's earlier refusal to obey God's command to destroy the Amalekites in chapter 15. There, Saul spared King Agag and the best of the livestock, claiming religious motives. But here, he shows no hesitation in slaughtering even the Lord's priests. This reversal reveals a heart hardened by sin: Saul feared man more than God, and now he fears losing power more than he fears divine judgment.

The massacre at Nob reveals the cost of sin, yet God's providence works even through such darkness, pointing us to Christ, who bore the ultimate consequences of sin on the cross. Years earlier, God promised to judge Eli's priestly line for the sins of his sons, Hophni and Phineas, who defiled the priesthood (1 Samuel 2:31–34). The massacre at Nob fulfills this judgment, yet God preserves Abiathar as a sign of His mercy (we will see that in verse 20).

In **verses 17,18, and 19**, the guards face a moment of truth after hearing the wicked order. All this time, they have been passive towards an evil ruler, and now their consciences collide in full force with orders to commit a grave sin against God's law. Faithful Christians can learn an important lesson here. We must often take a stand as we walk in this world, or we will find ourselves in circumstances and situations opposed to God.

It should be to our encouragement that none of Saul's guards are willing to "put out their hand to strike the priests of the Lord". Their refusal, as little and as late as it is, echoes to us the words of Jesus: "Do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell".

But where the guards hesitate, Doeg, the betrayer, steps forward, wielding the sword with ruthless efficiency. This is the depth of Saul's depravity, a king so far from God that he annihilates His sacred servants. Yet even as we read this text and are disgusted by the sin and injustice, we must acknowledge that God is not absent from this situation. This massacre by Saul, the evil King, fulfills God's word in 1 Samuel 2:31–34, where He promised to cut off Eli's house for the sins of Hophni and Phineas, who defiled the priesthood. The blood-soaked ground of Nob cries out as a testament to both human sin and divine justice. The massacre at Nob, foretold by God's judgment, is a real and grim reminder of sin's cost.

3. Safeguard (v20-23) Christ in the Covenant

Amid the bloodshed of Nob, where Saul's rebellion and Doeg's treachery unleashed a massacre, God's providence shines through. The slaughter of the priests fulfilled His judgment against Eli's house, yet His mercy endures. In the final verses of the chapter, we see a glimmer of hope: one priest escapes, and David offers protection.

3.1 Abiathar's Escape (v20-21)

In **verse 20**, one priest survives the slaughter: Abiathar, son of Ahimelech, escapes the blood-soaked ground of Nob and flees to David. This is no mere chance but the hand of God's providence, preserving a remnant of the priestly line to serve His anointed king. Though Eli's house was judged for the sins of Hophni and Phineas, God's mercy ensures the priesthood endures through Abiathar, who will minister alongside David.

Dale Ralph Davis sees another amazing pattern in this salvation of a single priest from the house of Ahimelech:

Abiathar's escape is more than survival; it is a sign. It testifies to a pattern woven throughout redemptive history:

- When Pharaoh ordered Israel's sons to watery graves, one infant, Moses, was preserved (Exod. 2:1–10).

- When Baal seemed to triumph in Israel, Yahweh kept seven thousand who never bent the knee (1 Kgs. 19:18).
- When Athaliah sought to murder the royal seed, Joash was hidden and preserved (2 Kgs. 11:2–3).
- When Herod slaughtered Bethlehem’s infants, God preserved the true Son, Jesus, whisking Him away to Egypt (Matt. 2:13–15).

In **verse 21**, the news is given to David. His sin had come home to roost, and he learns that the priests of the Lord have been killed. Again and again, the world’s rage collides with God’s resolve, and the Lord insists on preserving His remnant. Abiathar is another exhibit of this truth: The people of God may often be put down but never put out. The Lord does not promise that we will never die for the kingdom of God, but that the kingdom of God will never die.

So when Abiathar flees to David, and when David finds out what has happened, we are not just watching one man escape; we are witnessing God’s covenant refuse to be snuffed out.

We might be tempted to thumb our noses at the survival of a priest from the cursed line of Eli but Abiathar’s survival is not a contradiction, it’s a demonstration of God’s sovereign timing and covenantal patience. His survival is not a negation of judgment on Eli’s house, but a testimony to God’s providence, ensuring that the priesthood continues until the new order is established. Abiathar was allowed to serve during David’s reign, but the curse was ultimately fulfilled: Solomon removed Abiathar from the priesthood (1 Kings 2:26–27), as a fulfillment of the word spoken against Eli’s house.

Yet even here in this, we see the mercy of God at work. Abiathar’s escape and service alongside David were not accidental, they were providential. Though he belonged to the judged line of Eli, God preserved him to minister during a critical season in Israel’s history. Abiathar functioned as a transitional figure, a priest who stood between the fading house of Eli and the rising house of Zadok. His presence ensured that the priesthood remained intact until the faithful priest, promised in 1 Samuel 2:35, could be established. That priest was Zadok, who remained loyal to David and Solomon and whose line would continue in covenant faithfulness.

In this way, Abiathar’s survival is not just a footnote, it is a thread in the tapestry of redemptive history. It reveals how God, even while executing judgment, preserves His purposes. The priesthood was not snuffed out; it was sustained, refined, and redirected.

Abiathar's escape is a mercy within judgment, a sign that the covenant will endure even when its stewards fail.

3.2 David's Assurance (v22-23)

In **verses 22 and 23**, David feels the sting of his sin and takes responsibility for the tragedy: "I have occasioned the death of all the persons of your father's house." His honesty reflects a heart burdened by the ripple effects of his deception at Nob, yet he rises as a protector, declaring to Abiathar, "Stay with me; do not be afraid, for he who seeks my life seeks your life. With me you shall be in safekeeping."

This is the burden of leadership: our sins often ripple into the lives of others. Yet David does not only confess his guilt; he steps into his new role of responsibility.

Fathers, this call is especially vital for you, but all believers are summoned to lead with faithfulness in their spheres of influence, just as David shielded Abiathar. Whether in your individual life, your family, or your church, just as David does, we are called to acknowledge our sin, seek God's wisdom, and lead with faithfulness. Just as David shields Abiathar, we are called to protect and nurture those under our care. Your missteps may affect your children, your spouse, and even the wider household of God, but your role is not to hide from the consequences of sin. It is to acknowledge your failures, turn to God for wisdom, and actively guide and guard those entrusted to you.

In this moment, David becomes a shadow of Christ. The rejected king turns into a refuge for the outcast priest. David's words anticipate the voice of the Good Shepherd, who says, "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11). Where Saul's rebellion and Doeg's treachery brought death, David offers safety. Where false rulers destroyed, God's anointed King preserves.

One of the most important differences between Saul and David are moments like these. These chapters should be filled with confessions from Saul, but we get none. So be encouraged by David's confession of guilt because it points us to the hope of repentance. Just as God restored David despite his failures, Christ offers forgiveness and new beginnings to all who turn to Him.

But David's assurance ultimately points us to a greater promise: Christ's covenant protection. Jesus not only shelters His people from earthly enemies but also secures them from eternal judgment. Jude 24 tells us He will keep us from stumbling and present us

faultless before the presence of God's glory with great joy.

Awakening Church, this is our safeguard: not strongholds in caves, not earthly kings, not hiding places of our own making, but Christ Himself. He says to us, as David once said to Abiathar: "Stay with me." And because He is the risen King and eternal Priest, we are forever safe.

4. Application And Call To Christ

Awakening Church, as we reflect on 1 Samuel 22, God's unwavering grace threads through every scene of human frailty and divine purpose, drawing our eyes to Jesus, our ultimate Prophet, Priest, and King. In David's refuge for the outcasts, we see Christ gathering the broken. In the slaughter at Nob, we see the shadow of sin's wages and the need for atonement. In David's pledge to shield Abiathar, we get a glimpse of Christ's eternal protection of His people. Even as judgment fell on Eli's house, God preserved a remnant, proving that His mercy never fails. Amid the chaos of sin, Christ remains our hope and rest.

So how do we respond? By fleeing to Christ as Prophet, Priest, and King.

If you are weary, like the distressed souls who fled to David in Adullam, hear the voice of Jesus, He, the true Prophet who echoes Gad's guidance: "Come to me, all who labor and are heavy laden, and I will give you rest" (Matt. 11:28). His sanctuary is greater than any cave, anchored in covenant faithfulness. This week, take time to pray through Psalm 34 or Psalm 57, as David did in hiding. Let His Word renew your strength.

But weariness often carries the weight of guilt, and Christ offers more.

If you are guilty, haunted by sins like Saul's rage or Doeg's deceit, remember that the priests' blood at Nob points forward to the greater sacrifice: Christ, our flawless Priest, who makes "peace by the blood of his cross" (Col. 1:20). Guilt unconfessed will poison the soul, but guilt laid before the cross is washed away forever. Confess your sins, bring them to the Lord in prayer, and embrace His forgiveness.

Yet even with forgiveness, fear may linger, but Christ offers still more.

If you are fearful, like Abiathar under Saul's threat, know that Christ, your sovereign King, says: "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11). He not only saves but keeps His people, guarding them until the end (Jude 24). To walk in this safeguard, step deeper into the body of Christ. Join a discipleship group. Share your burdens. Experience His preserving grace in the fellowship of the saints.

Awakening Church, the final call of chapter 22 is a firm call to action, so then let this chapter stir you to action: flee to Christ's sanctuary, confess at His altar, and rest under His reign. In Him alone, we find hope that will never fail.

While we are there, resting in Christ, we need to look at the people who fled to David, outcasts, the burdened, and the discontented. Each was broken, yet when they came to David, they made a decisive break from their old lives; there was no going back to Saul. In a very real sense, they died to self. This is exactly what happens when sinners come to Christ: we leave behind our old master, our guilt, our hopeless striving, and enter into the refuge of His sanctuary. Just as David's camp became a safe place of protection, purpose, and hope, Christ welcomes all who are spiritually outcast, burdened, or discontented.

Who in your life needs the sanctuary of Christ? This week, go, invite them, share the gospel, and point them to Jesus. We are not called to stay hidden in safety; we are called to be sent, trusting God to bring the fruit.

Let us leave here not just comforted, but commissioned, to bring others into the refuge that never fails."

5. Questions For Study

Please be encouraged to use these questions in family devotion throughout the week and Awakening discipleship group discussions.

1. How does David's cave reflect Christ's invitation to the weary?

2. What does Saul's massacre reveal about human depravity and divine justice?
3. In what ways does David's protection of Abiathar mirror Christ's care for His church?
4. How does this chapter deepen your understanding of Christ's roles as prophet, priest, and king?
5. What comfort can believers draw from God's sovereignty in this passage?