**THE EXPOSITION OF HOLY SCRIPTURE BY ALEXANDER MACLAREN**

**1 SAMUEL-014. LOVE FOR HATE, THE TRUE QUID PRO QUO by ALEXANDER MACLAREN**

*"4. And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. 5. And it came to pass afterward, that David's heart smote him, because he had out off Saul's skirt. 6. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord. 7. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way. 8. David also arose afterward, and went out of the cave, and cried after Saul, saying, My Lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself, 9. And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? 10. Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed. 11. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. 12. The Lord judge between me and thee, and the Lord avenge me Of thee; but mine hand shall not be upon thee. 13. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. 14. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. 15. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand. 16. And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. 17. And he said to David, Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil."*

*1 Samuel 24:4-17*

A sudden Philistine invasion had saved David, when hard pressed by Saul, and had given him the opportunity of flight to the wild country on the west of the Dead Sea, near the place where En-Gedi (the Fountain of the Wild Goat) sparkles into light on the hill above the weird lake. In these savage gorges Saul's three thousand men would be of little use against the light-footed outlaw and his troop. The whole district is seamed with ravines, and these are honeycombed with great caverns, where dangerous outcasts still lurk and defy capture. Travellers go into raptures over the beauty of some of these fairy grottoes draped with maiden-hair fern, cool and moist, and blessedly dark after the fierce light outside. In some one of these the beautiful story which makes our lesson occurred.

**I.** We have the scene in the cave. The interior would be black as night to one looking inward with eyes fresh from the blinding glare of such sunlight upon limestone, but it would hold a glimmering twilight for one looking outward, with eyes accustomed to the gloom. David and his men, keeping close to the walls and hiding behind angles, might well be unobserved by Saul at the mouth, and probably never looking in at all. How vividly the whispered eagerness of the outcasts round David is reproduced! They think it would be tempting Providence to let such a chance slip. They put a religious varnish on their advice. It would be almost impious not to kill Saul, for here was the hand of God evidently fulfilling a prophecy! There may have been some unrecorded prediction of the sort which they seem to quote; but more probably they are only referring to David's designation to the crown, which they had come to know. It never struck them as possible that it could seem good to a wise man not to cut his enemy's throat when he could do it without danger to himself. So they would watch David stealing down quietly to the place where the unconscious king was crouching, and getting close behind him, knife in hand. How disgusted they must have been when the blade, that flashed for a moment in the light at the cave's mouth, was not buried in Saul's great back, but only hacked off the end of his robe spread out behind him! No personal animosity was in David. However he had been driven to consort with outlaws, and to live a kind of freebooter's life, his natural sweetness was unspoiled, and was reinforced by solemn veneration for the sanctity of the Lord's anointing, which he reverenced all the more because himself had received it. He clambered back to his disappointed men, and, as soon as he was up in the dark again, his chivalry and his religion made him ashamed of his coarse practical jest. The humour of the thing had tempted him to do it; but it was a rude insult, which lowered him more than it did Saul, and, like a true man, he blushes there in the gloom at what he has done. Then he has to defend himself to his men for not coming up to their expectations, and he does it by insisting on the sacredness which still surrounded Saul as the Lord's anointed. David knew that the unhappy king had been rejected and forsaken by the Spirit of the Lord, and that he himself was the true bearer of the regal unction; but he will not take the law into his own hands, and still regards Saul as his lord. He sets the example, much needed by us all, of leaving God to carry out His purposes at His own time, and patiently waiting till that time comes. He had hard work to keep his men from rushing down on the king; but, having commanded himself, is able to restrain them. How many virtues may be in exercise in one action! Here we have generosity, clemency, sensitiveness of conscience, reverence, self-abnegation, patience, loyalty, firmness, sway over lower natures for high ends,--a whole constellation shining star-like in the dark cavern.

**II.** We have, next, David's pathetic remonstrance. Saul was alone, and David could easily escape among the cliffs, if the king summoned his men; but he risks capture, in the gush of ancient friendship. His words are full of nobleness, and his silence is no less so. He has no reproaches, no anger nor hate. He will not even suppose that Saul has followed his own impulses in his persecution, but assumes that he has been led astray by calumnies. He points to the fragment of Saul's robe in his hand as the disproof of the lie that he had designs against him, and passionately asserts his innocence now and in all the past. He compares himself to some timid wild thing, like one of the goats among the cliffs, and Saul to a hunter. He solemnly calls God to judge between them, and appeals from the slanders and misjudgings of men to the perfect tribunal of God, to whom he commits his cause. He abjures all intention of striking at Saul in his own defence. He quotes, in true Eastern manner, a scrap of proverbial wisdom, which contains the homely truth that character determines action; for it needs a wicked man to do a wicked thing, and he implies that he is not wicked, and that Saul knows that well enough,--by what has just happened, if by nothing else. Then he puts his own insignificance and the disproportion between him and his ragged band and the imposing force of Saul in vivid light by his half-humorous and wholly humble description of himself as a dead dog, and a flea; as harmless as the one, as hard to catch as the other, as little important as either. Finally, he reiterates his devout reference of the whole cause to God, and his fixed resolution to take no steps to right himself, but to leave all to Him.

So ought we to deal with slanders and enmity. The eternal law for us in all opposition and hostility is enshrined in David's noble words and deeds. To repay evil with benefits, to abstain from retaliation when it is in our power, to keep our tongues from bitter and wounding words, to appeal to the adversary's better self, even at the cost of our own dignity,--all that is not easy nor usual among professing Christians. But it ought to be. David's Lord, when He suffered, threatened not; but committed Himself to Him that judgeth righteously. We are poor followers of Him, if David surpasses us in patience and magnanimity. It has taken nineteen hundred years to teach us that passive endurance is more heroic than fighting for our own hand, and that repaying scorn and hate with their like is less noble than meeting them with endless forgiveness.

Psalm 7. is all but universally regarded as David's, and as belonging to this period. In it we find a clause, I have delivered him that without cause was mine enemy, which may fairly he supposed to refer to the scene in the cave, and we read the same vehement protestations of innocence, the same figure of himself as a hunted wild animal, the same appeal to God's judgment, as in his remonstrance with Saul. The psalm is the poetic echo of our lesson.

**III.** We have the momentary melting of Saul's heart. He breaks into passionate weeping. With that sudden flashing out into vehement emotion, so characteristic of him throughout, and, in these latter days of his life, so significant of enfeebled self-control, he recognises David's generous forbearance in its contrast to his own hate, which, for the moment, he feels to be causeless. There is a piteous remembrance of the days when David soothed him by song, in his mention of the sweet voice, and some rekindling of ancient love in his calling him My son. Then follow the sad words which confess the hopelessness of his struggle against the divine purpose, and his appeal for mercy to his house. The picture may well move solemn thoughts and pity for that scathed and solitary soul, seeing for a moment, as by a lightning flash, the madness of his course, and yet held so fast in the grip of his dark passions that he cannot shake off their tyranny.

Two great lessons are taught by that tragic figure of the weeping and yet unchanged king. One is of the power of forbearing gentleness to exorcise hate. The true way to overcome evil is to melt it by fiery coals of gentleness. That is God's way. An iceberg may be crushed to powder, but every fragment is still ice. Only sunshine that melts it will turn it into sweet water. Love is conqueror, and the only conqueror, and its conquest is to transform hate into love. The other lesson is the worthlessness of mere feeling, which by its very nature passes away, and, like unstored rain, leaves the rock in its obstinate hardness more exposed. Saul only increased his guilt by reason of the fleeting glimpse of his folly which he did not follow up; and our gleams of insight into some sin and madness of ours but add to our responsibility. Emotion which does not lead to action hardens the heart, and adds to our guilt and condemnation.