

1 SAMUEL

- The Jewish practice is to treat the books of 1 and 2 Samuel as one book, but the men translating the Hebrew book into the Greek language (Septuagint) divided this book into two parts.
- In the Jewish Tanakh, Samuel is included in the section called the “Prophets” (Nevi’im) which is divided into two sections:
 - the “former prophets” including Joshua through Kings (except Ruth)
 - History from a prophetic point of view; history seen as the prophets view it.
 - the “latter prophets” including Isaiah through Malachi (except Daniel & Lamentations)

Old Testament Eras of 490 Years (70x7 - Matthew 18:22)			
	<u>Time Range</u>	<u>Leadership</u>	<u>Gospels</u>
1.	1915BC-1425BC	Patriarchs/Fathers	Matthew
2.	1425BC-935BC	Prophets/Judges	Mark
3.	935BC-445AD	Kings/Princes	Luke
4.	445BC-33AD	Priests	John
Eras of Authority: Fathers, Prophets, Kings & Priests			

- According to Jewish tradition, Samuel wrote these two books.
- Nearly a millennium of Jewish history had transpired as Abraham lived circa 2000BC while David became King circa 1000BC. The importance of Israel had grown to its pinnacle with David that would begin to decline over the next 600 years with the Kings then captivity.
- The phrase "*until this day*" is repeated through the book (1 Samuel 5:5; 6:18; 27:6; 30:25; 2 Samuel 4:3; 6:8; 18:18) which leads the reader to believe that the book was written some time after the events.
- The Jewish Book of Samuel (1-2 Samuel) covers 150 years of history.
- As the last Judge, Samuel would anoint the first and second Kings of Israel.
- The name of “Samuel” means “name of God” (“Shem-El”/”His Name is El”) or “God has heard.”
- Samuel held three responsibilities:
 - Judge (1 Samuel 7:6, 15-17)
 - Prophet/Seer (1 Samuel 3:20; 9:9; 1 Chronicles 29:29)
 - Priest (1 Samuel 7:9-10; 10:8; 13:8-15; 16:5)

Books of Israel’s Rulers	
Septuagint	Vulgate
1 Samuel: I Book of Kingdoms	1 Kings
2 Samuel: II Book of Kingdoms	2 Kings
1 Kings: III Book of Kingdoms	3 Kings
2 Kings: IV Book of Kingdoms	4 Kings

- Just as Ruth has a deeper meaning, so does the story of Samuel
 - Samuel is known as the first to serve the position of prophet (Acts 3:24) although there were prophets before him (Acts 3:22).
 - Samuel is a type of Christ in His office as Prophet; and a help in discerning the typological picture will be to see that his father Elkanah is a type of God the Father;
 - Elkanah’s two wives, types of Israel (frequently designated as the wife of Jehovah),
 1. Peninnah representing the unbelieving mass of the nation;
 2. the beloved wife Hannah, the believing remnant, beloved by God.
 - As Peninnah was the “adversary” who “provoked her (Hannah) sore, to make her fret,” 1 Sa 1:6, so was the unbelieving mass of the nation the adversary of the godly remnant.

General References of the Books of Israel’s Rulers	
1 Samuel	King Saul
2 Samuel	King David
1 Kings	King Solomon
2 Kings	Kings of Northern (Israel) & Southern (Judah) Kingdoms
1 Chronicles	Genealogies & King David

9 1 Samuel 1, 2, 3

Read 1 Samuel 1:1-8...Hannah is Barren

- 1:1 Elkanah (meaning “God has purchased”) lived in the land of Ephraim, and four of his forefathers are mentioned. The number “four” typically means testing/teaching period. Five generations are listed for Elkanah (“God has bought” or “Belonging to God”) son of Jeroham (“High/Merciful/Beloved”) son of Elihu (“The Lord is my God”) son of Tohu (“That Lives/Declares”) son of Zuph (“Behold/Observes/Watches”) an Ephraimite (“Fruitful”).
- Ramathaim-zophim means “In the Land of Zuph”; the land of Zuph was the location where Saul would later meet Samuel (1 Samuel 1:5-10).
 - Ephraimites were the proud tribe of Joseph and Joshua (Joshua 17:15-20; Judges 8:1-3, 12:1)
- 1:2 Having two wives, Elkanah’s attention was divided between two commitments. One relationship had been fruitful while the other had not.
- 1:3 The word Shiloh appears 33 times in the Old Testament. Shiloh (in the land of Ephraim) was originally a Canaanite city, but it became the center of Jewish worship during the time of Judges (Joshua 18:1).
- Shiloh means “the peaceful one” and also points to the Messiah Himself (Gen 49:10). The meaning is similar to the next location for the Tabernacle which would be Jerusalem meaning “city of Peace.”
 - The law had required all Jewish men to come to the religious center three times a year which Elkanah would have faithfully followed. There were issues at home as well as at the Temple with Eli’s sons, but Elkanah still is faithful to going to worship
- 1:4 Fellowship offerings were made generally after the sin/trespass and burnt offerings and could be shared by the suppliers of the offering (Lev 7:11-18)
- 14:5 Just as with Jacob’s love for Rachel over Leah, Elkanah showed love for Hannah (meaning “favor; grace”) over Peninnah (meaning “pearl; precious stone”). Abram’s servant Hagar also despised Abram’s barren wife, Sarai, when she bore Ishmael (Gen 16:4).
- 1:6 It is the Lord who gives children and causes them to be barren. Like Sarah, Rachel and Rebekah (all types of Mary the Lord’s mother), Hannah’s pregnancy was the result of prayer.
- 1:7 Although Hannah was blessed with a double portion of food, her sadness did not let her enjoy the blessing.
- 1:8 Elkanah met Hannah’s sadness with questions – four questions in this verse alone. Elkanah knew the answer to these questions which were not stated out of empathy.
- **According to 1 Samuel 1:5, which of Elkanah’s two wives did he love?**
 - **Elkanah loved Hannah and would give her double portions**
 - **According to 1 Samuel 1:6, why would Elkanah’s wife, Peninnah provoke and irritate Hannah?**
 - **The Lord had closed Hannah’s womb**
 - **What does the barren Hannah foreshadowing in Israel’s future?**
 - **Like Sarah, Rebekah, and Rachel (all types of Mary the Lord’s mother), Hannah was “barren,” so that the birth of Samuel, like that of Isaac, Jacob, and Joseph (all types of Christ), was contrary to nature, the result of a Divine miracle.**
 - **Like that of Isaac, Jacob, and Joseph, the birth of Samuel was in response to the earnest pleading of his mother, an entreaty that reflected the desire of the godly remnant for the birth of the long-promised “Seed” of the woman (Gen.3:15).**

Read 1 Samuel 1:9-14...Eli Mistakes Hannah’s Prayer for Drunkenness

- 1:9 The contrast between Eli and Hannah is striking. Hannah is focused on the Lord while Eli is watching Hannah. Hannah is standing while Eli is sitting. The book of Samuel begins and concludes with prayer; thirty times in 1 Samuel people pray to the Lord.
- 1:10-11 Trials often drive man to make vows to the Lord (i.e. Martin Luther); this is not something that Hannah took lightly as she would later faithfully fulfill her vow with Samuel...
- 1:12-13 Eli watched Hannah’s mouth, but he could not know her heart. Indeed, every prayer must be heartfelt to reach the throne of the Lord – not merely lip service.
- 1:14 Eli did not take compassion on Hannah nor pity her, but instead, he jumped directly into judgment without understanding her plight.
- **Contrast the descriptions of Eli and Hannah**
 - **Hannah is focused on the Lord while Eli is watching Hannah.**
 - **Hannah is standing while Eli is sitting.**
 - **According to 1 Samuel 1:11, what kind of vow does Hannah make concerning Samuel?**
 - **Hannah takes a Nazarite vow of not cutting the hair of Samuel**

- **Trials often drive man to make vows to the Lord (i.e. Martin Luther); this is not something that Hannah took lightly as she would later faithfully fulfill her vow with Samuel.**
- **According to 1 Samuel 1:14, how did Eli respond to this praying woman?**
 - **Eli did not take compassion on Hannah nor pity her, but instead, he jumped directly into judgment without understanding her plight.**
 - **Eli watched Hannah's mouth, but he could not know her heart. Indeed, every prayer must be heartfelt to reach the throne of the Lord – not merely lip service.**

Read 1 Samuel 1:15-23...Eli Blesses Hannah

1:15-16 Hannah respectfully answers Eli with “my lord”, and uses the imagery of pouring out her soul instead of imbibing in alcohol. Hannah likens a drunken woman to a wicked woman.

1:17-18 Eli blessed Hannah after she told him of her situation, and Hannah's spirits were revived so that she could enjoy the blessing no longer downcast. (Ps 127:3-5)

1:19 They returned to Ramah (“elevated”, “exalted”), and Samuel would live most of his adult years in Ramah as well (1 Sam 7:17, 8:4, 15:34)

1:20 Although this does not seem to be an immediate answer to prayer, but instead occurring over time, the glory was given to the Lord. Samuel means “God has heard”

1:21 In order for Elkanah to fulfill his vow, he continued to faithfully sacrifice to the Lord just as Hannah would eventually fulfill hers.

1:22 Hannah did not rush Samuel into the Lord's service, but made certain that he was well-founded

1:23 It is never about what seems best to man, but instead, pursuing the will and way of the Lord. Elkanah indulged Hannah, but brought the focus back to the Lord.

- **According to 1 Samuel 1:18, what effect did Eli's blessing have on Hannah?**
 - **Eli blessed Hannah after she told him of her situation, and Hannah's spirits were revived so that she could enjoy the blessing no longer downcast.**
 - **They returned to Ramah (“elevated”, “exalted”)**
 - **Believers should go out of their way to be a blessing to those around.**
- **According to 1 Samuel 1:20, how quickly did the Lord bless Hannah with an answer to her prayer?**
 - **“After some time...”**
- **What does this tell you about answers to prayer?**
 - **Some affirmative answers may take a while before fruition**

Read 1 Samuel 1:24-28...Hannah Delivers Samuel for Temple Service

1:24 In the eyes of the world, Samuel was very young to be committed to the work of the Lord, but Hannah fulfilled her vow and committed her young son to God (who is the protector of all who are His regardless of age).

1:25-27 After the blood sacrifice had been shed, Hannah reminded Eli of her vow to the Lord.

1:28 Samuel's life and work in the Temple is likened to worship to the Lord. (Rom 12:1)

- **Do you see any symbolism in verse 24?**
 - **The three represents resurrection/revelation as blood of the bull would be shed**
 - **The other elements seem to represent the Lord's supper reflecting on God's faithfulness as He would also surrender His own son to death for us.**
- **Why is a burnt offering appropriate when an individual is offered in service at the Temple?**
 - **As individuals were offered to the service of the Temple, a burnt offering would have been an appropriate sacrifice to symbolize complete devotion (Jephthah - Judges 11:31) ...Leviticus 1:4 (to make atonement)**

Read 1 Samuel 2:1-10...Hannah's Song of Thanksgiving

2:1 The reason that Hannah sang with joy was God's salvation. The horn may be a cornucopia of sorts or the source of Hannah's strength and testimony. Job speaks of being broken by God with his horn in the dust (Job 16:15).

There are a great many comparisons between the song of Jesus' Mother, Mary (Luke 1:46-55) and Hannah's song. (Mary may have memorized portions of Hannah's song).

2:2 Hannah identifies three aspects of God as Holy, the Only God and a Refuge/Fortress.

2:3 This verse seems to be aimed at Elkanah's other wife, Peninnah. who would provoke and irritate Hannah (1 Samuel 1:6)

2:4 This is the first of a number of contrasts that Hannah identifies. God supports the weak while the proud and mighty are defeated (Ps 57:4; 64:3)

- Seven contrasts are found in these four verses (1 Samuel 2:3-7): 1.mighty and weak, 2.full and hungry
3.barren and fertile 4.dead and alive 5.sick and well 6.poor and rich 7.humbled and exalted

2:5 The full continue to work for increasingly more food while God satisfies the needs of the hungry. God opens the womb of the barren for a complete family; the number “7” often reflects the number of full/complete.

2:6 The Lord takes life and gives life. The Lord puts in the grave, and He brings up from the grave.

2:7 “The Lord makes poor and rich; He brings low, He exalts.”

2:8 The term pillars refer to the foundations that something is established (Proverbs 9:1). God has set the pillars of the earth (Ps 75:3). Job acknowledges that God can shake the pillars of the earth (Job 9:6) as well as shaking the pillars of heaven (Job 26:11). When a land falls, Scripture talks about the pillars being destroyed (Is 19:10; Jer 50:15)

2:9 God protects His godly people, but wicked people are killed in the darkness. “Not by might nor by power, but by My Spirit,” says the Lord of hosts.” (Zech 4:6)

2:10 Prophetically (before Israel had a king), Hannah sings of the Lord giving His king strength. The “horn” often symbolizes strength. This is the first place in Scripture that the word “Messiah” (Hebrew “mesihow” – the anointed) is used.

- According to 1 Samuel 2:1, why did Hannah praise the Lord?
 - Hannah rejoiced in God’s salvation
- According to 1 Samuel 2:2, what were the three attributes that Hannah praised about the Lord?
 - Hannah praise God as Holy, the Only God and a Refuge/Fortress.
- According to 1 Samuel 2:3, what should the strong not do?
 - No boasting with arrogance
- According to 1 Samuel 2:7, what does the Lord make?
 - He makes the rich and poor.
- According to 1 Samuel 2:10, who does the Lord strengthen?
 - God strengthens His king (prior to Israel having a King)

Read 1 Samuel 2:11-17...Eli’s Wicked Sons

2:11 Eli would learn to serve. It appears that Hannah’s song occurred while Elkanah was delivering Samuel to the Tabernacle as vowed by Hannah (1 Samuel 1:11)

2:12 The purpose of life is to walk obediently with the Lord bringing glory to Him (Isaiah 43:7; Micah 6:8) When those who know Him are not walking with Him, they are living in vanity (1 Cor 15:2; Gal 2:2). The characteristic that constitutes a worthless man is someone who doesn’t know the Lord.

2:13 The priests ordered their servant to disobey the Lord’s command; their sin extended beyond themselves to those who served them.

2:14 Regardless of a pan, kettle, or caldron, Eli’s sons would steal from the Lord’s sacred offerings.

2:15 The burning of the fat was an offering to the Lord, and the priests condemned themselves by purposefully breaking the Lord’s command (Lev 3:3-5, 16-17, 7:25).

2:16 If anyone attempted to intervene with Eli’s sons stealing God’s offerings, the sons would threaten force.

2:17 This verse proves that some sins are worse than others; stealing God’s offerings was a great sin, and showed their disdain for the Lord’s offerings.

- According to 1 Samuel 2:11-12, what was the difference between who Samuel served and who Eli’s sons served?



- Priest Eli had two wicked sons 1 Samuel 1:2 & 2:17, 22: Hophni (meaning “boxer”) and Phinehas (meaning “brazen mouth”) are likened to modern rebellious Preacher’s children.
- A “Spiritual” generation is often followed by a generation that falls away (i.e. Pastor’s kids) for a number of reasons:
 - Hypocrisy of the spiritual person contrasted to the reality of home life
 - Children may base their walk with the Lord on their parent’s walk
 - Religious children might confuse “head knowledge” with a change of the heart
- According to 1 Samuel 2:13, did Eli’s priestly son’s sin or did their servants?
 - Both – (2:17) the sin of the servants was very severe
 - The servants should obey the priests only when the priests are obeying the Lord
 - It takes wisdom and discretion to be a critical thinker while being open to God’s call
- According to 1 Samuel 2:16, how did Eli’s priestly sons respond to correction?
 - The priestly sons threatened violence when confronted
- According to 1 Samuel 2:17, are all sins equally bad in the eyes of God?
 - No, although any sin disqualifies a man from heaven (James 2:10), some sins are more egregious and will be judged more harshly.

Read 1 Samuel 2:18-26...God Blesses Hannah & Corrects Eli b/c of Their Kids

- 2:18 As linen represents righteous acts (Rev 19:8), even at a young age, Samuel was serving righteously in a polluted environment.
- 2:19 The mother would bring a tribute to her son annually in the same timing as Elkanah brought a tribute to the Lord. The robe represents the righteous works of the saints (Rev 19:8; Is 61:10; 64:6); Jacob loved Joseph in the same way and provided a special robe for him (Gen 37:3).
- 2:20 Eli's focus was Elkanah in regards to blessing a larger family in return for dedicating Samuel.
- 2:21 Samuel matured to directly serving in the "presence of the Lord" instead of the "presence of Eli" (1 Sam 2:11). Hannah's family would increase to six children including Samuel.
- 2:22 Eli understood the sins of his priestly sons who took the women of the Tabernacle into sin as well.
- 2:23 Eli posed ask assertive questions to his sons instead of disciplining them.
- 2:24 All of Israel understood the sin of Eli's sons making it challenging for them to sincerely follow God.
- 2:25 God desired to kill them; it was at such a time as the corrupt Judges with a corrupt priesthood, that Samuel was born. These were circumstances would be similar to the wicked generation as when Christ was born. The Lord destined Eli's sons to death while having plans of a favored life for Samuel.
- 2:26 As a precursor to Jesus, Samuel matured in favor of God and man (Luke 2:52). They were both raised during a time of a corrupt religious system in which they represented faithfulness in their childhood. Young Samuel wore linen (purity) ephod instead of something ornate (1 Samuel 2:26) which was similar to Jesus (Lk 2:52)
- **According to 1 Samuel 2:19, how attentive was God towards Hannah away from the Temple?**
 - God blessed Hannah as Samuel grew in the presence of the Lord
 - Hannah was associated with Samuel in the same way that Eli was associated with his sons
 - **According to 1 Samuel 2:23-25, did Eli correct his sons?**
 - Eli did not put a stop to their sin by simply being "ask assertive" in the ways that they were sinning
 - **According to 1 Samuel 2:25, why didn't Eli's sons listen to him?**
 - The Lord had intended to kill Eli's sons
 - The Lord didn't kill Eli's sons outright for a number of reasons"
 - The punishment would match the sin
 - The testimony of Eli's sons would be a testimony of God's judgment
 - During this time, Samuel maturing in the Lord
 - **According to 1 Samuel 2:26, how did Samuel mature?**
 - In the same way as Jesus, Samuel matured in favor of God and man (Luke 2:52).

Read 1 Samuel 2:27-36...A Man of God Declares Judgment on Eli

- 2:27 Unnamed messengers throughout Scripture generally represent the moving of the Holy Spirit. An unnamed man of God confronted Eli about honoring his wicked sons (1 Samuel 2:29)
- 2:28 The priests, altar and ephod were the Lords. The holy God killed the two sons of Aaron (Nadab and Abihu) for using a strange fire (Lev 10:1), and Eli's sons had sinned much worse.
- 2:29 Eli had been a poor example to his sons as it appears that they had witnessed him stealing the meat with fat from the sacrifice; Eli sin would make him so fat that it would kill him (1 Sam 4:18)
- 2:30 God will exalt those who honor Him; however, those who despised the Lord (including Eli's sons) would only be elevated by men – just lightly esteemed in this material world.
- 2:31 The unnamed man of God foretells the death of Eli and his offspring
- 2:32 Living to be an old man was a blessing. Although God had blessed Israel as well as Eli with a long life, God would no longer bless Eli's wicked heritage (1 Samuel 2:22).
- 2:33 God would cut off Eli's sons in their prime of life but leave their children as witnesses to their wickedness and judgment. This might include Ichabod who was born at his father's death (1 Samuel 4:19-22).
- 2:34 Both of Eli's wicked sons, Hophni ("fighter/swordsman") and Phinehas ("serpent's mouth") would die on the same day. On a single day, Eli would lose both of his direct descendants.
- 2:35 Instead of priests who follow their own will, God would establish a priestly line who acted according to His will. God is describing as having a heart and soul which may be anthropomorphism (assigning human attributes to God).
- 2:36 Eli's descendants would be impoverished begging for silver and bread.
- **According to 1 Samuel 2:27, who confronted and corrected the High Priest of the land?**
 - A man of God
 - Unnamed messengers throughout Scripture generally represent the moving of the Holy Spirit.
 - **According to 1 Samuel 2:29, what implies that Eli was overweight?**
 - Scripture tells the way that Eli died by falling backwards and breaking his neck (1 Samuel 4:18)
 - Eli may have been a poor example to his sons as it appears that they had witnessed him stealing the meat with fat from the sacrifice;
 - Eli's sin would make him so fat that it would kill him (1 Sam 4:18)
 - **According to 1 Samuel 2:30, what is the difference between the way men will be exalted who honor God contrasted to those who don't?**

- God will exalt those who honor Him; however, those who despised the Lord (including Eli's sons) would only be elevated by men – just lightly esteemed in this material world.
- According to 1 Samuel 2:34, what was the prophecy concerning Eli's two sons?
 - Both of Eli's wicked sons, Hophni ("fighter/swordsman") and Phinehas ("serpent's mouth") would die on the same day.
 - On a single day, Eli would lose both of his direct descendants.
- According to 1 Samuel 2:35, what would be the difference between Eli's two sons and the future priest God would appoint?
 - Instead of priests who follow their own will (i.e. Eli's sons), God would establish a priestly line who acted according to His will
- According to 1 Samuel 2:35, how does God describe His will?
 - God is describing as having a heart and soul which may be anthropomorphism (assigning human attributes to God).

Read 1 Samuel 3:1-10...God Calls Samuel by Name

3:1 Samuel was working in God's service before he heard God's clear call.... God calls busy people (1 Cor 15:10)

3:2 Eli's dim eyes might infer spiritual blindness even Samuel didn't know the Word (1 Samuel 3:7)

3:3 According to the Lord, the lamp should not go out (Exodus 27:20-21), and this could also represent the Lord's threat to the churches in Revelation (Rev 2:5)

3:4 Samuel heard the voice of the Lord calling him so clearly that Samuel thought it was Eli calling.

3:5 Samuel was very responsive as he ran to Eli's side.

3:6 God was simply stating the name of His servant. God would also state the name of Saul/Paul on the road to Damascus (Acts 26:14).

3:7 Samuel did not know who the Lord was, but the Lord knew Samuel very well, and had plans for him.

3:8 The third call of Samuel brought revelation to Eli that it was the Lord who was calling him.

3:9 Eli understood that the call might be from God as Eli taught Samuel the proper way to answer God. Samuel would refer to himself as God's servant.

3:10 The Lord not only called, but came and stood by Samuel to talk with him.

- God calls 3 times, and then Samuel came to understand and be a prophet of God (1 Samuel 3:19-21)
- The Lord continued to call Samuel, but He didn't give Samuel the message until Samuel turned to God and told Him that he was listening. God might call believers in the same way, but they must be willing to hear His calling as His servant.
- **Did God call Samuel by name before or after he began serving in the Temple?**
 - Samuel was working in God's service before he heard God's clear call.
 - God calls busy people (1 Cor 15:15)
 - God gives to those who give...
 - the Priests had to step out in faith for the Jordan to stop...
 - Moses lifted his hands for the Red Sea to part...
 - God blesses faith – Believers see because they believe – they don't see to believe
- According to 1 Samuel 3:2, what was failing with Eli's health?
 - Eli experienced failing eyesight
 - Spiritual Blindness can show that Samuel had grown blind to the spiritual perspective
- According to 1 Samuel 3:7, why did Samuel not recognize God's call on him?
 - The Word of the Lord had not yet been revealed to him
 - In order to recognize the Lord's call, the Word of the Lord needs to be revealed.
- According to 1 Samuel 3:10, what was different about the fourth call when Samuel recognized Him?
 - God repeats Samuel's name twice in the call – "Samuel, Samuel"
 - The Lord not only called, but came and stood by Samuel to talk with him.

Read 1 Samuel 3:11-21...God Shares Plan w/ Samuel (Who Then Tells Eli)

3:11 The Lord forewarned Samuel that He was to do something unexpected in Israel.

3:12 The Lord confirmed that His message had passed to Eli through the unnamed man of God (1 Samuel 2:27), and that He would bring it to fruition on a single day.

3:13 Eli's sons had brought a curse on themselves by their disregard for the Lord's offerings.

3:14 Although sacrifice and atonement cover sin, when the Lord's wrathful judgment occurs, there comes a time when it is too late to decide to get right with God.

3:15 Samuel was the one who opened the Tabernacle in the mornings, and Samuel feared giving the bad news from the Lord to Eli.

- 3:16 Eli references Samuel as his son although Eli's biological sons were wicked. Samuel answered Eli the same way that he had answered the night before.
- 3:17 Eli intimidated Samuel by saying that He would curse Samuel with an even worse curse than God's judgment on him if Samuel did not tell him.
- 3:18 After Samuel told Eli everything that God was to do, Eli acceded to God's will.
- 3:19 Samuel grew with the Lord, and the Lord brought all that Samuel said come to pass.
- 3:20 Dan was in the northernmost part of Israel while Beersheba was in the south.
- 3:21 The Lord revealed Himself to Samuel by His Word.
- **According to 1 Samuel 3:11-14, why was God calling Samuel?**
 - To forewarn him of the judgment that would come upon Eli & sons
 - God often forewarns His people of eminent judgment
 - **According to 1 Samuel 3:12, how quickly would the judgment happen?**
 - "In that day..."
 - **According to 1 Samuel 3:13, why would Eli be judged along with his sons?**
 - Eli did not stop his sons from sinning
 - Do you stop your children from sinning or do you offer advice?
 - **According to 1 Samuel 3:16, how did Eli address Samuel?**
 - As his son.... Samuel was more like Eli's biological sons should be
 - **According to 1 Samuel 3:19, what was a key characteristic of Samuel?**
 - Nothing he said proved false.... honesty...integrity
 - How often do you tell white lies?
 - **According to 1 Samuel 3:21, why did the Lord continue to appear in Shiloh?**
 - Because He had revealed Himself by His Word
 - Do you want to experience God? Answer Him when He calls...
 - **Believers should continue to remain in the Word of God to experience God's revelations through His Word**

10 1 Samuel 4, 5, 6

Read 1 Samuel 4:1-4...The Ark of the Covenant is Taken to Battle the Philistines

- 4:1 Although it is described as the Word of Samuel, he was receiving the Word of the Lord, and then acclaiming that Word to Israel (1 Samuel 3:21)
- 4:2 The Philistines beat the Israeli army resulting in 4,000 dead Israel men. The number "4" often symbolizes creation/nature/testing.
- The Philistines were seafaring tradespeople from the Aegean Islands who attempted to migrate down to Egypt, but they were kicked out and ended up in the southwest corner of Canaan around 1200BC (the beginning of the iron age).
 - Archeologists distinguish Israel archives from Philistine on whether they find pig bones. Sites with pig bones are generally considered Philistine sites. The Philistines seem to have brought "European pigs" on their ships with them because the DNA is different than Canaan pig. Palestinians seem to have had a poor diet of pig and dog. Philistines would place closed cooking vessels on hearths of fireplaces to cook.
 - Archeologists have discovered, at archeological ruins, that two column supports were used at a distance of 7 feet apart which confirms the details of the ending of the Samson story (The Tell es-Safi/Gath Archaeological Project)
 - Philistines would burn incense that consisted of cinnamon and nutmeg which came from Sri Lanka; although Philistines did not remain an active maritime culture, they did have maritime trade.
 - Philistines did have altars with cultic objects hanging from the ceiling above the altar. A well-conditioned Philistine altar has been unearthed that is 1.6 wide/long and 3.4 feet high which are similar dimensions of Israel's altar of incense (Ex 30:2)
 - Archeologists at Gath have also affirmed a major earthquake in the timeframe of the 8th – 9th century BC which would support an earthquake referenced by the prophets (Amos 1:1; Zeh 14:4-5)
 - Archeologists suggest that Gath ceased to be a leading Philistine city when the Syrian King Hazael defeated it (2 Kings 12:17-18). Afterwards, there are signs that King Hezekiah took over Gath for a period of time before the Assyrians invaded and pushed Israel back to Jerusalem.
 - The Philistines disappeared in total after 604BC when the Babylonians annihilated all of the Philistine territory. Afterwards other Phoenician trades people moved in, but they were not Philistines.
 - The term "Palestine" comes from the words "Ur Philistia" (land of the Philistines). "Philistia" was an ancient Greek term used only by the trades people for the Philistine territory. In 135AD, the Roman Emperor Hadrian called all of Israel's land "Ur Philistia" to eradicate the memory of the Jews in that land. From 135AD until 1948, anyone (Jew or Gentile) in that territory was called Palestinian from the land of Palestine. There is no biological connection between modern day Palestinians and the Philistines.

- 4:3 The Israelites did not seek the Lord, but instead they sought an icon of God's presence. The people understood that the Lord had defeated their warriors and not the Philistines.
- 4:4 The people directed the religious system instead of the religious system directing the people. The Israelites called for the ark of the covenant to be brought down to the battlefield, so the two wicked priests (Hophni and Phinehas) complied.
- **According to 1 Samuel 4:1, whose word went throughout all of Israel?**
 - **The Word of Samuel was truly the Word of the Lord (1 Samuel 3:21).**
 - **According to 1 Samuel 4:3, who was asked why the Israelites were defeated by the Philistines?**
 - **The elders asked.... someone....**
 - **No one inquired of the Lord**
 - **According to 1 Samuel 4:3, who had defeated the Israelites?**
 - **The Lord had defeated the Israelites**
 - **According to 1 Samuel 4:3, what was the elder's answer to the defeat?**
 - **Bring the Ark of the Covenant**
 - **The Ark (a symbol) confused with God himself**
 - **They needed a relic of spirituality to entice the Lord to bring victory**
 - **The Israelites focused on "It" (the Relic) instead of "Who" (the Living God)**
 - **According to 1 Samuel 4:4, what were the priest's reaction to the direction of the people?**
 - **The priests complied immediately without any challenge or inquiry to God**

Read 1 Samuel 4:5-...The Israelites Lose the Ark of the Covenant to the Philistines

- 4:5 The Israelites were emotionally energized by the presence of the ark of the covenant; however, they had failed to walk with the Lord according to His ways. Israel's emotions would not translate to victory over the world.
- 4:6 The Philistines witnessed the testimony of Israel's energy at the presence of the Lord.
- 4:7 God's people held the same misconceptions as the Philistines that God's presence was tied to some material object. Although the ark of the covenant had been specifically brought to the Battle of Jericho, it was under the direct command of the Lord (Joshua 6:2-4).
- 4:8 The Philistines confused Jehovah (the one true God) with the many false gods of their polygamist practices. They did understand that no one could save them out of the hand of Israel's God.
- 4:9 The Philistines encouraged each other to *"take courage and be men."* (Ps 8:4; Eccl 5:2)
- 4:10-11 Three consequences are detailed in Scripture with the Philistine victory over Israel.
- The ark of God was taken
 - In 1 Samuel 4:3-5, it is referenced "the ark of the covenant of the Lord"
 - In 1 Samuel 4:6, it is referenced "the ark of God"
 - When Israel brought the ark into battle, it would be the last time in 1 Samuel that it would be called "the ark of the covenant of the Lord" until it is taken to David as he fled Absalom (2 Samuel 15:24).
 - For the remainder of 1 Samuel, it would be called "the ark of God" because the covenant had been transgressed by God's people.
 - At that time, the ark of the covenant was the only way for sins to be atoned for on Yom Kippur by the High Priest. With the ark taken, there was no way to atone for the sons of the people.
 - The two sons of Eli died; the number "2" represents witness
 - Israel lost 30,000 warriors; the number "3" represents revelation.
- **According to 1 Samuel 4:7-8, what was the Philistine's response of the appearance of the Ark of the Covenant?**
 - **The ground shook as did the Philistines – "the gods are in the camp"**
 - **The Philistines did not understand that Jehovah alone is God**
 - **According to 1 Samuel 4:9, what was concern of the Philistines if they lost the battle?**
 - **The Philistines would become slaves to the Hebrews as the Hebrews had been to them.**
 - **How much Scripture is spent on this epic battle?**
 - **Two verses...1 Samuel 4:10-11**
 - **According to 1 Samuel 4:10-11, what were the three consequences of Israel losing the battle?**
 - **The ark of God was taken**
 - **In 1 Samuel 4:3-5, it is referenced "the ark of the covenant of the Lord"**
 - **In 1 Samuel 4:6, it is referenced "the ark of God"**
 - **When Israel brought the ark into battle, it would be the last time in 1 Samuel that it would be called "the ark of the covenant of the Lord" until it is taken to David as he fled Absalom (2 Samuel 15:24).**
 - **For the remainder of 1 Samuel, it would be called "the ark of God" because the covenant had been transgressed by God's people.**
 - **The two sons of Eli died; the number "2" represents witness**

- **Israel lost 30,000 warriors; the number “3” represents revelation.**

Read 1 Samuel 4:12-18...Eli Dies

- 4:12 The locations of Ebenezer (Israel’s Camp) and Aphek (Philistine’s Camp) are largely unknown, but some estimate that they are approximately 40 miles from Shiloh.
- 4:13 The messenger told the entire town of Shiloh before telling Eli the High Priest. Eli sat a great deal (1 Samuel 1:9) as he was heavy (1 Samuel 2:29); his heart was palpitating as he worried about the ark of God. The term “ark of God” is used 33 times in Scripture.
- 4:14 The outcry of the people of Shiloh was so vocal that Eli recognized something was amiss.
- 4:15 Eli had been blessed with a long life until 98 years of age, but his eyes had grown blind (possibly Eli’s spiritual eyes had grown blind as well).
- 4:16 The messenger identified himself to Eli as the one who had returned from the battle line. Eli referenced the messenger as “son” as he asked the outcome.
- 4:17 The messenger tells Eli the three outcomes of the battle. There had been a great slaughter of Israelites, Eli’s two sons had been killed, and the ark of God had been taken.
- 4:18 Eli remained steady with the loss of the multitudes of Israelites and the loss of Eli’s sons; however, at the mention of the ark of God being taken, Eli fell.
- Eli’s sin (of teaching his sons to steal the meat with fat from the sacrifice) would ultimately cause his death (James 1:15).
 - As Eli was 98 years old (1 Samuel 4:15), he had judged Israel from the age of 58 until he died.
 - The neck of a heifer would be broken for the demise of a community where murder had occurred with the assailant being known (Deuteronomy 21:1-4).
- **According to 1 Samuel 4:12, what tribe was the messenger from?**
 - **Benjamin – Jewish tradition holds that this messenger was Saul**
 - **According to 1 Samuel 4:13, what was Eli worried about?**
 - **The Ark of God**
 - **Scripture does not record that Eli was concerned about the Israelites or his sons.**
 - **According to 1 Samuel 4:12, what tribe was the messenger from?**
 - **Benjamin – Jewish tradition holds that this messenger was Saul**
 - **According to 1 Samuel 4:15, what was the physical state of Eli?**
 - **Eli was 98 years old and blind**
 - **Eli may have been spiritually blind**
 - **According to 1 Samuel 4:16, how does Eli address the messenger?**
 - **As “his son”**
 - **Eli seemed to treat all of Israel like his son (1 Samuel 3:6, 16); however, Eli had failed with his biological sons (1 Sam 2:24)**
 - **According to 1 Samuel 4:18, what news caused Eli to lose his composure and fall to his death?**
 - **Eli died at the hearing of the loss of the Ark of the Covenant**
 - **What were the regulations requiring the breaking of the neck as punishment?**
 - **Israel was directed to break the neck of the firstborn animal that was not “redeemed” and dedicated to God’s work (Ex 13:13; 34:20).**
 - **Also, if an unsolved murder had been committed in Israel, they were to break the neck of a cow that had not been used for work as yet; this was to occur by a running stream, which reflect living water (Dt 21:1-4).**
 - **In both instances, the breaking of the neck symbolized one who was wasted in vanity and would not be used for God’s glory.**

Read 1 Samuel 4:19-22...Eli’s Grandson (Ichabod) is Born

- 4:19 Although Phinehas had been sleeping with the women at the Tabernacle (1 Samuel 2:22), he was also married. The threefold news of the ark of God, her husband and father-in-law dying caused the wife of Phinehas to go into labor.
- 4:20 The wife of Phinehas did not pay attention to the woman trying to comfort her at her death. Although bearing a son was the greatest joy to a Hebrew woman, but the unnamed wife was fearful of facing death.
- 4:21 With the departure of the ark of God, her father-in-law and her husband, the woman felt that the glory (1 Samuel 15:19) had departed from Israel which is the meaning of her son’s name “Ichabod.”
- Ichabod already had an elder brother, Ahitub, whose son, Ahijah, would wear the ephod at Shiloh (1 Samuel 14:3).
- 4:22 The woman only spoke about the loss of the ark of God when claiming the glory had departed from Israel.
- **According to 1 Samuel 4:21, what was the grandson of Eli named?**
 - **Ichabod meaning “God’s glory has departed from Israel”**
 - **Rachel also died while bearing “Benjamin” – son of my right hand**

- **Interesting w/ the Benjamite eradication at the end of the book of Judges,**
- **and then the Benjamite messenger,**
- **and then King Saul originated from Benjamin**
- **According to 1 Samuel 4:21, what was the reason that Eli's daughter-in-law named her boy "Ichabod"?**
 - With the departure of the ark of God, her father-in-law and her husband, the woman felt that the glory had departed from Israel which is the meaning of her son's name "Ichabod."
- **According to 1 Samuel 4:22, what did Eli's daughter-in-law say was the reason that the glory had departed?**
 - **Because the Ark of God had been captured**

Read 1 Samuel 5:1-5...The Ark of God Breaks the Dagon Idol

- 5:1 The Philistines moved the ark of God from Ebenezer ("Stone of Help") to Ashdod ("Theft/Inclination").
- The "Stone of Help" speaks to a dependency outside of one's self while "Theft/Inclination" speak to one's own impulses and taking care of one's self at the expense of others.
 - Ashdod was one of the main Philistine cities (Joshua 13:3; 1 Samuel 6:17). near the Mediterranean coast along with Azzah ("young female gazelle"), Ashkelon ("Weight"), Ekron ("Barrenness, Torn Away") and Gath ("wine vat").
- 5:2 When the Philistines won a battle against any nation, they would take the figures of the gods of that nation, and put them in Dagon's Temple showing that Dagon (Judges 16:23; 1 Chron 10:10) was more powerful than the other gods.
- God would show that although His people are defeated, He never will be.
 - Dagon ("grain") was a false Philistine god that had the torso of a man and the tail of a fish (the "fish god" similar to a "mer-man").
- 5:3 In the morning, the Philistines of Ashdod found the false god, Dagon, had been knocked to the ground, so they assisted their false god by standing him up.
- One might show respect to a King by kneeling with the face to the ground (Gen 42:6).
 - Others might show respect for an individual by bowing with the face to the ground (Ruth 2:10; 1 Samuel 20:41, 24:8, 25:23, 28:14)
 - One might fall with their face to the ground because they were dead (1 Samuel 17:49)
- 5:4 The second morning, Dagon had fallen facedown again with his hands and head cut off (the "fish god" had no legs)
- 5:5 The priests of Dagon would not enter the temple of Dagon because he had been dismembered.
- **According to 1 Samuel 5:3, on the first morning, what was the posture of the Dagon idol?**
 - **In the morning (light of truth), Dagon was in front of the ark, not next to it.**
 - **He had fallen down in front of the ark of the Lord (Philippians 2:10-11).**
 - **One might show respect to a King by kneeling with the face to the ground (Gen 42:6).**
 - **One might fall with their face to the ground because they were dead (1 Samuel 17:49)**
 - **According to 1 Samuel 5:3, what was the response of those in Ashdod when they found their god Dagon facedown?**
 - **The Philistines put Dagon back in his place; as with all false gods, the Philistines protected their false god instead of the other way around.**
 - **Believers should be careful about protecting the gods of this world (wealth, jobs, cars, etc.)**
 - **This was not an accident as it happened twice (witness).**
 - **According to 1 Samuel 5:4, what was different the 2nd time that Dagon fell?**
 - **This time Dagon was broken and dismembered.**
 - **In ancient days, when men won a battle, they often cut off their enemies' heads and hands.**

Read 1 Samuel 5:6-12.... The Fearful Philistines Transfer the Ark of God

- 5:6 Beyond Ashdod itself, God ravaged their territories with tumors. Although God used the Philistines to judge Israel, the Philistines would also receive judgment (in the same way that God would punish Assyria (Isaiah 8:7) and Babylon (Isaiah 13) – Jeremiah 50:18).
- 5:7 Although God's people had failed, God had victory over the Philistines in Ashdod.
- 5:8 The Philistines recognized this judgment as being from the God of Israel, so they did not assess changing from their false god to the one true God. All of the lords of the Philistines agreed to move the ark to Gath.
- Each of the five main Philistine cities (Joshua 13:3; 1 Samuel 6:17) Ashdod, Azzah, Ashkelon, Ekron and Gath had a lord to govern it (Joshua 6:4)
- 5:9 When the ark of God was moved to Gath, He caused confusion in Gath and brought the same tumors as He had plagued Ashdod.
- 5:10 Unlike Ashdod, Gath did not wait for a council, but sent the ark of God directly on to Ekron. The people of Ekron understood the consequences of having the ark and claimed that their fellow Philistines were attempting to kill them.
- 5:11 As at Ashdod, all of the lords of the Philistines were called together with the recommendation of returning the ark of God to the people of Israel. The Philistines recognized that God's judgment was at work.

5:12 Tumors killed some at Ekron while the others cried out; those in Ekron did not know Jehovah, so their prayers of distress went to heaven which is different than being heard by God.

- **According to 1 Samuel 5:6, 5:9, 5:12, what occurred each time the ark came to a town?**
 - **God sent judgment of tumors and confusion.**
- **According to 1 Samuel 5:8, 5:10, when the tumors broke out, what did they do with the ark of God?**
 - **They moved the ark of God to somewhere else**
 - **When feeling convicted, people also treat the judgment the same way; instead of changing to the revealed truth, the sinful hide from it.**
- **According to 1 Samuel 5:10, what was the reaction of the Ekronites to the ark approaching?**
 - **They cried out that the Ark of Israel's God would kill them**
- **According to 1 Samuel 5:11, Scripture says that God's hand was very heavy in Ekron – what was the result?**
 - **The fear of death and confusion pervaded the city**
- **According to 1 Samuel 5:12, where did the cry of the Philistines in Ekron go?**
 - **The Philistine cries went to heaven**

Read 1 Samuel 6:1-6...Philistine Offering of Tumors/Mice (Bubonic Plague)

6:1 The ark of the Lord had been in Philistine territory for seven months. The number "7" often symbolizes "complete."

6:2 The Philistines inquired of their priests and diviners as to the best way to send the ark of God back to Israel.

- Archeologists have discovered that around 1050BC Shiloh was destroyed although this is not recorded in Scripture. Samuel no longer serves in Shiloh but instead serves from his home in Ramah ("elevated") and then ministers on a circuit through Bethel ("House of God") to Gilgal ("wheel/rolling") to Mizpah ("watchtower"). – 1 Samuel 7:16, 10:3, 8, 17

6:3 Even Philistine priests understand that a sin offering is necessary to make amends with the Living God. There are a number of similarities between the release of God's people in Exodus and the release of His Ark from the Philistines. In both cases the worldly masters would provide treasure (Ex 3:21-22).

6:4 Each of the five main Philistine cities (Joshua 13:3; 1 Samuel 6:17) Ashdod, Azzah, Ashkelon, Ekron and Gath had a lord to govern it (Joshua 6:4). The five golden tumors and mice would represent each Philistine lord and the city that they represented.

- The Bubonic Plague was the world's biggest recorded plague
 - The guilt offering of tumors and mice are similar to the Bubonic Plague ("Black Death") that wiped out 25% of the European population between 1348 – 1351, and 1/3 of China
 - The plague is carried by fleas that lived primarily on rats (1 Sam 6:18).

6:5 The Philistines understood that the judgment of God was upon the Philistine people, their false gods, and their land.

- Giving "glory to the God of Israel" was exactly what Achan did after Ai when Achan admitted his sin (Joshua 7:19-20). Giving glory to God is an idiom to confession of sin.

6:6 The testimony of the futility of the Egyptian Pharaoh (Ex 7:13, 22) hardening his heart encouraged the Philistines to respond differently.

- **According to 1 Samuel 6:1, how long did the Philistines keep the ark of God?**
 - **7 months – complete – enough time**
- **According to 1 Samuel 6:3, what was required to appease Jehovah?**
 - **A guilt offering – the Philistines must admit sin (wrong-doing)**
- **According to 1 Samuel 6:4, what constituted the guilt offering?**
 - **Five gold tumors and five gold mice**
 - **The Bubonic Plague was the world's biggest recorded plague**
 - **The guilt offering of tumors and mice are similar to the Bubonic Plague ("Black Death") that wiped out 25% of the European population between 1348 – 1351, and 1/3 of China**
 - **The plague is carried by fleas that lived primarily on rats (1 Sam 6:18).**
- **According to 1 Samuel 6:6, who made this comment – "Why harden your hearts as the Egyptians and Pharaoh hardened theirs"?**
 - **The Philistine priests and diviners (1 Samuel 6:6)**
 - **Israel's enemies were aware of the way that Pharaoh hardened his heart (Ex 7:13-14, 22; 8:15, 19, 32; 9:7, 12, 34-35)**

Read 1 Samuel 6:7-12...The Ark of God is Sent Back to Israel

6:7 A cart with two mothering milk cows would be responsible to show the will of God. The number "2" represents witness. These cows would have never been fitted for a yoke which would have been very unnatural for them to wear (Num 19:2; Deut. 21:3)

- Israel had so fallen from God that they would later attempt to move the ark of God in the same way as the pagan Philistines resulting in the death of Uzzah (2 Samuel 6:7). God had given instructions to provide poles for carrying (Ex 25:14-15; Dt 10:8) on the shoulders of the Kohath clan of the Levi Tribe. The Kohathites were commanded not

- to utilize carts because they carried holy things. (Numbers 7:9). The lesson of Uzzah is the same lesson that the people of Beth-shemesh will learn later in this chapter about the holiness of God (1 Samuel 6:19)
- 6:8 The offering of gold would travel in a separate box on the cart as the direction of the two mothering milk cows was observed by the Philistines.
- 6:9 Beth-Shemesh (“House of the Sun”) is a city located approximately 19 miles west of Jerusalem. If the two mothering milk cows went any other way, the Philistines would reason that the plagues were coincidental.
- 6:10 The calves of the two mothering milk cows were taken to their home.
- 6:11 The ark of the Lord was put on the cart with the golden offerings.
- 6:12 The cows “lowed” in grief over being called to leave their calves; the use of “cow/ox” in Scripture often represents a servant/worker. The cows were not uncertain or distracted, but instead carried the ark of God directly back to Israel; in similar fashion, believers should not be distracted away from the mission from God. (Proverbs 4:27; Deut. 5:32; 17:11, 17:20, 28:14, Joshua 1:7, 23:6)
- **Is there an evolution in the Philistine thinking of the Israelite God between 1 Samuel 4:8 & 1 Samuel 6:9?**
 - **From magnificent “gods” to the “Lord”**
 - **It seems that having the Ark in their possession drove them to knowledge**
 - **According to 1 Samuel 6:7, how many cows were used and why?**
 - **Two symbolizes witness – two servants to a yoke**
 - **According to 1 Samuel 6:9, what was the Philistine test as to if the tumors were really from God?**
 - **If the milk cows left their calves and traveled towards Beth-Shemesh, then the judgment was from God**
 - **According to 1 Samuel 6:12, what is the significance of the cows not meandering right or left?**
 - **The cows were not distracted**
 - **In Scripture, Cows/Oxen often represent a servant/worker.**
 - **If the world witnesses your willingness to leave or give up what you wouldn’t – they testify to the power of God**

Read 1 Samuel 6:13-21...Beth-shemesh Receives Judgment Like Philistines

- 6:13 The wheat harvest is often associated with the Pentecost. The people of Beth-shemesh recognized the approach of the ark of God while working in the fields, and the workers were joyful.
- The original inhabitants of Beth-shemesh (“house of the sun”) were possibly sun worshippers as the Egyptians were (Jeremiah 43:13).
 - Two divine gifts were given at the Pentecost:
 - The 10 Commandments on Mt Sinai
 - The Holy Spirit in Jerusalem
- 6:14 The workers used a stone to sacrifice the two mothering milk cows as a burnt offering. The Hebrew name “Joshua” is the same as “Jesus” in Greek.
- 6:15 Beth-shemesh was one of the 48 Levitical cities and was located in the tribal allotment of Judah.
- 6:16 The five lords of the five principal cities of the Philistines had watched the cart until it reached Beth-shemesh.
- 6:17 The five principal Philistine cities (Joshua 13:3; 1 Samuel 6:17) were Ashdod (“theft/inclination”), Azzah/Gaza (“strong city”), Ashkelon (“Weight”), Gath (“wine vat”) and Ekron (“Barrenness, Torn Away”).
- 6:18 Israel often set up memorial stones (similar to tombstones) to recall what once happened or was covenanted. (Genesis 28:22, 35:14; Deuteronomy 27:2-3 Joshua 4:9, 20) and even the Lord has used memorial stones (Zechariah 3:9). The letter of Christ was not memorialized on stone, but instead, on hearts (2 Corinthians 3:3).
- 6:19 Although the people of Beth-shemesh were joyful to see the ark of God (1 Samuel 6:30), they dishonored it by curiously opening it to look inside (Ex 25:14-15). This transgression of looking inside of the ark of God caused 50,070 men to die in judgment. Josephus records the number judged as 70 men. To write a Hebrew number, the number is usually written from large to small, but this verse lists “50,000” with the word “and” connecting the “70” which is not the typical way to write a Hebrew number. Frequently in this book of 1 Samuel, the Septuagint may be more reliable than the Masoretic texts.
- 6:20 The Israelites of Beth-shemesh come to understand the holiness of God.
- The Jewish people felt unworthy to house the ark of God, so the ark was given over to the Gentiles (Gibeonites) for a time (representing the age of the church).
 - The ark of God was the only furnishing in the Holy of Holies visited only once a year by the High Priest on the Day of Atonement; as such, it is a symbol of the Lord Jesus Christ in resurrection glory as believer’s Representative in heaven. He must be approached on His terms alone and not man’s.
- 6:21 The Israelites of Beth-shemesh sent for the Israelites of Kiriath-jearim (“city of thickets”) to take the ark of God away. Instead of understanding that God had brought the ark of God back to the Israelites, the people of Beth-shemesh had credited the Philistines for returning it.
- **According to 1 Samuel 6:13, what was the initial response of the people of Beth-shemesh?**

- The workers were joyful
- According to 1 Samuel 6:14, what did the people of Beth-shemesh do with the two mothering milk cows?
 - The workers in the field used a stone to sacrifice the two mothering milk cows as a burnt offering.
- According to 1 Samuel 6:16, how far did the five lords of the Philistines follow the ark of God?
 - The Philistines stayed until the Levites received the ark of God and offered a sacrifice upon a stone.
- According to 1 Samuel 6:18, how did the people of Beth-shemesh memorialize the ark of God?
 - They established the large stone (where they set the ark of God) as a memorial stone.
- According to 1 Samuel 6:19, what happened to those who looked into the ark of God?
 - God killed 50,070 disrespectful men of Beth-shemesh
- According to 1 Samuel 6:20, what did the people of Beth-shemesh come to understand?
 - They understood the dangerous power of the holiness of God
 - God's holiness is not to be taken lightly, and scripture states that no one can look at the holy things in the ark (Numbers 4:20).
 - The Ark was the only furnishing in the Holy of Holies visited once a year by the High Priest on the Day of Atonement;
 - It is a symbol of the Lord Jesus Christ in resurrection glory as believer's Representative in heaven.
 - God must be approached on God's terms alone and not man's.
 - Like a "hot potato", each of the wicked around the ark of God wanted to get rid of this holy object b/c they knew that they would be cursed instead of blessed
- After Beth Shemesh, who was called to take possession of the ark of God?
 - Kiriath Jearim ("city of jars" e.g., of woods or forests) was a Gibeonite town (Joshua 9:17) on the border of Benjamin, to which tribe it was assigned (18:15, 28).
 - Kiriath Jearim represents the Gentiles
 - The Jewish people felt unworthy to host the ark of God, so the ark was given over to the Gentiles (Gibeonites) for a time (the age of the church).
 - The ark remained in Kiriath Jearim for 20 years until Samuel moved the ark of God to the house of Abinadab (1 Samuel 7:2)
 - Scripture said that the ark of God was placed in the house of Abinadab before Saul became king, that Saul reigned for 40 years, and that David moved the ark from the house of Abinadab, and so the ark must have been there for more than 40 years.
 - 1 Samuel 7:1-2 does not say the ark was moved after 20 years, but instead that the ark of God had been in the house of Abinadab for 20 years by the time that Samuel spoke to Israel (1 Samuel 7:3).

Read 1 Samuel 7:1-6...The Ark of God at Kiriath Jearim & Israel Repents at Mizpah

7:1 Kiriath Jearim ("city of jars" e.g., of woods or forests) was a Gibeonite town (Joshua 9:17) on the border of Benjamin, to which tribe it was assigned (Joshua 18:15, 28).

- The son (Eleazar – "God is the helper") of the owner of the house (Abinadab – "Father of willingness") was given responsibility to care for the ark instead of dishonoring it like Beth Shemesh.
- The hill is specified possibly to infer that the altar was to be set apart and above the rest of Kiriath Jearim,

7:2 After two decades, Israel began to miss this reminder of the presence of the Lord. As Saul was King for 40 years, it would take at least another 20 years before David relocated the ark of God from Kiriath Jearim.

- As it took 40 years for the rebellious generation under Moses to die in the wilderness, these 40 years might have rid Israel of those who had lost the ark to the Philistines.

7:3 Israel put away idols (1 Samuel 7:2-4) of the 2 main gods in the country of Canaan; Baal was a male god. He was the son of the Philistine god Dagon. He was the god of thunder and rain. Baal was said to make the ground able to produce plenty of food. Ashtoreth was viewed as the goddess (female god) of love and war and fertility.

7:4 Israel began to "get right with God" by "cleaning house." Israel rid themselves of the Baals and Ashtaroth.

7:5 This was not the Mizpah of Gilead (the location of Jacob and Laban's covenant – Genesis 3:43-55), but instead this was the Mizpah with a shrine (mentioned in Judges 20:1; 21:1,5,8; 1 Sam 10:17), where all of Israel had gathered to hold the Tribe of Benjamin accountable for the rape and death of the Levite's prostitute concubine.

7:6 Israel took three actions at Mizpah ("watch tower"): 1. They poured out a drink offering 2. Israel fasted a day 3. Israel admitted their sin against the Lord. The act of pouring out might speak of repentance (1 Samuel 1:15; Psalm 62:8; Lamentations 2:19). Samuel was a Priest, a Judge and a Prophet.

- According to 1 Samuel 7:1, how long was the ark in Kiriath Jearim before Israel began speaking of moving it?
 - 20 years
- According to 1 Samuel 7:2, what requirements did Samuel give Israel to sincerely turn to the Lord?

1. Eradicate all foreign gods and Ashtoreth ←the first action was to clean house
 2. Dedicate yourselves to the Lord
 3. Worship Him Only
- According to 1 Samuel 7:6, what three things did Israel do at Mizpah?
 - Israel poured out a drink offering
 - The first recorded occurrence of a drink offering was that given by Jacob in Genesis 35:14, right after God changed his name to Israel.
 - Drink offerings were also included with burnt and grain offerings in God-ordained sacrifices, including the morning and evening sacrifices of Exodus 29:40.
 - The pouring out of a drink offering is a metaphor for the blood Jesus spilled on the cross.
 - Jesus spoke to this directly in Luke 22:20 when He instituted the New Covenant. He picked up a cup of wine and said, “This cup which is poured out for you is the new covenant in My blood.”
 - Israel fasted for a day
 - Israel confessed that they sinned against the Lord

Read 1 Samuel 7:7-14.... God Defeats the Philistines

7:7 The Philistines heard of the gathering of Israel and were emboldened. When Israel heard of the coming Philistines, they were frightened. The lords of Israel represented the five principle Philistine cities (Joshua 13:3; 1 Samuel 6:17) Ashdod, Azzah, Ashkelon, Ekron and Gath (Joshua 6:4).

7:8 Instead of trusting their own strength, Israel turns to the Priest Samuel to plead God’s deliverance.

7:9 The burnt offering was a sacrifice of dedication; the first sacrifice listed in Leviticus was the burnt offering. A suckling lamb was according to God’s Word (Lev 22:27), so Samuel must have been studying and applying the Torah at that time. When Samuel cried to the Lord, God answered him.

7:10 As the Philistines prepared for battle, Israel prepared in a different with Samuel taking them before the Lord.

- Although Baal was thought to be the god of rainstorms and Ashtoreth the goddess of war, the true God Jehovah sent a thunderstorm that confused the Philistines, so that the Philistines were defeated. (Joshua 10:10; Judges 4:15)
- The Philistines trusted their strong iron weapons; however, during thunderstorms, iron weapons become lightning rods and the weight of iron sinks the chariots into the mud.
- The Philistines are defeated by God contrasted to the earlier battle when the Israelites “took for themselves” and fought for themselves and lost (1 Sam 4:3-10)

7:11 The location of Beth-car (“house of the lamb”) is unknown although some believe it to be in the land of the Philistines.

7:12 Samuel establishes a stone memorial between Mizpah (“watch tower”) and Shen (“cautious/deep”), and Samuel called the memorial stone “Ebenezer” (“stone of help”). Ebenezer was the location of Israel’s defeat to the Philistines earlier in the book (1 Samuel 4:1).

7:13 This defeat at Mizpah had a lasting impact on the Philistines who no longer trespassed into Israel while Israel was under the authority of Samuel.

7:14 The Philistines lost so soundly that the Philistine cities were taken by Israel. The battle with the Philistines not only defeated the Philistines, but also quelled the attacks of the Amorites against Israel.

- When Israel was obedient to the Lord, even Israel’s neighbors desired peace
 - The terms Amorites (Gen 15:16) and Canaanites are terms used generally for all of the tribes in Canaan. The Amorites often refer to the “highlanders” in the mountains while Canaanites reference the “lowlanders” in the valleys.
- According to 1 Samuel 7:7, what was the difference in attitude between the Philistines and the Israelites?
 - The Philistines heard of the gathering of Israel and were emboldened. When Israel heard of the coming Philistines, they were frightened.
 - According to 1 Samuel 7:10, how did the preparation for battle differ between Israel and the Philistines?
 - The Philistines positioned themselves to be the aggressors
 - Israel offered a burnt offering while Samuel cried out to the Lord on behalf of Israel (1 Samuel 7:9)
 - According to 1 Samuel 7:10, who defeated the Philistines?
 - The Lord as thunder threw the Philistines into confusion.
 - Israel put away idols (1 Samuel 7:4) the two false gods in the country of Canaan
 - Baal was the son of the Philistine god Dagon, and he was the god of thunder and rain.
 - Ashtoreth was the goddess (female god) of love and war and fertility.
 - The refreshing rain from heaven (Deut 11:11) would also fiercely defeat Israel’s enemies:
 - Issachar was not being mentioned in Judges 1 as losing in the valleys;
 - Deborah (from Issachar) defeated the Canaanites in the Wadi (Judges 5:21)
 - Or now Israel defeating the Philistines at Mizpah

- Heavy iron chariots/weaponry that were thought to be a benefit were not effective in rain and thunderstorms
 - Consider the danger of lightning strikes
- According to 1 Samuel 7:12, what did Samuel call the stone memorial?
 - Ebenezer – “stone of help”
 - To believers, the stone of help/Ebenezer is Jesus

Read 1 Samuel 7:15-17...Samuel as a Judge of Israel

7:15 Samuel is the second Judge mentioned in the book of 1 Samuel as Eli had judged Israel for 40 years. (1 Sam 4:18)

7:16 From his home in Ramah (“elevated”), Samuel would preach on a circuit through Bethel (“House of God”) to Gilgal (“wheel/rolling”) to Mizpah (“watchtower”). – 1 Samuel 10:3, 8, 17.

- Archeologists claim that Shiloh was destroyed around 1050BC, so it is possible that Shiloh was not a working community at this time.
- 7:17 Much of Samuel’s life is not recorded in Scripture possibly due to Israel’s obedient walk with God. Samuel probably offered sacrifices at the altar that he constructed in Ramah. With Samuel’s role as Priest, Judge and Prophet, he works in the same capacity as Moses had before him.
 - According to 1 Samuel 7:15, what was another title of Samuel besides priest?
 - Samuel was also a Judge
 - According to 1 Samuel 7:16, where did Samuel preach?
 - Samuel would preach on a circuit through Bethel (“House of God”) to Gilgal (“wheel/rolling”) to Mizpah (“watchtower”).
 - According to 1 Samuel 7:17, where was the home of Samuel?
 - Samuel’s home was in Ramah (“elevated”),

Read 1 Samuel 8:1-5...Israel Demands a King

8:1 Although not mentioned prior, Samuel had a family life as well as his priesthood. In the same fashion as Eli, Samuel would pass the priesthood to his sons.

8:2 Samuel’s two (inferring witness) sons were Joel (“Yahweh is God”) and Abijah (“Yahweh is my father”). The names infer that Samuel desired that his sons walk with the Lord. Beersheba (“well of oath/seven”) was in southern Judah at nearly the most southern point of Israel. This land of Beersheba had been taken back from the Philistines.

8:3 Samuel’s sons took bribes to pervert justice (Ex 23:2). Just as many in mission, both Eli and Samuel may have focused on ministry at the expense of their families.

8:4 The elders of Israel came together at Samuel’s home town of Ramah (“elevated”), The elders would have represented the various tribes of Israel.

8:5 All of Israel understood the evil of the sons of Samuel. Israel proposes an unreasonable solution to the Priest’s age and fallen sons. Although Eli and Samuel had wicked sons; the monarchy would have the same problem with the sons of David and Solomon.

- The problem was not that Israel wanted a King, but the reason that they wanted a King. God had known that Israel would have a King (Gen 17:6; 49:10; Deut. 17:14-20).
- The issue was that Israel desired to be “like all of the nations” when God desires His people to be totally different from all of the nations.
- Who had been an example to Samuel as to what a father should be?
 - Eli b/c Elkanah was home w/ Hannah
- According to 1 Samuel 8:1, what similar family issue did Samuel have like Eli?
 - His sons did not walk in Samuel’s ways:
 1. Dishonest gain
 2. Took Bribes
 3. Perverted Justice
 - Samuel (& Eli) may have been ministerial absorbed at the loss of family
- According to 1 Samuel 8:5, what was the explicit request of Israel’s elders?
 - Appoint a King to judge us like all of the pagan nations
 - Israel wanted to become like the surrounding nations that were not led by religious priorities
- Why is the request for a king (1 Samuel 8:6) unreasonable?
 - Israel claimed that Samuel’s wicked sons were wicked; however, a priest’s sons can be removed
 - To remove a king’s son would take a rebellion as a king’s son inherits rule and power regardless of public opinion.

Read 1 Samuel 8:6-9...Samuel Considers Demand for King Sinful

- 8:6 At times Israel had even asked Judges to become kings, but the judges declined (Judges 8:22-23). Israel thought that they could resolve their national struggles by changing their political system. Although Samuel was hurt and disagreed with the people, he prayed to the Lord instead of responding immediately.
- 8:7 The Lord clarifies for Samuel that Israel has rejected God as King, so Samuel is told to fruitlessly warn them (1 Sam 8:9 & 18-19, 12:12). Israel had a King in God, but they did not recognize Him as King; Israel wanted a worldly tangible King (John 4:23-24). When the world rejects the message of God’s people, believers should not take it personally – the world is rejecting Him – not them.
- 8:8 The Lord states that Israel was being consistent with their rebellious and fallen nature that had sought other false gods since Yahweh had brought them to salvation out of Egypt. (2 Kings 21:15)
- 8:9 Having other kings (beyond the King Jesus) will cost a man dearly. Believers should consider what rules over their lives: money, relationships, jobs, assets, experiences, addictions, etc. The ideal King is described in Deuteronomy 17:14-20.
- **According to 1 Samuel 8:6, what was the immediate response to the request for a king?**
 - Samuel prayed to the Lord
 - **According to 1 Samuel 8:7, who did Israel reject as their King?**
 - God – they wanted man to be their authority
 - **According to 1 Samuel 8:9, how did Samuel warn Israel?**
 - He told them of the rights of the King that would rule over them
 - Having other kings (beyond the King Jesus) will cost a man dearly.
 - Believers should consider what rules over their lives: money, relationships, jobs, assets, experiences, addictions, etc.

Read 1 Samuel 8:17-22...The Obligations of a Serving a King

- 8:10 Samuel shared the Lord’s words with the all of the people regarding having a king. Man should count the costs of his loyalty (Lk 9:57-62; 14:25-35)
- 8:11 The first attribute of a king mentioned by Samuel was that a king would take the sons of the people for his purpose. The chariot mentioned in this verse is pomp and circumstance of a royal procession instead of the military which some in the next verse.
- The name of Israel’s first King is “Saul” meaning “prayed for” or “asked for” (1 Samuel 9:2). This is fitting because the people “asked for” a King as well as getting a King who will “ask for” all these items from them.
- 8:12 The sons of the people would work productively for the king for harvesting and making weapons. (Sons)
- 8:13 The daughters of the people would also be taken as perfumers, cooks and bakers. (Daughters)
- 8:14 A king would also confiscate the best land of the people to give to those who pleased the king (Land).
- 8:15 A king would extract a tithe (a tenth) of seed and vineyards and give to his officers and servants. (Seed/Vineyards)
- 8:16 A king would take male and female servants as well as donkeys to use for his work. (Servants/Donkeys)
- 8:17 A king will take a tithe (a tenth) of the people’s flocks and finally, the people themselves will be taken. (Flocks/Themselves).

A Kings Requirements	
<i>The King will take...</i>	
1 Samuel 8:12	Sons
1 Samuel 8:13	Daughters
1 Samuel 8:14	Land
1 Samuel 8:15	Seed/Vineyards
1 Samuel 8:16	Servants/Donkeys
1 Samuel 8:17	Flocks/The People Themselves

- 8:18 God has given forewarning to the results of their decision; when His warning is disregarded God would not hear the cries of the people. Throughout the book of Judges, Israel cried out to God when they were under persecution (Judges 3:9; 3:15; 4:3; 6:6-7; 10:12-14), but going forward, the people would cry out to God because of the burden of their own Israeli King (1 Kings 12:4).
- 8:19 God’s people refused to listen to Him. God had planned for kingship (Gen 49:8-12; Deut. 17:14-20), but in His timing and not theirs (Hosea 8:4). It is possible that one of the elders making the request thought that they might be chosen.
- 8:20 Whereas God could provide peace and security, Israel opted instead for a King to lead them into war. Israel wanted to be like the world when God had called them to be different.
- 8:21 Samuel was a faithful intermediary to all of God’s words (1 Sam 8:10, 12:1); whether listening to God or others, Believers should listen to everything that God is conveying in contrast to being attentive to only select portions. Samuel describes to God what was being said although God already knew; sometimes believers become prescriptive in prayers as if God can be told anything that He doesn’t already know.

8:22 Be leery of answered prayer that is not aligned to God’s will (Numbers 11:18-20, 31-33, 22:20-22, 14:28 - Psalms 78:14-31). Believers should seek His will and not our own (Psalms 106:15)

- **According to 1 Samuel 8:18, if Israel disregarded God’s warning, how would He respond to their cry for help?**
 - **God would not answer Israel when they cried out**
- **According to 1 Samuel 8:19, what was the response of Israel to the Lord’s warning?**
 - **Israel stubbornly told Samuel “No, there will be a king over us”**
- **According to 1 Samuel 8:20, how did the Israelites envision their king?**
 - **Someone who would manage the conflict instead of stopping the conflict**
 - **Whereas God could provide peace and security, Israel opted instead for a King to lead them into war.**
- **According to 1 Samuel 8:22, how did God answer the prayer/requests of His people?**
 - **God allowed Israel to have what they requested.**
 - **Be wary of answered prayer that is not aligned to God’s will (Numbers 11:18-20, 31-33, 22:20-22, 14:28 - Psalms 78:14-31).**
 - **Believers should seek God’s will and not our own (Psalms 106:15)**

Classifications of God’s Will	
1.	Sovereign Will of God (Immutable)
2.	Perfect Will of God (Preferences; Prescriptions for Believers)
3.	Permissive Will of God (What God Allows – 2 nd Best)

Read 1 Samuel 9:1-3...Introduction of Saul

9:1 Six generations of Saul’s ancestry are listed: Kish (“a bow”; “power”), the son of Abiel (“God is my father”), the son of Zeror (“root”), the son of Becorath (“first fruits”), son of Aphiah (“speaking”), the son of a Benjamite (“son of my right hand”). Saul came from an influential man; Saul’s father was strong and courageous.

9:2 Saul was handsome and tall; his stature was impressive to man. This was unlike David (1 Sam 16:7) and the New Testament Paul, who was also a Benjamite, was short of stature, but ended much better. Even the Lord Jesus Christ was not physical appealing in appearances (Isaiah 53:2)

9:3 The father’s donkeys were lost, so the father sent his son to find and recover the donkeys. A servant accompanied Saul on his search for the donkeys. God’s providence is reflected in the loss of the donkeys. Kish give three commands in one: 1. Arise 2. Go 3. Search

- **According to 1 Samuel 9:1, what were characteristics of Saul’s father?**
 - **Saul’s father was strong and courageous.**
 - **Five generations are listed for Kish making Saul the sixth generation**
- **According to 1 Samuel 9:2, what were the characteristics of Saul?**
 - **Saul was handsome and tall; his stature was impressive, and he was young.**
- **According to 1 Samuel 9:3, what was the first act that Saul is directed to do?**
 - **Kish told Saul to go look for the lost donkeys**
 - **The donkey represents the rebellious sinful nature unless tamed (domesticated)**
 - **This might allude to the Israelites at that time who were rebellious towards God**

Read 1 Samuel 9:4-9...Saul is Directed towards Samuel

9:4 Although Saul was a Benjamite, he first looked through Ephraim (“fruitful/productive”) to Shalishah (“three things”) to Shaalim (“peace”) and finally through his homeland of the Benjamites (“son of my right hand”). The Tribe of Benjamin was located in the center of all the Tribes of Israel.

9:5 Saul decided to return home because he did not want his father to become as concerned about Saul as he was the donkeys. Saul had looked in Zuph, the land of Samuel, who descended from a line of Zuphites (1 Samuel 1:1).

9:6 The unnamed servant led Saul to Samuel while looking for donkeys (stubborn nature); the “way” a man should go is God’s way instead of his own way. Samuel is referenced as a man of God who tells of things that would come true. This city may well have been Ramah (the home of Samuel).

- **God confirmed all of Samuel’s Words (1 Samuel 3:19) which showed that Samuel was a true prophet of God (Deut. 18:21-22).**

9:7 Saul was concerned about the gift that they should bring to the man of God. In ancient days, it was tradition to bring a gift to a prophet of God (1 Kings 14:3; 2 Kings 4:42; 5:5; 8:8)

9:8 Silver represents redemption provided by the attendant (type of Holy Spirit); Saul had nothing to give.

9:9 Titles are important and changing language can be difficult to decipher; at this time, a spokesman of God was called a Prophet, but the old adage was “to see a Seer.” These men provided a way to understand God’s will.

- **This is the first use of the term “Seer” in Scripture, and it would continue to be used (Isaiah 29:10, 30:10, Micah 3:7).**

- As Saul begins his kingship seeking the Seer and talking with Samuel, this is the exact manner that his kingship would end (1 Sam 28:7-11)
- **According to 1 Samuel 9:6, who directed Saul to Samuel?**
 - **The unnamed attendant who might represent the Holy Spirit**
- **According to 1 Samuel 9:7, what did Saul have to give to Samuel?**
 - **Nothing**
- **According to 1 Samuel 9:8, what did the attendant have to give to Samuel?**
 - **Silver (symbolic for redemption)**
- **According to 1 Samuel 9:9, what was another title for Samuel?**
 - **Samuel was a Prophet (or a Seer)**
 - **Saul's Kingship would begin with a "Seer" and end with a "Seer"**

Read 1 Samuel 9:10-14...Saul is Directed towards Samuel

- 9:10 Probably the city of Ramah ("elevated", "exalted") which was Samuel's birthplace and the location that he would live most of his adult years (1 Sam 1:19, 7:17, 8:4, 15:34). As Saul climbs the incline to this city on a hill, it is representative of searching for a good thing and walking rightly.
- 9:11 Like the Samaritan woman at the well wanting to draw water, and then testified that Jesus is the "Living Water" (John 4)
- 9:12 This would have been a fellowship sacrifice (1 Sam 11:15) where the residing Priest apportions the meat amongst the laity.
- 9:13 It was a Israelite custom to bless the food before they ate.
- 9:14 Saul and his attendant were heading into the city as Samuel was on his way to offer a sacrifice

Read 1 Samuel 9:15-21...Samuel Meets Saul

- 9:15 The Lord had foretold the meeting of Saul to Samuel the day prior to their meeting.
- 9:16 Samuel was directed to anoint the young man from Benjamin. Samuel was told to anoint Saul as "commander" (instead of the Hebrew word for "king"). Israel had cried out to the Lord while enslaved in Egypt (Exodus 3:7-9), and then throughout the book of Judges, Israel had cried out to God when they were under persecution (Judges 3:9; 3:15; 4:3; 6:6-7; 10:12-14).
- 9:17 God prepares Samuel beforehand for the designated King's arrival.
- 9:18 Saul did not recognize Samuel as the Seer, so Saul asked for directions to the Seer's house.
- 9:19 Samuel invited Saul to join him at the sacrifice at the high place and to eat dinner with him. Samuel told Saul that he would release Saul to return home in the morning after Samuel told Saul what he had been thinking.
- 9:20 Donkeys (symbolic of old rebellious nature) had been found (subdued; tamed) and Saul comes to Samuel on 3rd day
- 9:21 Saul demonstrated humility before he became king. Saul saw himself as being from these least of the families in Israel's smallest tribe of Benjamin.
- **According to 1 Samuel 9:15-16, how did Samuel recognize Saul?**
 - **The Lord revealed the meeting to Saul the prior day**
 - **Saul was identified as a man from Benjamin**
 - **According to 1 Samuel 9:16, what was Saul to be appointed as?**
 - **Prince, Commander or Ruler (it's interesting that the word "King" isn't used)**
 - **According to 1 Samuel 9:16, what would Saul's purpose be?**
 - **Saul was to save His people from the Philistines**
 - **In the end, the Philistines ended Saul's life (1 Samuel 31:8-9)**
 - **According to 1 Samuel 9:20, when were the donkeys found?**
 - **After three days**
 - **According to 1 Samuel 9:21, which Judge does Saul resemble with the smallest clan and the least important?**
 - **Gideon (Judges 6:15)**

Read 1 Samuel 9:22-27...Samuel Dines with Saul

- 9:22 Three often represents revelation ("30" is "3" extended).
- 9:23 Samuel had instructed the cook earlier to reserve as special the leg.
- 9:24 The leg often reflects strength, but also is a reminder of the time Jacob wrestled with the Lord and clung to God's blessing instead of his own efforts (Gen 32:32); Samuel may have reserved this thigh for Saul with the hope that Saul relinquish his own will and submit to God
- Samuel's portion is given to Saul since the leg was commonly reserved for the priest (Lev 7:32; Ex 29:27) This transfer of portion occurred at the appointed time.
- 9:25 Prior to being anointed King of Israel, Saul met with Samuel on a roof, al-hagag.

- This strange and uneventful meeting on a rooftop was where the kingship in Israel began, and it will be on a rooftop that the kingship of Israel will fall. “David arose from his slumber and wandered on the roof” (2 Samuel 11:2). While this act of David walking on his roof might have been innocent, there is a tone of opulence.

9:26 Samuel woke Saul early the next morning in order to speak with him and send him away.

9:27 The word of God is revealed to Saul (Lk 3:2-3; 8:21; Heb 4:12; Rev 19:13)

Read 1 Samuel 10:1-8...Samuel Anoints Saul as King (Hosea 13:11)

10:1 This is the first anointing of a King in Scripture; a small vial or flask is used to anoint Saul with little oil while a horn of oil is used for David’s anointing (1 Sam 16:13).

- The word “Messiah” originates from the Hebrew word “Mashiach” which means “the anointed one.”

10:2 Samuel tells Saul what will occur to him on the way to his home. The father will stop being concerned about the donkeys and begin to be concerned about his son. In the same way, the people of Israel were an issue (the donkeys) prior to Saul himself becoming the issue.

10:3 The three men might be traveling to Jacob’s memorial stone (Genesis 28:19) at Bethel (the “house of God”). Bethel was the first stop (1 Sam 7:16) on Samuel’s preaching circuit (1 Samuel 10:3, 8, 17).

- The three men were carrying three young goats (sin offerings – Lev 23:19; Num 29:11), the three loaves of bread (body of Christ – Jn 6:35), and the wine (blood of Christ – Lk 5:37-38).

10:4 The two breads may have been meant for Saul and his subordinate. The number “two” represents “witness.”

10:5 The Philistine military base may have been a Philistine outpost. A group of prophets consisting of at least 4 men came playing musical instruments (harp, tambourine, flute, lyre) and prophesying.

- Gibeah seems to be the location of the hill of God where the Philistine garrisons were located (1 Samuel 10:5) In Judges, the Benjamite men desired to rape and sodomize the Levite, but instead they raped and killed his prostitute concubine (Judges 19:14-16). Saul himself was from Gibeah (1 Samuel 10:26)

10:6 “Then the Spirit of the Lord will come upon you mightily, and you shall prophesy with them and be changed into another man.”

10:7 After the spirit has come on Saul, Samuel encourages Saul to do whatever he thinks best because God will be with him. This presence of God – “I will be with you” – was told to Moses (Exodus 3:12) as well as Joshua (Joshua 1:5; 3:7)

10:8 Gilgal (“wheel/rolling”) was the second stop after Bethel (1 Samuel 10:3, 8, 17) on Samuel’s speaking circuit (1 Samuel 7:16).

- **According to 1 Samuel 10:1, how did the calling of Saul commence?**
 - **In Scripture, a calling from the Lord begins with an anointing**
 - **The Spirit empowers the anointed for the calling**
 - **This is the first anointing of a King in Scripture;**
- **According to 1 Samuel 10:1, in what was the oil contained that was used by Samuel on Saul?**
 - **A small vial or flask is used to anoint Saul with little oil contrasted to a horn of oil is used for David’s anointing (1 Sam 16:13).**

Path to Truth & Salvation (1 Samuel 10:2-6)	
1.	Family worried while Saul is seeking
2.	Three men going to Bethel (House of God) with goats (sin sacrifice), bread (Jesus body), wine (blood)
3.	Spirit comes upon Saul making him a new man

- **According to 1 Samuel 10:7, while the signs were occurring, Saul was told to do whatever the circumstances require, but after the signs, what was Saul told to do?**
 - **After the spirit has come on Saul, Samuel encourages Saul to do whatever he thinks best because God will be with him**
- **According to 1 Samuel 10:8, what was Saul told to do at Gilgal?**
 - **Saul was to wait a week; Saul needed to learn patience. Samuel would arrive to sacrifice burnt and peace offerings.**
 - **Forty-two years later, Samuel would tell Saul to once again wait at Gilgal for seven days until Samuel arrived to offer the burnt and peace offerings. Saul not only failed to wait, but instead, Saul offered the burnt offering with the intention of also offering the peace offering. When Samuel arrived, Saul was told that his kingdom would not endure. (1 Sam 13:8-14)**

Read 1 Samuel 10:9-12...Saul is Controlled by the Spirit of God

10:9 God changed Saul’s heart (1 Peter 1:22-23, 1 John 3:19-21). Saul was to be changed into another man (1 Samuel 1:6)

10:10 Samuel’s prophetic account of Saul’s trip home came true, and the prophets came to him as the Spirit of God came upon Saul with power.

10:11 The people asked about the transformation of the “son of Kish” and if he was now a prophet.

10:12 An unnamed man made an innocuous statement, “Now, who is their father?” It seems that the priests had a heavenly father instead of an earthly one. (Mt 23:9)

- A proverb became “*Is Saul also among the prophets?*”
 - It is a question to continue to ask – was Saul symbolic of the future of Israel?
 - The kingdom was taken away from Saul in the same way that the Kingdom of God was later taken from the Jews and given to the Gentiles
- **According to 1 Samuel 10:9, what did God do for Saul to prepare him for ministry?**
 - **God changed Saul to a new heart (1 Peter 1:22-23, 1 John 3:19-21)**
- **According to 1 Samuel 10:10, who controlled Saul when he was with the Prophets and what was his action?**
 - **The Spirit of God controlled Saul, and he prophesied**
- **According to 1 Samuel 10:11, what was the response of those who had known Saul prior?**
 - **They related Saul to his father, Kish, and they asked if he was legitimately a prophet.**
- **According to 1 Samuel 10:12, why did the unnamed man ask about the prophets: “*And who is their father?*”**
 - **The prophets were men (just like Saul) who had fathers and childhoods, but the people had accepted them as prophets – they should also accept Saul**
 - **Another reason might be that Saul had a new heavenly father (Mt 23:9).**

Read 1 Samuel 10:19-27...Saul is Publicly Chosen to be King

10:19 Mizpah was the third and final town (1 Samuel 10:3, 8, 17) on Samuel’s circuit after Bethel and Gilgal (1 Samuel 7:16)

10:20 Samuel was to select the new king in front of all Israel. (Deut 17:15)

10:21 The selection moved from Tribe (Benjamin) to Clan (Matrite) to Family (Kish), but Saul (the tallest man in Israel – 1 Samuel 9:2) could not be found.

10:22 When Israel couldn’t find Saul, they asked God if he had come. God knew exactly where Saul was hiding.

10:23 The people ran to retrieve Saul from the baggage.

10:24 Samuel emphasizes that the Lord chose Saul; however, Samuel did not announce Samuel as King, The people responded “*Long live the King!*”

10:25 Samuel documented the rights of a king in front of the people and the Lord; then all of the people returned home.

10:26 God had moved in the hearts of brave men to accompany Saul home to Gibeah.

10:27 The wicked men did not offer a gift to the king. Although Saul saw that they offered nothing, Saul wisely used self-control and remained quiet.

- **According to 1 Samuel 10:19, who had the people rejected as King? God**
- **According to 1 Samuel 10:19, what does God do for His people?**
 - **Saves them from all troubles and afflictions**
- **According to 1 Samuel 10:22, how did the people locate, Saul – their new King?**
 - **They inquired of the Lord who told them where Saul was hiding.**
- **According to 1 Samuel 10:22, was it good that Saul was hiding in the luggage?**
 - **No – this is the type of King he would be**
 - **In his battle with Amalek, David makes a new law. “*Those who went down to battle and those who remain with baggage shall have the same lot,*” kehelek hayored bamilhamah ukehelek hayoshev el hakelim yahdav yahloku.” (1 Samuel 30:24.)**
 - **David intends this as a law focused narrowly on splitting the booty of war, but his own words seal his fate.**
 - **Throughout the narrative, David is famous as the one who goes into battle; he battles Goliath, the Philistines, and Amalek. In contrast, Saul is known for remaining with the baggage.**
 - **When Samuel wants to anoint Saul, the text states (1 Samuel 10:22), “*Behold, he was hiding amongst the baggage,*” hineh hu nehbah el hakelim.**
 - **With his words, David is later declared that both he (the one who goes down to battle) and Saul (the one who remained with the baggage) have the same fate. They both will turn from the Lord, but eventually, only one will repent (David).**
- **According to 1 Samuel 10:24, did Samuel declare Saul as King?**
 - **No, Samuel did not declare Saul as king. Instead, he declared Saul as the chosen one by God.**
 - **The people declared Saul as King**
- **According to 1 Samuel 10:26, who accompanied Saul home to Gibeah?**
 - **Brave men whose hearts had been touched by God**
 - **God laid it on hearts to go with Saul**
- **According to 1 Samuel 10:27, what types of men did not bring offerings to the new king?**
 - **Wicked men**

Read 1 Samuel 11:1-7.... Jabesh-Gilead Needs Saul to Rescue Them

- 11:1 Nahash (meaning Serpent) the Ammonite (from Lot's youngest daughter) approached Israel at Jabesh (meaning Dry Place, Depression).
- For some time (since Jephthah), the Ammonites had claimed that Gilead was rightfully theirs (Judges 11:13)
 - King David would befriend the son of King Nahash at Nahash's death (2 Samuel 10:2),
 - Also, Absalom made Amasa captain - Amasa was the son of a woman named Nahash ("serpent").
 - It is thought that Jesse's wife had possibly been first married to this man (to whom she bore Abigail and Zeruah as David's sisters), but only on the mother's side (1 Chronicles 2:16).
- 11:2 Nahash not only wanted to conquer, but humiliate the people of God
- 11:3 Instead of battle, the elders of Jabesh-Gilead made a request for Nahash to wait seven days, and if no one saved them, Jabesh-Gilead would surrender.
- 11:4 The inhabitants of Saul's hometown were greatly affected by the predicament of Jabesh-Gilead.
- At the end of Judges, only 600 men of Benjamin survived the destruction of their tribe. In an attempt to save the tribe of Benjamin, Israel had slaughtered Jabesh-Gilead and taken 400 virgins as wives for the Benjamites in Gibeah (Judges 21:6-14). It is likely that Saul descended from one of the 400 virgins taken from Jabesh-Gilead, so Saul had a special affinity to them.
 - At the end of his life, the Philistines would abuse the corpses of Saul and his sons until the men of Jabesh-Gilead retrieved the bodies and provided a respectful funeral. (1 Samuel 31:8-13).
- 11:5 Even after being anointed, Saul would work in the fields.
- 11:6 When the Spirit of God fell up on Saul, the effect was rage against Nahash.
- 11:7 Saul didn't just make a demand, but he sacrifices his oxen by chopping them and sending them to each of the tribes. Saul threatened the Israelites that their oxen would also be chopped asunder if they did not join the military effort.
- This is reminiscent of the actions of the Levite who did the same with his prostitute concubine to gather support for the battle against Benjamin. (Judges 19:27-30)
 - **According to 1 Samuel 11:1, why did Nahash want to gouge out the right eyes of the men of Jabesh-Gilead?**
 - Nahash wanted to humiliate Israel
 - It would impact their warring capabilities with a reduction of balance and aim
 - The "right" symbolizes strength while "sight" would be understanding/vision
 - **According to 1 Samuel 11:2, why did Nahash want to only gouge out one eye?**
 - Nahash wanted Jabesh to be productive servants
 - **According to 1 Samuel 11:6, what was the result of the Spirit of God falling on Saul?**
 - Saul's anger burned furiously (Eph 4:26)
 - King Saul was from the Tribe of Benjamin which had been nearly eradicated (Judges 20-21); however, 600 "Benjamites" escaped.
 - In order to provide wives for the Benjamite survivors, 400 virgin ladies were taken from Jabesh-Gilead and given to the "Benjamites" as wives (Judges 21:10-14).
 - One of these Jabesh-Gilead virgins may have been an ancestor of King Saul.
 - **According to 1 Samuel 11:7, how did Saul call all of the Tribes of Israel to battle?**
 - Saul butchered the cows and sent pieces to the tribes.
 - Saul used the same symbolism that the Levite against Benjamin in Judges (19:29)
 - **According to 1 Samuel 11:7, what caused the Tribes to be unified in their response towards the Ammonites?**
 - The fear of the Lord results in godly warriors (1 Samuel 11:7)
 - Disunity often comes from varying degrees of fear of the Lord (faith in Him)

Read 1 Samuel 11:8-15.... Saul Defeats the Ammonites & is Renewed as King

- 11:8 The tribe of Judah was counted separately from the remaining Israelites (1 Samuel 15:4). In total, there were 330,000 in battle against the Ammonites ("3" often means revelation).
- 11:9 Saul sent a message of hope and deliverance to the people of Jabesh-Gilead. Heat (fire) often represents judgment (scorching light of discovery/truth/understanding)
- 11:10 Jabesh-Gilead trusted the word of the king to such a degree, that they told Nahash that they would surrender the following morning.
- 11:11 Saul's army of 330,000 warriors was divided into three divisions and attacked as the Ammonites prepared for the surrender of Jabesh-Gilead. Although survivors escaped, no two (witness) escaped together.
- 11:12 The Israelites proposed judgment on those who opposed Saul's rule. Although the people suggested capital punishment to Samuel, Saul interceded as the new leader over Israel.
- 11:13 Saul correctly credited the Lord for the victory of the day; later as king, Saul would actively kill those he suspected didn't want him to be king.

11:14 Gilgal had been the location where Israel had initially entered the Promised Land (Joshua 4:19-20) and after the conquest, Israel's "capital" had transferred to Shiloh (Joshua 18:1)

- **According to 1 Samuel 11:8, how many divisions did Saul use?**
 - Three, which often represents "revelation"
- **According to 1 Samuel 11:10, to what degree did Jabesh-Gilead trust the promise of salvation from the king?**
 - They trusted completely and told Nahash that they would surrender the next day.
- **According to 1 Samuel 11:11, what was the outcome of Saul's first battle with the Israelite army?**
 - Israel was victorious by mid-day.
 - Although there were survivors, no two (witness) Ammonites were left together to testify against God
- **According to 1 Samuel 11:12, after defeating the Ammonites, what did the Israelites want to do?**
 - They wanted to kill each other; especially those cynics who had doubted Saul
 - God's people needed to stop attacking/cannibalizing each other
- **According to 1 Samuel 11:14, what did Saul want to do after defeating the Ammonites?**
 - Renew the kingship of Saul at Gilgal
 - Gilgal had been the location where Israel had initially entered the Promised Land (Joshua 4:19-20)
 - After the conquest, Israel's "capital" had transferred to Shiloh (Joshua 18:1)
 - Gilgal ("wheel/rolling") was also the second city (1 Samuel 7:16) after Bethel ("House of God") and before Mizpah ("watchtower"). – 1 Samuel 10:3, 8, 17

Saul was declared king on three different occasions (Hosea 13:11)		
1.	Individually by Samuel	1 Samuel 10:1
2.	God's Public Selection	1 Samuel 10:17-25
3.	After Victory in Battle	1 Samuel 11:14

Read 1 Samuel 12:1-5...Samuel Conveys Authority to Saul & Requests Any Accusations

12:1 Samuel tells the people that their request was heard and granted. (1 Samuel 8:7, 21)

12:2 Samuel tells Israel that he is old, but they have Saul as king and his sons as priests. The thought of the king walking before the people has connotations to sheep following their shepherd.

12:3 Samuel challenges the people to share any wrong that Samuel had done to them from theft to bribery. This may be a contrast between Samuel's role as priest and the demanding nature that a king will have (1 Samuel 8:11-18).

12:4 Israel asserted that Samuel had not mistreated them.

12:5 Samuel calls on the Lord and Saul, the king, to be witnesses of his innocence against Israel. The people used a singular tense of "He" is a witness instead of a plural that both God and king would be witnesses.

- **According to 1 Samuel 12:2, who led Israel before the defeat of the Ammonites?**
 - Samuel
- **According to 1 Samuel 12:3, what did Samuel ask the Israelites to do?**
 - Bring any charges or accusations about him be brought to him (Mt 7:5)
 - Samuel has judged himself prior to judging the people, and Believers should also take care of their personal sin/shortcomings before judging others (Mt 7:3-5; Lk 6:41-42).
 - Samuel wanted to make things right – do you ever have a time of restoration?
- **According to 1 Samuel 12:5, who did Samuel identify as being witness to his innocence?**
 - The Lord (spiritual) and His king (civil) are the two witnesses
 - At the final judgment, Jesus (the true king – 1 Samuel 2:10, 35) will be the witness.
 - Some men wrongly continue to seek a physical (tangible, fleshly) Priest as their mediator instead of Jesus.

Read 1 Samuel 12:6-10...Samuel Provides History of God's Interaction with His People

12:6 The exodus from slavery was not manmade, but instead, this was the hand of God.

12:7 The Lord's actions were righteous.

12:8 In a single verse, Samuel consolidates the 400 years of Egyptian slavery as well as the 40 years of desert wanderings in a relocation from Egypt to Canaan.

12:9 To "sell" is the opposite of the act to "redeem." Samuel lists Israel's abusers in reverse order: Deborah had victory with Barak over Sisera (Judges 4-5); the Philistines had harassed Israel (Judges 3:31); Eglon of Moab also required tribute from Israel (Judges 3:12-30).

12:10 Israel's cry to the Lord began with their personal sins and shortcomings as they had embraced the Baals (false male god) and Ashtaroth (false female god) of the surrounding pagan nations.

Read 1 Samuel 12:11-18.... Samuel Reveals God's Power in a Thunderstorm

12:11 Four judges are mentioned by Samuel including himself: Jerubbaal (Gideon-Judges 6); Barak (Bedan Abdan – Judges 12); Jephthah (Judges 11); Samuel (Himself). Each of these men are mentioned in the “hall of faith” (Hebrews 11:32).

12:12 Israel had depended on God's protection in Egypt (1 Sam 12:8) and on God's protection in the promised land (1 Sam 12:11), but Israel now wanted a physical king for protection and battle.

12:13 The king is presented to Israel as the one that they asked for and had chosen.

12:14 Israel is called to: 1. Fear the Lord 2. Worship the Lord 3. Obey the Lord. If Israel does not rebel against the Lord, then their nation and leader would be allowed to follow the Lord.

12:15 If God's people rebelled against God's commands then God would be against Israel in the same way that God had given over their ancestors.

12:16 Samuel encourages Israel to witness God's amazing timing of a thunderstorm in the summertime. The annual rainfall of Israel is traditionally October through March with extreme dryness for the remaining half of the year.

12:17-18 Although Baal was said to be the god of thunder/rain (1 Samuel 7:4), Samuel calls down thunder & rain from the one true God. This occurred even though the wheat harvest (Pentecost) is in the dry season (Dt 11:13-14; Jer 5:24; Hosea 6:3; Joel 2:23).

- **According to 1 Samuel 12:11, what four Judges were used as examples of God's provision?**
 - Jerubbaal (Gideon-Judges 6); Barak (Bedan Abdan – Judges 12); Jephthah (Judges 11); Samuel (Himself)
- **According to 1 Samuel 12:12, what motivated Israel to request a king?**
 - Nahash and the Ammonites were attacking
- **According to 1 Samuel 12:13, did the Israelites choose the King or did the Lord?**
 - Both
 - A people's leadership often reflects the people (Hosea 8:4)
 - People often deserve the leader that they have
- **According to 1 Samuel 12:14, what is Israel called to do in order to follow God?**
 - Israel is called to:
 1. Fear the Lord
 2. Worship the Lord
 3. Obey the Lord.
- **According to 1 Samuel 12:14, if Israel does not rebel against the Lord, what do they get to do?**
 - Then their nation and leader would be allowed to follow the Lord.
- **According to 1 Samuel 12:18, what did God do to reveal His power?**
 - God sent a thunderstorm
 - Although Baal was said to be the god of thunder/rain (1 Samuel 7:4), Samuel calls down thunder & rain from the one true God.
 - This occurred even though the wheat harvest (Pentecost) is in the dry season (Dt 11:13-14; Jer 5:24; Hosea 6:3; Joel 2:23).
- **According to 1 Samuel 12:18, what was the result of Thunderstorm?**
 - The Israelites greatly feared God and Samuel
 - Baal was the false god of rain to the Canaanites, but Israel's God controlled the weather

Read 1 Samuel 12:19-25...Israel Realizes the Sin of Requesting a King, but Samuel Consoles Them

12:19 The first response of mankind is the realization of our fallen sinful selves. Israel thought they would certainly die because of their sin.

12:20 Although man is sinful, he should not add sin-to-sin. Instead, the appropriate response to the recognition of sin is to repent and turn to God.

12:21 The fleshly things of this world (e.g. occupations, hobbies, etc.) are all vanity and futility

12:22 God will not forsake His people b/c of His name's sake (2 Timothy 2:13)

12:23 Stopping intercessory prayer would be a sin

12:24 Fear the Lord, Serve Him, Consider His Ways (Dt 30:15-20)

12:25 As God's people, there are tangible ramifications of remaining in a sinful lifestyle (Dt 28:31-68)

- **According to 1 Samuel 12:19, when the people feared the Lord in the Thunderstorm, what did they do?**
 - Asked Samuel to interceded for them
 - Admitted that they had sinned by asking for a King
- **According to 1 Samuel 12:20, how did Samuel respond to the Israelites?**
 - He said to not be afraid, but he also acknowledged their evil (12:20)
- **According to 1 Samuel 12:21, what did Samuel encourage God's people to do?**
 - Worship God
 - Don't follow worthless things

- **According to 1 Samuel 12:23, what did Samuel say was sin against the Lord?**
 - **Not praying for God's people**
- **According to 1 Samuel 12:24, what three-point guidance does Samuel give to the penitent Israel?**
 - **They should fear the Lord**
 - **They should serve God in truth with all of their heart**
 - **They should take time to consider the great things that God has done**

13 1 Samuel 13, 14

Read 1 Samuel 13:1-4...The Age of 30 & Jonathan

13:1 Saul was the same age as David when he became King; 30 years old was also the age that Jesus began His ministry.

Although this passage states that Saul's reign was 42 years, the New Testament records that Saul's reign was only 40 years (Acts 13:21). This may be a factor of the multiple coronations of the king (1 Samuel 10:1; 10:17-25; 11:14)

13:2 Saul selected his personal army from the men of Israel. Saul commanded 2,000 while his son, Jonathan commanded 1,000.

13:3 Jonathan conquered in victory while his father, Saul, simply blew the trumpet. The Philistines had heard of the defeat, and Saul was intent on sharing the victory with Israel.

13:4 Although Jonathan had conquered, Israel heard that Saul had conquered. Just as had occurred 42 years prior, Saul summons Israel to Gilgal.

- At Saul's first coronation, Samuel had told Saul to wait a week until Samuel arrived to burn the burnt and peace offerings as if to teach him; Saul needed to learn patience.
- Now, forty-two years later, Samuel would tell Saul to once again wait at Gilgal for seven days until Samuel arrived to offer the burnt and peace offerings.
- Saul not only failed to wait, but instead, Saul offered the burnt offering with the intention of also offering the peace offering. When Samuel arrived, Saul was told that his kingdom would not endure. (1 Sam 13:8-14)

- **According to 1 Samuel 13:4, what is interesting about Saul's age when he became King?**
 - **Jesus started ministry at 30 (3:23)**
 - **Men entered Priesthood at the age of 30 (Num 4:23, 30, 35);**
 - **Joseph was 30 when exalted (41:46) and married a gentile bride (41:45);**
 - **David also becomes King at 30 (2 Sam 5:4)**
- **According to 1 Samuel 13:3, who had garrisons throughout Israel's land?**
 - **Small groups of Philistine soldiers camped in many places in the land of Israel to spy-on/watch the Israelites**
 - **However, the Philistines could gather their main army quickly if the Israelites attacked them.**
- **According to 1 Samuel 13:3, who had conquered the Philistine garrison?**
 - **Jonathan**
- **According to 1 Samuel 13:4, what news was sent out to Israel? (Fake News)**
 - **Although Jonathan conquered the Philistines, Saul took credit for the attack (1 Sam 14:1-5)**
 - **Even at the beginning of Saul's reign, his son Jonathan was the warrior (Jonathan would eventually perish with Saul in battle – 1 Sam 31:8)**
 - **Saul was tall, but he never seemed to be a skilled warrior (his aim with a spear was even bad – 1 Samuel 18:11)**

Read 1 Samuel 13:5-8...The Israelites are filled with fear of the Philistines

13:5 The Philistines had amassed a massive military with 30,000 chariots and 6,000 in the cavalry.

13:6 The Israelites felt surrounded and found every place that they could to hide from the Philistines.

13:7 Some Israelites were so frightened that they fled Transjordan although Saul was steady to battle, even those true to him trembled with fear.

13:8 Saul had waited for Samuel to join him and offer the burnt and peace offerings; however, Samuel did not appear, and Israelites were abandoning him.

- **According to 1 Samuel 13:6, what were the Israelite soldiers doing?**
 - **They were hiding**
 - **They were retreating over the Jordan to Gilead**
 - **They were deserting Saul**
- **What should Saul have done?**
 - **Encouraged his soldiers**
 - **Prayed**
 - **Waited for the Lord**

Read 1 Samuel 13:9-14...Saul makes his own offering & disobeys the Lord

13:9 There was no sin offering, and this may have been performed without an altar (1 Sam 14:35)

13:10-11 Samuel asks Saul the same question that God asked Eve and Cain when they brought about death, “*What have you done?*” (Gen 3:13, 4:10).

13:12 Saul did what he thought was right. This was sin because Saul did not trust God’s word that Samuel the prophet had spoken. Saul did not obey God.

13:13-14 A single act of Saul’s will over God’s direction resulted in the loss of the kingdom to Saul’s lineage after him (Heb 4:7).

- **According to 1 Samuel 13:9-10, what sacrifice did Saul offer and what sacrifice did he not?**
 - Saul sacrificed the burnt offering, but he did not sacrifice the peace offering that he had intended
 - Saul rebelliously offered the sacrifice without Samuel, so there could be no peace.
- **According to 1 Samuel 13:11, what question did Samuel ask when he approached Saul?**
 - Samuel asks Saul the same question that God asked Eve and Cain when they brought about death, “**What have you done?**” (Gen 3:13, 4:10).
 - This was also the question of Joshua to Achan (Joshua 7:19)
 - After the Israelite Tribes (besides Issachar) failed to rid the valleys of their enemies, God asks them this question (Judges 2:2)
- **According to 1 Samuel 13:12, how did Saul respond?**
 - Saul uses three excuses: Israel, Samuel, and Philistine Enemies
 1. Israelites were deserting
 2. Samuel did not make the appointed time (even though he did)
 3. The Philistines were gathering to attack
 - Saul didn’t want to, but he said that he FORCED himself to disobey
- **According to 1 Samuel 13:13, what would the Lord have done if Saul had obeyed?**
 - God would have permanently established Saul’s line (like He would do for David)
- **According to 1 Samuel 13:13, why was this such a big deal – because Saul did what he thought was right.**
 - It was a grave sin because Saul did not trust God’s word that Samuel the prophet had spoken.
 - Just as in the days of the Judges, Saul did not obey God, but instead he did what was right in his own eyes
- **According to 1 Samuel 13:14, what were the consequences of Saul’s disobedience?**
 - The kingdom would be taken from Saul’s family and given to a man that God had chosen.

Read 1 Samuel 13:15-23...Israel Depended on the Philistines to be the Blacksmiths

13:15-16 Samuel went from Gilgal (“circle”) to Gibeah (“hill”) while Saul remained at Geba (“hill”) with his 600 troops; six is the number of “insufficient” – the number of man (1 Sam 14:2).

13:17-18 The word for the Philistine raiders or marauders was the same Hebrew word (“Ham-mas-hit”) used at the Passover for the Devastator or Destroyer (Ex 12:23). The Philistines grew impatient for a battle, so they divided into three marauding bands to devastate the land of Israel.

- One group headed north towards Ophrah
- One group headed west towards Beth-horon
- One group headed east towards the wilderness (Jordan Valley)

13:19-22 In fighting the Philistines only Saul and Jonathan had a sword and spear, but Israel did not have anything other than farm implements. The Philistines had a monopoly on iron while everyone else used bronze (Joshua 17:18).

13:23 The Philistines not marauding the land advanced towards Saul’s army

- **According to 1 Samuel 13:17-18, what strategy did the Philistines follow when a battle was delayed?**
 - The Philistines divided into three marauding bands that went separate ways to destroy Israel
- **According to 1 Samuel 13:20, who did God’s people rely on to sharpen their farming equipment?**
 - The Philistines
- **According to 1 Samuel 13:22, what did it mean for Israel to have no blacksmiths during a time of war?**
 - Israel did not have comparable weapons to the Philistines
 - God’s people must rely on Him in battle
- **According to 1 Samuel 13:20-21, what does the pricing suggest about the value?**
 - The Philistines (world) not only controlled the fruitfulness of God’s people, but had detailed pricing structure for the services.
 - There is a greater cost exacted (by the world) on initially preparing the ground for seed and working the seed, and less cost in managing the growth.

Needs for Philistines as Blacksmiths (1 Samuel 13:20-21)
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Ploughshare	A sharp (hardened) wedge (blade) that is pulled to break loose the top layer of soil	Macro-Planting Large Crops	Cost being 2/3 of a shekel
Hoe/Mattock/Coulter	A tool with a flat blade attached approximately at a right angle to a long handle that is manually used for raking soil.	Micro-Farming Specific Area of Crop	Cost being 2/3 of a shekel
Axe	A tool with a heavy bladed head mounted across a handle primarily for chopping wood.	Cutting Wood and Trimming Trees	Cost being 1/3 of a shekel
Sickle/Pitchfork	Semicircular blade(s) attached to a wooden handle used for cutting (or maneuvering) grain or tall grass	Harvesting	Cost being 1/3 of a shekel
Ox goad	A prod for manipulating cattle	Affect Labourer	Cost being 1/3 of a shekel
The Philistines (world) not only controlled the fruitfulness of God's people, but had detailed pricing structure for the services. There is a greater cost exacted (by the world) on initially preparing the ground for seed and working the seed, and less cost in managing the growth.			

Discuss 1 Samuel 14:1-3

14:1 Jonathan invited his unnamed armorbearer to attack the Philistine military base with him.

14:2 In Scripture, the pomegranate is symbolic of the testimony to righteousness; while the actual number of seeds vary, Jewish tradition is that the typical pomegranate has 613 seeds corresponding to the 613 commandments (mitzvot) of the Torah/Pentateuch. Saul had 600 troops; six is the number of "insufficient" – the number of man (1 Sam 13:15) as they waited in Migron (meaning "fear") outside of Gibeah (meaning "hill") where Samuel had gone (1 Sam 13:15). Gibeah would become the capital city for Saul (1 Sam 15:34).

14:3 Although Phinehas was a wicked priest, Samuel allowed the son of Phinehas to become priest and wear the ephod at Shiloh. (1 Samuel 2:12-17; 2:22-23)

- **According to 1 Samuel 14:1, what did Jonathan invite his armorbearer to do with him?**
 - Jonathan invited his armorbearer to attack the Philistine's garrison
- **According to 1 Samuel 14:3, what was the role of Ahijah?**
 - Ahijah ("my brother is Yahweh") wore the ephod as the high priest
 - He was the son of Ichabod's older brother Ahitub ("my brother is goodness").
- **According to 1 Samuel 14:3, who was Ahijah's uncle?**
 - Ichabod, the grandson of Eli and son of his evil father, Phinehas
 - Ichabod ("where is the glory?") must have died young; he was the son born prematurely to Phinehas ("bold mouth/ mouth of brass") at the news that the Ark of the Covenant had been taken (1 Sam 4:19-21).
- **This reference to Ichabod is meaningful because the Ark of God would again be utilized in battle (1 Sam 14:18-19).**

Read 1 Samuel 14:4-7...Jonathan searches for Spiritual Battles

14:4 Jonathan went along a narrow road (Lk 13:24) in a tight valley steeply sloping eastward into the great ravine of Wady es-Suweinit among the mountains at Michmash (meaning "something hidden" - modern Mukhmas).

- There were high, craggy cliffs on both sides of the road. Michmash was situated on the cliff on north side named Bozez (meaning "shining" because the sun shone on it all day) while the Geba sat on the southern cliff named Seneh (meaning "sharp" because thorn bushes grew on it).
- As light represents "truth" and thorns represent "consequences of sin", Jonathan was making his way into the truth of Michmas ("something hidden").

14:5 Jonathan had already attacked (1 Sam 13:3) Geba (meaning "hill" – modern Jeba) which was a town on the Northeast boundary of the territory of Benjamin (Joshua 18:24) that had been given to the Levites (Joshua 21:17; 1 Chronicles 6:60).

- The Philistines had held Geba to control this narrow pass.

14:6 Jonathan understood that God could save with any amount of resources that He chose.

14:7 There was no plan for retreat; the only choice was where the battle would take place.

- **According to 1 Samuel 14:6, what was the name of Jonathan's attendant who carried his weapons?**

- Jonathan’s attendant was unnamed and possibly a type of the Holy Spirit (Eph 6:10-18)
- According to 1 Samuel 14:6, how did Jonathan refer to the Philistines?
 - Jonathan called the Philistines “uncircumcised”
 - They did not have a covenant with God nor dedication to Him
 - David would later use the same term of “uncircumcised man” with the Philistine Goliath (1 Sam 17:26) as Philistines were not members of God’s family and thus did not have the sign of the covenant with God nor the dedication to Him.
- According to 1 Samuel 14:6, why was Jonathan so certain of victory?
 - Jonathan believed that nothing could keep the Lord from saving

Read 1 Samuel 14:8-15...Jonathan attacks the Philistine Garrison

14:8-12 Jonathan identifies God’s signs for battle; Saul’s indecisiveness while he remains under a pomegranate tree asking the ephod about going to battle, at the same time that his son Jonathan actively tests God’s will as he pursues the enemy (1 Samuel 14:2).

14:13 Jonathan used his entire capabilities from hands (to do) to his feet (to go) to attack enemy; Jonathan would knock the enemy down and the unnamed armorbearer (type of Holy Spirit) would finish the enemy off.

14:14 Jonathan and his armorbearer killed 20 Philistine men in a half-acre of land.

14:15 All of the Philistines (even the marauding parties) become intimidated by Jonathan’s victory.

- According to 14:9-10, what was the sign for Jonathan’s actions?
 - The Philistines had the option of coming to Jonathan to fight or letting him come to them
 - Jonathan would defer to the Philistines and take it as a sign from God
- According to 14:13, hat did Jonathan use to attack the enemy?
 - Jonathan used his entire capabilities from hands (to do) to his feet (to go) to attack enemy
- According to 1 Samuel 14:13, did Jonathan kill the enemy?
 - No, Jonathan would knock them down
 - However, the unnamed armour bearer (type of Holy Spirit) would finish the enemy off.
- According to 1 Samuel 14:15, what affect did Jonathan’s success have on the Philistine army?
 - The Philistines became fearful

Saul’s self-determination and timing were inappropriate			
1.	1 Sam 13:7	Saul does not wait for Samuel	<i>Religious ritual without meaning</i>
2.	1 Sam 14:2	Saul lingers while Jonathan attacks	<i>Human interpreter instead of interacting directly with God</i>
3.	1 Sam 14:19-20	Saul stops high priest to attack	<i>Experience God’s moving versus human interpretation and religious position</i>

Read 1 Samuel 14:16-23...Saul Joins Jonathan in the Attack on the Philistines

14:16 The watchmen of Israel reported that the Philistines were scattering.

14:17 Saul discovered that Jonathan and his armorbearer had gone.

14:18 Saul commanded that Ahijah to bring the ark of God forward. It seems that the Israelites had been guarding it.

14:19 Saul did not need to confer with the human priest about God’s will because he witnessed God working first-hand without the need of human interpretation.

14:20 The Philistines became confused about who they were fighting.

14:21 God’s power was so evident that even God’s people who had fallen away and deserted Him returned to Him

14:22 The Israelites who had hidden from fear emerged to pursue as they saw the Philistines flee (1 Samuel 13:6).

14:23 Although the Lord brought the victory, Saul made a useless vow resulting in sin. Saul’s vow gave him a sense of control over affecting the outcome of the battle.

- According to 1 Samuel 14:16, after the victory of Jonathan and his armorbearer, what did the Philistines do?
 - The watchmen of Israel began to see them retreat and flee
- According to 1 Samuel 14:19, why did Saul tell the Priest to stop what he was doing?
 - Saul understood that it was time to act; time to go into battle
 - There is a time to understand God’s will and act on it
- According to 1 Samuel 14:20, who were the Philistines fighting?
 - Each other...God has the power to send the world into confusion and have them attack each other
 - The confusion and fighting were so bad that those who were God’s people (Israelites) who had joined the Philistines (the world) began to come back to the side of God
 - God’s power was so evident that even God’s people who had fallen away and deserted Him returned to Him

- **According to 1 Samuel 14:23, who won the battle over the Philistines?**
 - **The Lord brought the victory**
 - **The victory went beyond Beth-aven which means “the house of evil”**

Read 1 Samuel 14:24-30...Saul Establishes Useless Manmade Rules

14:24 The Lord had given Saul the victory, but as he chased his enemies, Saul makes a rash and unnecessary vow.

14:25-26 As Israel chased the Philistines, they came across a flow of honey, but none of the Israelites were free to be blessed by the incredible find.

14:27 Jonathan was unaware of his father’s vow, so he dipped his staff in the honey, and his eyes brightened when he tasted the honey.

14:28 Afterwards an unnamed Israelite revealed the vow of his father; Israel was wearied by the Saul’s leadership (1 Samuel 14:31).

14:29-30 Like Saul, some of God’s leaders become legalistic forcing meaningless obligations instead of graciously allowing for believers to experience some of this world’s good joys and pleasures.

- **According to 1 Samuel 14:24, what action did Saul take in response to the flight of the Philistines?**
 - **Saul’s vow gave him a sense of control over affecting the outcome of the battle.**
 - **Saul made a useless vow resulting in sin.**
- **According to 1 Samuel 14:26, what was flowing in the forest?**
 - **Honey which often symbolizes the joys and pleasures of this world.**
 - **God’s purpose is not to eliminate the joys/pleasures of this world but to heighten them by utilizing them the correct way instead of perverting them**
 - **Like Saul, some of God’s leaders become legalistic forcing meaningless obligations instead of graciously allowing for believers to experience some of this world’s good joys and pleasures.**
- **According to 1 Samuel 14:27, as Jonathan rebelling against his father when he ate honey?**
 - **Jonathan had not heard of his father’s law, so his offense was unintentional**

Read 1 Samuel 14:31-35...Saul Establishes Useless Manmade Rules

14:31 Aijalon (“place of deer”) was a boundary between the northern and southern kingdoms of Israel (1 Chron 8:13; 2 Chron 11:10) where the day was extended when Joshua pursued the Amorites (Joshua 10:12) this is the second time that it is emphasized that the Israelites were very weary (1 Samuel 14:28)

14:32 The people were famished because of the vow that Saul had made that no one eat that day.

14:33 Saul was told that the people were breaking God’s law because they were eating the animals raw (Lev 19:26)

14:34 Saul took on the position of mediator between his soldiers and the Lord, but it was not his place; he was unworthy to offer the sacrifice.

14:35 Saul did not build his first altar so that he could worship God, but instead he built it because the men had sinned. Saul had been king for a few years and this was his first altar which could demonstrate that he was not very interested in religion.

- **According to 1 Samuel 14:31, what state were the people of Israel in?**
 - **The people of Israel were weary.**
- **According to 1 Samuel 14:32, what did the Israelites when they arrived at the Philistine spoil?**
 - **They ate the animals raw because of their hunger**
- **According to 1 Samuel 14:35, what did Saul construct for the first time in his reign?**
 - **Saul constructed an altar**
 - **Saul did not build his first altar so that he could worship God, but instead he built it because the men had sinned. Saul had been king for many years and this was his first altar, which could demonstrate that he was not very interested in religion.**

Read 1 Samuel 14:36-46...God Does Not Answer Saul

14:36 Although Saul had just built an altar for the “sin” of eating facilitated by plundering, he encouraged the plundering after establishing an altar for the sin. The religious leader encourages consulting God before acting.

14:37-38 Civil leader (Saul) questions the reason for the estrangement from God without understanding how he had fallen.

14:39 Saul accurately characterizes God as the living God who delivered Israel, but Saul recklessly stated that he was willing to kill his son, Jonathan.

14:40-42 Saul used lots to determine the offender was his son, Jonathan

14:43 Jonathan admitted that he tasted some of the honey, but thought it ludicrous that he should die.

14:44 Although Saul pursued redemption for those who broke the Lord’s command (1 Samuel 14:33-34), he judged for death to even his own son who broke his personal commands. Saul held his orders in greater esteem than the Lord’s.

14:45 The people rescued Jonathan because they witnessed God working through him

14:46 Saul and the Philistines each went to their own places.

- **According to 1 Samuel 14:36, after building an altar for sin, what did Saul want to do?**

- Although Saul had just built an altar for the “sin” of eating facilitated by plundering, he encouraged the plundering after establishing an altar for the sin.
- According to 1 Samuel 14:37, who did Saul seek counsel about plundering the Philistines?
 - His Men, but the religious leader encourages consulting God before acting (14:36)
- According to 1 Samuel 14:37, why did Saul believe something to be wrong?
 - Because God did not answer Saul “that day”
 - The Civil leader (Saul) questions the reason for the estrangement from God without understanding how he had fallen.
 - Saul wanted to seek the one who had ostracized the Lord without considering himself
- According to 1 Samuel 14:39, what was the punishment that Saul declared on his own son for breaking his arbitrary law?
 - Saul wanted to kill Jonathan
 - Although Saul pursued redemption for those who broke the Lord’s command of not eating meat with blood in it (1 Samuel 14:33-34), he judged for death to his own son who broke his personal commands. Saul held his orders in greater esteem than the Lord’s.
- According to 1 Samuel 14:44, what did Saul vow should happen if Jonathan did not die?
 - Saul declares God’s punishment on himself
 - The people stated that “as the Lord lives” and helped Jonathan that day
 - The people had greater authority than their worldly king that day, and expressed that civic declarations do not always equate to justice

Read 1 Samuel 14:47-52...Saul Fights for Israel

14:47 God’s people had victory over their enemies on every side, but it would be some time until they achieved peace (2 Sam 7:1), which was continued for Solomon (1 Kings 4:24)

14:48 Saul exhibited bravery against the Amalekites who had continuously preyed on the helpless and weak (Deut 25:17-18)

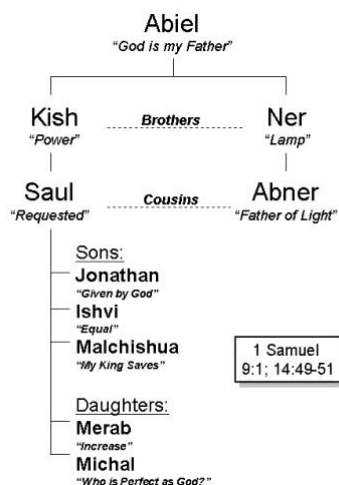
14:49 Saul had three sons: Jonathan (“God has given; gift of God”); Ishvi (“He Resembles Me”) and Malchi-shua (“King of help”) as well as two daughters: Merab (“Abundant”) and Michal (“Brook”)

14:50 Saul’s uncle, Abner (“my father is light”), was in charge of the army; Ner means “Light/Lamp”. The wife of Saul was named “Ahinoam” (“brother of pleasantness” or “pleasantness”). In a Hebrew name, the prefix “Ahi- “means “brother of...” (just as in Greek, “Bar” means “son of...”). Although Saul did have a concubine (Rizpah), there is no other mention in Scripture of Saul having another wife.

14:51 Ner was the father of both Kish and Abner (1 Chronicles 8:33) although Abiel is thought to be a more remote ancestor than directed grandfather of Kish and Abner.

14:52 Saul self-selected his army whenever he met a strong man of valour. Although Saul battled with the Philistines throughout his reign, on the day before Samuel first met Saul, God told Samuel that he would meet the soon-to-be king who would “*deliver My people from the hand of the Philistines.*” (1 Samuel 9:16)

- According to 1 Samuel 14:47, did Israel have peace during Saul’s reign? No
- According to 1 Samuel 14:48, did Israel have victory during Saul’s reign? Yes
 - God’s people had victory over their enemies on every side, but it would be some time until they achieved peace (2 Sam 7:1), which was continued for Solomon (1 Kings 4:24)
- According to 1 Samuel 14:52, how did Saul build his army?
 - Saul was persuaded by the material, external characteristics of his troops – always relying on strength instead of God
- According to 1 Samuel 14:49, how many sons and daughters did Saul have?
 - Saul had three sons: Jonathan (“God has given; gift of God”); Ishvi (“He Resembles Me”) and Malchi-shua (“King of help”) as well as two daughters: Merab (“Abundant”) and Michal (“Brook”)
- According to 1 Samuel 14:50, who was the commander of Israel’s army?
 - Saul’s uncle, Abner
- According to 1 Samuel 14:52, who did Saul battle with during his entire reign?
 - The Philistines



14 1 Samuel 15, 16

Read 1 Samuel 15:1-3...Samuel tells Saul to destroy the Amalekites

15:1 God speaks through Samuel to Saul; Samuel's authority came from the same God who anointed Saul as King. As Saul believes that his coronation was God inspired, Saul should also apply God's words to his daily walk.

15:2 This judgment came nearly three centuries after the Exodus. The Amalekites (descendants of Esau – Gn 36:12) lived in the land that was between southern Israel and the country of Egypt. They did not build many towns. Instead, they lived in tents. They wandered about the land.

- The Amalekites attacked the Israelites and other nations – often picking off the weak and young from behind (Dt 25:17-18). The Amalekites stole animals and crops from the farms in those nations. Ex 17:8-16; Dt 20:16-18; 25:17-19

15:3 When ridding a place (life) of evil, there is no room for half-hearted, mild treatment. Sin should be eradicated from one's life abruptly and totally (Dt 7:2-6; 12:2-3)

- **According to 1 Samuel 15:1, why do you think that Samuel began that the Lord had sent him to anoint Saul as King?**
 - Possibly b/c Saul did not listen to Samuel or hold him in high regard
 - Samuel told Saul that the same God and messenger that appointed Saul King, also had another message for Saul.
 - After Samuel's death, Saul would seek his advice (1 Samuel 28:11) – people often are not appreciated until they are gone
- **According to 1 Samuel 15:2, what did the Amalekites do that deserved destruction?**
 - The Amalekites (descendants of Esau – Gn 36:12) had been located in the land that was between southern Israel and the country of Egypt.
 - **They did not build many towns. Instead, they lived in tents, and the Amalekites wandered about the land.**
 - **They attacked the Israelites and other nations – often picking off the weak and young from behind (Dt 25:17-18).**
 - **The Amalekites stole animals and crops** from the farms in those nations. Ex 17:8-16; Dt 20:16-18; 25:17-19
- **According to 1 Samuel 15:3, what did the Lord want to spare of the Amalekites?**
 - Nothing – Men, Women, Children, Animals were to be eradicated
 - **When ridding a place (life) of evil, there is no room for half-hearted, mild treatment.**
 - Sin should be eradicated from one's life totally and completely (Dt 7:2-6; 12:2-3)

Read 1 Samuel 15:4-6... Saul Warns the Kenites to Separate/Sanctify Themselves

15:4 Often, when the soldiers are counted, Judah is set apart from the remainder of the tribes (1 Samuel 11:8). In this instance, the Judah involvement was only 5% of the men. It is odd that so few men were represented from Judah when Telaim ("young speckled lambs") was located in southern Judah.

15:5 A wadi is a spring that runs with water during rainy season, but then dries up. When Israel first arrived in Canaan, the tribes struggled to conquer in the valley (Judges 1:19, 34); however, now King Saul was strategically attacking in the valley

- 15:6 Instead of destroying everyone, Saul showed mercy on the Kenites allowing them to separate from the Amalekites who would receive judgment. Just as the Amalekites had harassed God's people throughout the Exodus, the Kenites had showed kindness to the forefathers of Saul.
- The Kenites (meaning "metal worker") were nomadic Midianites (Ex 18:9-10; Judges 1:16; Num 10:29) who mined copper in Mt Sinai, and settled on the south side of Judah;
 - They may have been eventually absorbed into the Tribe of Judah (1 Sam 30:29)
 - Moses' father-in-law Jethro was a Kenite (Judges 1:16)
 - **According to 1 Samuel 15:4, which tribe was counted separately from the other tribes?**
 - **The tribe of Judah (1 Samuel 11:8)**
 - **According to 1 Samuel 15:5, where was Saul planning the ambush of the Amalekites?**
 - **In the valley**
 - **According to 1 Samuel 15:6, why did Saul allow the Kenites to escape the destruction of their neighbors, the Amalekites?**
 - **Just as the Amalekites had harassed God's people throughout the Exodus, the Kenites had showed kindness to the forefathers of Saul.**
 - **Believers should beware of the dangers of being associated with those out-of-favor with the Lord.**
 - **Those around the rebellious risk being exposed to the judgment**
 - **It is "safer" to be sanctified and separated from the world**

Read 1 Samuel 15:7-15... Saul Disobeys by Selectively Destroying the Amalekites

- 15:7 Saul conquered the Amalekites as far as the eastern border of Egypt.
- 15:8 Saul did not obey the Lord and by sparing Agag, Saul almost destroyed all of Israel; Agag was the ancestor of Haman (Esther 3:1) who attempted to destroy all of Israel (Esther 3:5-6). Israel was saved by Mordecai who was the descendant of Shimei (Esther 2:5) whom David had let live in spite of his persecution of David (2 Samuel 16:11).
- 15:9 Disobedience to God is really idolatry to self as one relies on his personal rationalization (1 Sam 15:23). These partial victories (of preserving remnants of the enemy) became a reputation and vulnerability for Israel (1 Kings 20:31) versus God's command (Deut 7:2-5; Josh 11:20).
- 15:11 Much is left unsaid in this verse around Samuel's response. God had rejected Saul as King because Saul had been unfaithful to the obedience to God. Samuel may have been angry at God about the rejection and interceded for Saul. Or Samuel may have been angry about Saul's rebellion and interceded for Israel.
- 15:12 Saul began as a humble man (1 Sam 9:21), but Saul became proud (1 Sam 15:17). Saul made a monument (an idol) to himself (2 Sam 18:18), so that everyone who saw it would give Saul honour. Saul had gone to Carmel ("fruit garden /harvest"), but had ended in Gilgal ("wheel/rolling/heap").
- 15:13 Saul's denial of his own sin contrasts with David's willingness to admit a mistake. When Samuel first confronts Samuel, Saul defensively says, "I have fulfilled the word of God." David not only admits the sin, he incorporates the rebuke into his life. David has a child named Nathan, which demonstrates that Nathan's advice became a daily reminder for him.
- 15:14 The voices of a leader's followers (sheep) always reveal that leader's sin/failings
- 15:15 Saul refers to the Holy One as "the Lord Your God" as if God was Samuel's and not Saul's (1 Sam 15:21). This is also juxtaposed to the Lord as "the God of David" (Isaiah 38:5)
- **According to 1 Samuel 15:8-9, did Saul obey the Lord?**
 - **No - "Partial obedience" is disobedience.**
 - **Disobedience to God is really idolatry to self as one relies on his personal rationalization (1 Sam 15:23).**
 - **These partial victories (of preserving remnants of the enemy) became a reputation and vulnerability for Israel (1 Kings 20:31) versus God's command (Deut 7:2-5; Josh 11:20).**
 - **Did it matter that Agag had been spared?**
 - **Saul did not obey the Lord and by sparing Agag, Saul almost destroyed all of Israel;**
 - **Agag was the ancestor of Haman (Esther 3:1) who attempted to destroy all of Israel (Esther 3:5-6).**
 - **Israel was saved by Mordecai who was the descendant of Shimei (Esther 2:5) whom David had let live in spite of his persecution of David (2 Samuel 16:11).**
 - **According to 1 Samuel 15:14, what sound betrayed Saul to Samuel?**
 - **The sheep - the voices of a leader's followers (sheep) always reveal that leader's sin/failings**
 - **According to 1 Samuel 15:15, what was the excuse that Saul gave that he spared the best sheep and cattle?**
 - **He pretended that he had God in mind when he disobeyed God**
 - **Saul refers to the Holy One as "the Lord Your God" as if God was Samuel's and not Saul's (1 Sam 15:21).**
 - **Saul never took responsibility for his sin**

Read 1 Samuel 15:16-24... Samuel Convinces Saul of his Sin

- 15:16 Samuel interrupts Saul's excuses to tell him what the Lord had spoken to him.
- 15:17 Samuel reminds Saul of his meagre beginnings and although Saul considered himself to be insignificant, God anointed him king over Israel.
- 15:18 The Lord clearly defined Saul's undertaking – to completely annihilate the Amalekites. As with sinful practices, redeemed man is tempted to deal with parts of it instead of eliminating all of it in total eradication.
- 15:19 Instead of obedience to the Lord, Saul's armies were overwhelmed with covetousness resulting in disobedience.
- 15:20 Saul defended himself of mostly obeying and only bringing back Agag, the king of Amalek, alone.
- 15:21 Just as Saul had only taken the king, the Israelite warriors also returned with the choicest spoils of sheep and oxen.
- 15:22 *"To obey is better than sacrifice"* (Heb 13:15)
- 15:23 The sin of rebellion is just as wicked as the sin of divination; in both instances, a person is trusting the outcome to some power other than God's power. Both insubordination and idolatry esteem someone's views above that of God's.
- 15:24 Saul admits to fearing the people more than the Lord (Mt 10:28). Seven People in Bible say, "I have sinned": Pharaoh, Balaam, Achan, Saul, David, Job, Judas; the fear of man (Heb 13:6; Ps 118:6; Prov 29:25) results in much sin (e.g. coworkers, neighbors, family), and even resulted in the crucifixion of Jesus Christ (Mt 27:24; Mk 15:15; Lk 23:23-25)
- **According to 1 Samuel 15:16, why did Samuel stop Saul so abruptly?**
 - Samuel seemed to be sick of Saul's rationalizations & lies
 - Samuel wanted to get on to the Lord's message to Saul
 - **According to 1 Samuel 15:20, how did Saul's attitude compare to David?**
 - Saul's denial of his own sin contrasts with David's willingness to admit a mistake.
 - When Samuel first confronts Samuel, Saul defensively denied his sin, but David not only admits the sin, he incorporates the rebuke into his life.
 - David has a child named Nathan, which demonstrates that Nathan's advice became a daily reminder for him.
 - **According to 1 Samuel 15:20, what was Saul's attitude when he was first corrected?**
 - Saul felt like his actions were justified
 - **According to 1 Samuel 15:22, what question does Samuel ask?**
 - "Does God take more pleasure in offerings or obedience?"
 - Obedience is always better than offerings
 - If someone is charitable while sinning, the sin will hurt their relationship with the Lord
 - **According to 1 Samuel 15:23, what was the reason that God rejected Saul as king?**
 - Because God had rejected God's Word
 - Believers should not cynically approach God's Word or rationalize choices in their own mind
 - **According to 1 Samuel 15:24, what did Saul finally admit?**
 - Seven People in Scripture say, *"I have sinned"*: Pharaoh, Balaam, Achan, Saul, David, Job, Judas

Read 1 Samuel 15:25-35... Saul Tears Samuel's Robe

- 15:25 Saul incorrectly asks Samuel to forgive a sin against God. Saul wants to return with Samuel to offer sacrifices to appease all parties involved. God's people must understand that they cannot purposefully rebel against the one that they call Lord without dire consequences (Mt 7:21-23).
- 15:26 In response to Saul rejecting God's Word, God would reject him as King.
- 15:27 Hems represented authority much like stripes on the shoulders of a military officer.
- 15:28 Saul should have had this intensity towards the things of God prior in his reign, but Saul had waited too late, and Saul's physical obstruction to Samuel leaving would only serve as a sign that God was tearing Israel away from Saul and giving it to another Israelite who God judged as being better. Although God does not show favoritism, He absolutely judges the worthiness of a man by his commitment to God (Mt 10:37).
- 15:29 *"The Eternal One of Israel does not lie or change His mind, for He is not man who changes his mind."* While the term "strength of Israel" is only found in the verse alone, the term "glory of Israel" was recorded earlier in 1 Samuel when the Ark of God was taken by the Philistines, and the priest Phinehas' son was named "Ichabod" meaning the "Glory of God has departed." (1 Samuel 4:21)
- 15:30 Saul identifies God as Samuel's God instead of his own. Saul seems to be concerned about his reputation with the elders.
- 15:31 Samuel decides to return with Saul after he mentioned the impact on the people of Israel and the fact that Saul simply desired to worship God. Samuel did not return for Saul's sake, but for the impact on the people and the worship of the Lord, Samuel followed Saul. Samuel may have followed Saul to ensure the death of Agag (1 Sam 15:33) or Samuel may have simply feared for his life (1 Samuel 16:2).
- 15:32 Wicked Agag had confidence of survival against the fleshly powerful king Saul.
- 15:33 Samuel killed Agag, King of the Amalekites. Beyond obedience to God, Samuel understood the just (corresponding) punishment of capital punishment for Agag's sin.
- 15:34 Both Priest and King separated to return home. Samuel returned to Ramah ("elevated"), and Saul to Gibeah ("A hill").
- 15:35 Samuel would never again heed Saul's beckon as king. God would alter his dealings with His people, and work through Samuel instead of the King. God would regret that Saul would reject God and not follow His desires.

- According to 1 Samuel 15:26, why did Samuel reject Saul?
 - Because Saul had rejected God's Word
- According to 1 Samuel 15:27, what was Saul's response to Samuel attempting to leave without him?
 - **Hems represented righteousness and authority** much like stripes on the shoulders of a military officer.
 - It was a serious matter for David to remove King Saul's hem (1 Samuel 24:4-5).
 - It was also important to the woman touching the edge of Jesus' robe for healing (Mk 5:27, Lk 8:44) – she needed to touch His authority, His righteousness.
 - The custom was that as the hem of the man was placed over the bride (Ruth 3:9), he claimed her as his own (Ez 16:8), and at that time, divorce was finalized by cutting off the hem of garment.
 - The Hem of the garment is also called “the Wings” which adds insight to several passages (Mt 23:37, Lk 13:34) and the Soldier's Psalm (Psalm 91:1-4).
- According to 1 Samuel 15:30, who does Saul say that he wants to worship?
 - The Lord “YOUR” God; Saul knew that it was not his God.
- According to 1 Samuel 15:32-33, what occurs at the encounter of Samuel and Agag, King of the Amalekites?
 - Samuel used a sword to put Agag to death.

Read 1 Samuel 16:1-5... Samuel Questions God's Directive to Anoint a New King

16:1 The horn represents strength while oil symbolizes the Holy Spirit. When distraught, God's people can continue to do His work by filling our strength by His Spirit (2 Cor 12:10)

16:2 God shows Samuel how to evade civil persecution. Sacrificing is also the excuse that God told Moses to use when leading Israel from Egypt (Ex 3:18)

16:3 God did not tell Samuel which one to anoint beforehand, but only the location of the anointing. God would lead Samuel to select a new king after a sacrifice.

16:4 The sight of Samuel was obviously linked to judgment, and the elders must have feared his Spiritual strength. At this time, Samuel was also at odds with Saul, so this rift might have been known.

16:5 Samuel tells them that he comes in peace, and in reality, he will be anointing a new king.

- According to 1 Samuel 16:1, what does the Lord tell Samuel to take with him to visit Jesse in Bethlehem?
 - A horn which represents strength while oil symbolizes the Holy Spirit.
 - When distraught, God's people can continue to do His work by filling our strength by His Spirit (2 Cor 12:10)
- According to 1 Samuel 16:2, what did God say when Samuel told Him that he was afraid of Saul?
 - Instead of telling Samuel not to be afraid - God shows Samuel how to evade civil persecution.
 - Sacrificing is also the excuse that God told Moses to use when leading Israel from Egypt (Ex 3:18)
 - No doubt that God desired a sacrifice as well
- According to 1 Samuel 16:3, what did God not tell Samuel about the new King?
 - God did not tell Samuel which one to anoint beforehand, but only the location of the anointing.
- According to 1 Samuel 16:4, what was the reaction of Bethlehem's elders to the approaching Samuel?
 - The elders feared Samuel as they asked if he came in peace
 - The sight of Samuel was obviously linked to judgment, and the elders must have feared his Spiritual strength.
 - At this time, Samuel was also at odds with Saul, so this rift might have been known.

Read 1 Samuel 16:6-13... Samuel Anoints David as King

16:6 Similar to Saul (1 Samuel 9:2), Eliab (“God is my Father”) was physically impressive.

16:7 “For God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart.” (Jer 17:10; Lk 16:15; 1 Chron 28:9; Rom 8:27; Rev 2:23)

16:8-9 The eldest three sons of Jesse (“wealthy/gift”) are identified by name: Eliab (“God is my Father”), Abinadab (“Noble/Vow”), Shammah (“Loss/Desert/Desolation”)

16:10 Jesse presented seven (“fullness/completeness”) to Samuel. Samuel made it clear to Jesse that the Lord was choosing and not Samuel himself.

16:11 As his elder sons were available, Jesse's youngest was busy tending the sheep. Samuel told Jesse that they would not rest until he brought David. Whether it was at Saul's coronation (1 Samuel 10:21-22) or David's dedication, these future kings of Israel were a challenge to find.

16:12 Scripture generally refers to eyes in relation to spiritual insight; the reference to “ruddy” infers reddish which typically alludes to blood. The Lord made it plainly evident that David was His choice to be anointed.

16:13 David's brothers witnessed his anointing. Anointing is symbolic of the filling of the Holy Spirit that each believer has experienced; similar to David, the Spirit is in control of a believer's life ever after.

- As with Saul (1 Samuel 10:6), the first movement in a calling was being filled with the Spirit towards that mission.

- **According to 1 Samuel 16:7, what was God’s guidance to Samuel?**
 - Do not look at the appearance or stature
 - Similar to Saul (1 Samuel 9:2), Eliab (“God is my Father”) was physically impressive.
- **According to 1 Samuel 16:10, how many sons did Jesse present to Samuel?**
 - Jesse presented his seven eldest sons to Samuel.
- **According to 1 Samuel 16:11, while Jesse’s eldest sons were being paraded in front of Samuel, where was David?**
 - Jesse’s youngest son was busy tending the sheep
- **According to 1 Samuel 16:12, how was David’s appearance characterized?**
 - Beautiful eyes and a healthy, handsome appearance
- **According to 1 Samuel 16:13, when did the Spirit of God take control of David?**
 - After Samuel had anointed David with oil
 - David’s brothers witnessed his anointing.
 - Anointing is symbolic of the filling of the Holy Spirit that each believer has experienced; similar to David, the Spirit is in control of a believer’s life ever after.

Read 1 Samuel 16:14-23... David Becomes Saul’s Armor-bearer

16:14 God is sovereign over Satan and demonic forces. Although Saul was a believer in God (1 Samuel 10:6, 9), God sent a distressing spirit to drive Saul to repentance (1 Sam 16:15, 18:11, 19:10, 20:33). Scripture records God sending an evil spirit between Abimelech and the men of Shechem in the same way (Judges 9:23).

Spirit in the Old Testament – Selective & Temporary (1 Sam 16:14)

Spirit in the New Testament – Universal & Permanent (1 Cor 12:13; Rom 8:9)

16:15 Saul’s servants understood that the evil spirit was from the Lord.

16:16 Saul’s servants found music to be an effective weapon against evil spirits – to be an effective medicine when Saul succumbed to the evil spirit (Col 3:16; Ps 95:1; Eph 5:19; James 5:13; Mk 14:26; Rom 15:19)

16:17 Saul agreed with the advice of his servants, and directed them to bring a talented musician to him.

16:18 Another unnamed servant (type of Spirit) identifies David as the one to bring music to the king. Saul’s servant lists seven attributes of David as: 1. A skillful musician 2-3. Mighty man(strong) of valor(brave) 4. A warrior 5. Prudent in speech 6. Handsome 7. The Lord is with him.

16:19 Even after being anointed king by Samuel, David continued to faithfully tend his sheep; by this verse, it appears that David had a reputation for taking care of his flock. Spiritual leaders should be faithful to their sheep regardless of any exalted position or recognition.

16:20 A donkey is symbolic of the old, rebellious nature, but when it is laden with something, it is symbolic of that innate rebellious nature being tamed and used for good.

16:21 This is the beginning of David’s rise to power (1 Samuel chapters 16-31). As Saul’s armor bearer and musical comforter, David would have attended Saul at the most challenging and difficult times.

16:22 It appears that David had returned home (possibly after a short time) until Saul again requested that David’s father, Jesse, return David to the court again.

16:23 The psalms (songs) of David brought peace to Saul’s troubled spirit just as Psalms continues to offer peace to troubled souls to this day.

- **According to 1 Samuel 16:14, where was the evil spirit that filled Saul from?**
 - The evil spirit was from the Lord
 - God is sovereign over Satan and demonic forces.
 - Although Saul was a believer in God (1 Samuel 10:6, 9), God sent a distressing spirit to drive Saul to repentance (1 Sam 16:15, 18:11, 19:10, 20:33)
- **According to 1 Samuel 16:14, what occurred with Saul prior to the evil Spirit filling Saul?**
 - The Spirit of the Lord had left Saul
- **According to 1 Samuel 16:15-16, who explained the issue with Saul and the way to remedy the problem?**
 - Saul’s servants understood that the evil spirit was from the Lord and found music to be an effective weapon against evil spirits (Col 3:16; Ps 95:1; Eph 5:19; James 5:13; Mk 14:26; Rom 15:19)
- **According to 1 Samuel 16:18, how did another unnamed servant describe David to Saul?**
 - Saul’s servant lists seven attributes of David as: 1. A skillful musician 2-3. Mighty man(strong) of valor(brave) 4. A warrior 5. Prudent in speech 6. Handsome 7. The Lord is with him.
- **According to 1 Samuel 16:19, after being anointed as the future King by Samuel, what did David do?**
 - Even after being anointed king by Samuel, David continued to faithfully tend his sheep.
 - Spiritual leaders should be faithful to their sheep regardless of any exalted position or recognition.
- **According to 1 Samuel 16:20, what is symbolic of the gifts that Jesse sent the King?**

- Jesse sent three items with David: 1. bread (body of Christ) 2. wine (blood of Christ) 3. goat (sin payment)
- These are the same items of the three men who were prophesied by Samuel after Saul was initially anointed (1 Samuel 10:3)
- According to 1 Samuel 16:23, when the spirit from God troubled Saul, how would David respond?
 - The psalms (songs) of David brought peace to Saul's troubled spirit just as Psalms continues to offer peace to troubled souls to this day.

Read 1 Samuel 17:1-7...Goliath Introduced

17:1 The Philistines were in Judah's territory at the time of this battle camping between Socoh ("tents") and Azekah ("strength of walls") in Ephes-dammim ("boundary of blood")

17:2 Saul & troops camped in the Elah ("oak" meaning strength) valley while warring from hills (1 Sam 17:3)

17:3 Most spiritual battles seem to occur in the valleys – the low points of life. The result of ravines was that the warring chariots could not get across them

17:4 Standing over 9 feet tall, Goliath was possibly a descendant of the Nephilim (Gen 6:4; Num 13:32) from Gath ("winepress" – scripturally associated with blood-letting). Nine is used in the Bible to represent finality and judgment.

17:5-6 Bronze speaks of strength and Goliath was covered from head-to-toe with bronze.

17:7 Iron was the most precious of commodities for warring. In spite of all the protection, Goliath entrusted a man to protect him as a shield-bearer. Scripture refers to the weaving as the Lord takes the threads (events) of life to construct a beautiful tapestry, but the cloth (life) is also cut off (Job 7:6; Is 38:12).

- According to 1 Samuel 17:4, how tall was Goliath?
 - He was 9' 9" tall; Goliath was possibly a descendant of the Nephilim (Gen 6:4; Num 13:32) from Gath ("winepress" – scripturally associated with blood-letting). Nine is used in the Bible to represent finality and judgment.
- According to 1 Samuel 17:5-6, what material constructed Goliath's helmet, scale-armor and shin guards?
 - Bronze which speaks of strength and Goliath was covered from head-to-toe with bronze.

Read 1 Samuel 17:8-11...Goliath Bullies Israel

17:8 Goliath identifies with his nationality (Philistine) while he considers Israel the servants of Saul when the more important identity of Israel is that they are the servants of God (1 Sam 17:26)

17:9 It was at times customary to have battles decided by champions – a single man giving his life so that the nation would not have to endure the bloodshed on a broad scale.

17:10 Goliath challenged Israel for a single combatant to fight.

17:11 At times, God's people still become discouraged in fear of man's rants

- According to 1 Samuel 17:9, whose servants did Goliath identify Israel as?
 - Servants of Saul
 - In fact, the people of Israel were God's servants
- According to 1 Samuel 17:11, what was the outcome of Goliath's rants against Israel?
 - Israel lost their courage and were terrified

Read 1 Samuel 17:12-15.... David's Brothers go to Battle

17:12 An Ephrathite was a citizen of Ephratah ("fruitful"), which is a former name of Bethlehem ("house of bread")

17:13 The three sons afore named in chapter 16 had joined Israel's troops

17:14 The three had followed Saul which points to followers of man in contrast to followers of God

17:15 David continued to tend his father's sheep even while dealing with the battle

- According to 1 Samuel 17:12, where was Bethlehem located within Judah?
 - The county of Ephratah.
 - There were several Bethlehems, so it is important that Ephratah is called out
 - An Ephrathite was a citizen of Ephratah ("fruitful"), which is a former name of Bethlehem ("house of bread")
- According to 1 Samuel 17:14, who had the three oldest brothers followed?
 - The three had followed Saul, which points to followers of man in contrast to followers of God
- According to 1 Samuel 17:15, while David served King Saul, what else was he doing?
 - Tending his father's sheep

Read 1 Samuel 17:16-22...David Brings Provisions to his Brothers

17:16 Goliath belittled Israel for forty days; the number forty represents testing.

17:17 The father is sending his son to bring provisions to his brothers while they are in battle; believers are called to support our brothers while they are struggling in this world.

17:18 Not only is provision for our brothers, but also for their (spiritual) leader in the battle; often spiritual leaders can give insight into the welfare of Christian brothers who need to be supported.

17:19 Jesse knew exactly where his family was located as well as their struggles; believers are called to understand the global Christian family and support those in struggles against the world.

17:20 David ensured that the sheep were cared for before leaving to do his father's will

17:21 There was a person responsible for securing the baggage of the enlisted men. David ran to the battle line to greet his brothers.

17:22 As with the sheep (1 Sam 17:20), David ensured that his responsibilities were taken care of. David needed to offload his provisions so that he could move quickly, but he still took care of his responsibilities. David was eager to engage with his brothers in their battles with the world ("running" – 1 Sam 17:48, 51)

- **According to 1 Samuel 17:16, how many days had Goliath belittled and challenged Israel?**
 - 40 days
 - The number forty represents testing and trial.
- **According to 1 Samuel 17:17, who was David serving when he arrived at the battleground?**
 - The father is sending his son to bring provisions to his brothers while they are in battle
 - Believers are called to support our brothers while they are struggling in this world.
- **According to 1 Samuel 17:18, to whom else was David bringing provisions?**
 - Not only is provision for our brothers, but also for their (spiritual) leader in the battle;
 - Often spiritual leaders can give insight into the welfare of Christian brothers who need to be supported.
- **According to 1 Samuel 17:20, what did David do before visiting his brothers at the battle?**
 - David ensured that the sheep were cared for before leaving to do his father's will
- **According to 1 Samuel 17:22, after leaving the supplies, how interested was David in getting to the battle line?**
 - He ran to the battle

Read 1 Samuel 17:23-27...The King's Reward

17:23 While David spoke with his brothers, Goliath began yelling insults at Israel's army.

17:24 Believers are called to fear God, but not man (1 Sam 17:11)

17:25 There was a three-fold reward of the King: wealth, daughter's hand, no taxes.

17:26 David views the army as God's instead of Saul's; like Jonathan (1 Sam 14:6), David also views Goliath relative to God as an "uncircumcised Philistine" who mocks God's army (1 Sam 17:45-47)

17:27 David had asked the people about the reward of the King for the man who killed Goliath, so the people answered in him in unified agreement.

- **According to 1 Samuel 17:25, what was the three-fold reward of the King?**

There was a three-fold reward of the King: wealth, daughter's hand, no taxes. <i>1 Samuel 17:25</i>	
Literal	Symbolic
1. Wealth	Blessing
2. Daughter's Hand	Adoption into Family
3. No Taxes	No Debt due the King

- **According to 1 Samuel 17:26, how does David identify the Israel army and Goliath?**
 - David views the army as God's instead of Saul's
 - Like Jonathan (1 Sam 14:6), David also views Goliath relative to God as an "uncircumcised Philistine" who mocks God's army (1 Sam 17:45-47)

Discuss 1 Samuel 17:28-29...David's Oldest Brother Questions Him

17:28 David's oldest brother questions David in the words of Goliath (1 Sam 17:8) – "Why did you come down here?" Before being used by God, David endured the ridicule of those (family) closest to him.

17:29 There is no fault in seeking the truth and asking a sincere question.

- **According to 1 Samuel 17:28, who ridiculed David with questions and accusations?**
 - David's oldest brother questions David in the words of Goliath (1 Sam 17:8) – "Why did you come down here?"
 - Believers should support Christian brothers with vision.
 - Before being used by God, David endured the ridicule of those (family) closest to him.
- **According to 1 Samuel 17:29, what is David's response to show his innocence?**
 - There is no fault in seeking the truth and asking a sincere question.

Read 1 Samuel 17:30-37...David Volunteers to Fight Goliath

17:30 David is keeping his focus/perspective on the rewards after the battle just as God has promised rewards to those who overcome in the battles of this world. This is the second time that David inquires of the King's rewards (1 Samuel 17:26)

17:31 David did not request the audience with the King, but instead, as David sought the promises of the King, someone else (symbolic of the Holy Spirit) brought David into the King's audience.

17:32 Saul focuses on the experience of Goliath instead of his stature, and the youth of David is questioned – it is truly amazing to see a youth who is seeking the Lord and overcoming this world.

17:33 David's youth did not stop him from being mightily used of God (1 Timothy 4:12)

17:34 David recounts his practical experience of battling bears and lions with the strength of the Lord.

17:35 David had not just protected himself; David had protected defenseless sheep of which he had responsibility. Smaller acts of faith build to the challenge at hand; David had training shepherding by killing a lion and a bear

17:36 David recognizes Goliath as an "uncircumcised" Philistine; Goliath had no relationship or covenant with the Lord.

17:37 David understands that the Lord will give the victory and not just the skill and ability.

- **According to 1 Samuel 17:30, what seems to be driving his interest in overcoming the giant in battle?**
 - David is keeping his focus/perspective on the rewards after the battle just as God has promised rewards to those who overcome in the battles of this world.
 - This is the second time that David inquires of the King's rewards (1 Samuel 17:26)
- **According to 1 Samuel 17:33, what was the reason that Saul said that David could not fight Goliath?**
 - He was just a youth (1 Timothy 4:12)
- **According to 1 Samuel 17:34-36, what experience does David claim in protecting his sheep?**
 - David recounts his practical experience of battling bears and lions with the strength of the Lord.
 - David's daily battles prepared him for this important battle.
 - David had not just protected himself; David had protected defenseless sheep of which he had responsibility.
 - Smaller acts of faith build to the challenge at hand; David had training shepherding by killing a lion and a bear (scriptural symbols of strength)
 - When Daniel arrives centuries later, the lion would represent Babylon and the Bear represents Persia.
- **According to 1 Samuel 17:36, why does David continue to emphasize that Goliath was uncircumcised?**
 - David recognizes Goliath as an "uncircumcised" Philistine; Goliath had no relationship or covenant with the Lord.
- **According to 1 Samuel 17:37, does David trust his skill to defeat Goliath?**
 - David trusts the Lord; David understands that the Lord will give the victory and not just the skill and ability.

Read 1 Samuel 17:38-47...David Prepares to Fight Goliath

17:38-39 Saul's clothing (symbolic of righteousness) could not support/protect David

17:40 David took his staff, 5 stones and a sling. Four of the stones were reserved for Goliath's sons (2 Samuel 21:18-22)

17:41 Goliath's shield bearer had probably been well skilled in defending against spears and swords, but he may not have been as experienced defending against stones. Goliath's size possibly worked to his disadvantage as he was "head and shoulders" above his shield bearer – leaving Goliath's head exposed.

17:42 It almost seems that Goliath envied David's youth and good looks.

17:43 Goliath called on his powerless gods to curse David. Scripture often references Gentiles as dogs (Mt 15:21-28);

17:44 Goliath focuses his threat on David alone while David expands this same threat to all of the Philistines (1 Sam 11:46)

17:45 The "Lord of Hosts" references the spiritual armies that God commands

17:46 David attributes victory to God beforehand with the purpose being a testimony to God

17:47 *"This whole assembly will know that it is not by sword or by spear that the Lord saves, for the battle is the Lord's."*

- **According to 1 Samuel 17:38, what did not fit David?**
 - Saul's clothing (symbolic of righteousness) could not support/protect David
 - Spiritual battles require spiritual protection (Ephesians 6:10-18)
- **According to 1 Samuel 17:40, why did David collect 5 stones to fight Goliath?**
 - Four of the stones were reserved for Goliath's relatives (2 Samuel 21:22)
- **According to 1 Samuel 17:42, why did Goliath despise David?**
 - It almost seems that Goliath envied David's youth and good looks (17:42)
- **According to 1 Samuel 17:43, what do you make of Goliath's question?**
 - Goliath was a Gentile (not a Jew), which could be likened to a dog (Mt 15:21-28);
 - Goliath may have been a religious man although he did not know the one true God – all religions are not the same; there is only one Christ and Savior.
- **According to 1 Samuel 17:45, how does David reference God?**
 - The "Lord of Hosts" references the spiritual armies that God commands

Read 1 Samuel 17:48-54...David Fights Goliath

17:48 David RAN to meet the challenger

17:49 The stone could be likened to Jesus as he impacts the world. When meeting the power of God, man can either fall to his face under his own volition (Lev 9:24; Ez 1:28; Dan 8:17; Mt 17:5-6; Rev 7:11, 11:16) or God will force submission (Rom 14:11; Philippians 2:10; Isaiah 45:23).

17:51 The very weapon (sword) of the enemy (Goliath) was used to bring about his death

17:54 Believers must be very careful at the point of spiritual victory (1 Cor 10:12); David brought Goliath's weapons into his own tent although he had rejected Saul's weaponry earlier. David would again collect Goliath's sword when he was on the run from Saul (1 Sam 21:9)

- **According to 1 Samuel 17:48, which combatant started the aggression?**
 - Goliath started to attack David
- **According to 1 Samuel 17:48, how aggressive did David move to attack Goliath?**
 - In verse 48, David ran to meet the challenger
- **What could the symbolism of the stone be?**
 - The stone could be likened to Jesus as he impacts the world.
 - When meeting the power of God, man can either fall to his face under his own volition (Lev 9:24; Ez 1:28; Dan 8:17; Mt 17:5-6; Rev 7:11, 11:16) or God will force submission (Rom 14:11; Philippians 2:10; Isaiah 45:23).
- **According to 1 Samuel 17:51, how did Goliath die?**
 - The very weapon (sword) of the enemy (Goliath) was used to bring about his death
- **When was David at his greatest vulnerability to be defeated?**
 - After his victory; believers must be very careful at the point of spiritual victory (1 Cor 10:12);
 - David brought Goliath's weapons into his own tent although he had rejected Saul's weaponry earlier. David would again collect Goliath's sword when he was on the run from Saul (1 Sam 21:9)

Read 1 Samuel 17:55-58...Saul Asks About David's Father

17:55 As Saul watched David move out to battle Goliath, he asked Abner the identity of David. Abner was the uncle of Saul and the commander of Israel's army (1 Samuel 14:50)

17:56 Saul told Abner to discover the name of the father of David.

17:57 David returned to the Israel camp with Goliath's head, and he was taken to Saul's tent by Abner.

17:58 Saul asked David directly about the identity of his father, Jesse.

- **According to 1 Samuel 17:55, when did Saul ask to know more about David?**
 - Before David realized victory
- **According to 1 Samuel 17:56, what was Saul's question?**
 - Saul wanted to know whose son he was (verses 55, 56, 58). He wanted to know who David's father was!
 - For a chapter and a half, David has been Saul's personal musician, so Saul knew who David was. Saul never asked, "Who is this man", but he did ask (three times) the same question.
- **As a spiritual warrior, it doesn't matter who you are – it matters who your Father is.**

Comparison of David to Jesus (1 Samuel 17)		
	David	Jesus
Focus on Master (Lordship) and Servant	1 Sam 17:9	Mt 6:24
Out of Bethlehem ("House of Bread")	1 Sam 17:12	Mt 2:4-6
Sent by Father	1 Sam 17:17	Jn 3:17, 20:21
Rejected by Brothers	1 Sam 17:28	Mk 8:31
Rejection of worldly security	1 Sam 17:38-39	Mt 26:52; Eph 6:10-17
Overcomer in certain defeat	1 Sam 17:50	Heb 2:14; Rev 1:17-18
Victory exalted the Father	1 Sam 17:58	Philippians 2:10-11

SAUL – JONATHAN - DAVID

Read 1 Samuel 18:1-4...Jonathan Befriends David

18:1 Scripture states three times that Jonathan loved David as he loved himself (1 Samuel 18:3 & 20:20).

18:2 The king (Saul) brought David to live with him instead of letting David return to life as usual with common cares of the world.

18:3 Just as God relates to mankind via covenants ("to bind"), Jonathan committed himself to David (1 Sam 23:18).

18:4 Jonathan covered David with his robe (symbolic of righteousness), and David was given the weapons of the King and his son to use in battle for the King.

- **According to 1 Samuel 18:1, when did the love of Jonathan for David begin?**
 - **It was after Jonathan (a type of Jesus) heard how David was relating to his father that Jonathan committed himself to David.**
- **According to 1 Samuel 18:1, how much did Jonathan love David?**
 - **Scripture states three times that Jonathan loved David as he loved himself (1 Samuel 18:3 & 20:20).**
- **According to 1 Samuel 18:4, what gift did Jonathan offer David?**
 - **Jonathan covered David with his robe (symbolic of righteousness)**
 - **David was given the weapons of the King and his son to use in battle for the King.**

Discuss Jonathan's Comparison to Jesus

Comparison of Jonathan to Jesus (1 Samuel 18)		
	Jonathan	Jesus
Covenant of Love	1 Sam 18:3	Rom 5:8
Kingly covering	1 Sam 18:4	Rom 4:7; Zech 3:4-5
Intercession to the Father	1 Sam 19:4	Rom 8:34
Enlightenment of Wrath	1 Sam 19:7	Mt 25:41

Read 1 Samuel 18:5-9...Saul Becomes Envious of David's Victories

18:5 God often gives inordinate success (1 Samuel 18:14) to men who are faithful (Joshua 1:8; James 1:25) in his battles just as He did for Joseph (Genesis 39:3).

18:6-9 Saul likes David a great deal, but flattering women turn Saul to jealousy

18:8 This flattering song by the women (1 Sam 18:7) caused David problems three times with: 1.Saul (1 Sam 18:8) 2.Achish (1 Sam 21:11) 3.Philistines (1 Sam 29:5)

18:9 Once Saul became suspicious of David, he never fully trusted David again.

- **According to 1 Samuel 18:5, where did David battle?**
 - **David went out wherever Saul told him to go.**
- **According to 1 Samuel 18:8, what turned Saul against David?**
 - **Saul liked David a great deal, but flattering women turn Saul to jealousy**
 - **This flattering song by the women (1 Sam 18:7) had caused David problems three times with:**
 1. **Saul (1 Sam 18:8)**
 2. **Achish (1 Sam 21:11)**
 3. **Philistines (1 Sam 29:5)**
- **Be careful when the surrounding women sing your praises.**
- **Believers should not be jealous as jealousy can lead to your demise**
- **Regarding David - Saul wanted to possess him Jonathan wanted to bless him.**

Read 1 Samuel 18:10-16...Saul Attempts to Kill David

18:10 An evil spirit from God took over Saul (1 Sam 19:9). Although the New Testament has multiple occurrences of demon possession, the Old Testament only references the indwelling of evil spirits three times: 1.Abimelech(Judges 9:23) 2.prophets(1 Kings 22:22) 3.Saul(1 Sam 16, 18, 19).

18:11 David eluded Saul's attacks twice (witness)

18:12 Saul feared David because God had left Saul and joined David

18:13 Because of Saul's hatred and fear of David, Saul missed the blessing of David.

18:14 David was successful because God was with him.

18:15 Saul's fear of David was relative to David's prosperity.

18:16 Israel (north) and Judah (south) loved David because he was leading in the Lord's battles

- **According to 1 Samuel 18:8, where did the evil Spirit on Saul come from?**
 - **God - An evil spirit from God took over Saul (1 Sam 19:9).**
 - **Although the New Testaments has multiple occurrences of demon possession, the Old Testament only references the indwelling of evil spirits three times:**
 1. **Abimelech (Judges 9:23)**
 2. **Prophets (1 Kings 22:22)**
 3. **Saul (1 Sam 16, 18, 19).**
- **According to 1 Samuel 18:11, how many times did David elude Saul's attacks?**
 - **David eluded Saul's attacks twice (witness)**
- **According to 1 Samuel 18:12, beyond hatred, how did Saul feel about David at this point?**
 - **He feared David**

- **According to 1 Samuel 18:12, why did Saul fear David?**
 - Saul feared David because God had left Saul and joined David
 - If Saul recognized that the Lord had left him and entered Saul, he should have humbly repented; Saul hardened his heart like Pharaoh to battle against God
- **According to 1 Samuel 18:14, what was the secret of David's success?**
 - The Lord was with him.
- **According to 1 Samuel 18:16, who loved David at this point?**
 - Israel (north) and Judah (south) loved David because he was leading in the Lord's battles

Read 1 Samuel 18:17-24...Saul Plots to Have David Killed by Philistines

18:17 Saul attempted to give his elder daughter Merab ("abundant") to David as a wife. Instead of Saul trying to kill David,

Saul decided to set up David to be killed by the Philistines. Saul told David that he would be fighting the Lord's battles.

18:18 David felt unworthy to join King Saul's family.

18:19 The King gave the bride promised to David (the Jews) to Adriel ("the sheep of God") the Meholathite (a Gentile).

18:20 Michal loved David; Michal is the only wife of David where this love is recorded (1 Sam 18:28).

18:21 Saul wanted to use his daughter, Michal, to make David a target of the Philistines.

18:22 King Saul falsely claimed to favor David by offering a gift that Saul thought would be harmful to him.

18:23 David pushed back on the offer because he considered himself unworthy. It doesn't appear that David's (Jesse's) family had material wealth.

18:24 Saul schemed to have David killed as David attempted to fill Saul's requirement for the hand of his daughter.

- **According to 1 Samuel 18:17, who did Saul anticipate would kill David?**
 - The Philistines
 - King David would later plot to have a faithful servant killed by the enemy; David plotted to have Uriah killed b/c of his sin w/ Bathsheba (2 Samuel 11:15)
- **Is there symbolism in David's attitude to entering the King's family (v18 & 23)?**
 - David (representing the Jews) did not feel worthy to marry into the King's family.
 - The church is the bride of Christ, and we are wholly unworthy
- **According to 1 Samuel 18:19, what did Saul do with his daughter, Merab, who was promised to David?**
 - The King gave the bride promised to David (the Jews) to Adriel ("the sheep of God") the Meholathite (a Gentile).

Read 1 Samuel 18:25-30...Saul Gives Michal to be David's Wife

18:25 David was to prove his worthiness through the death of 100 Philistine men. The Philistines had no covenant with the Lord, so their foreskins would be evidence that these were Philistines that were killed. Scholars believe the Philistines to be the only uncircumcised people in the Mideast at that time.

18:26 David was not discouraged or intimidated by the value of one hundred dead Philistines. David's focus was on the reward of the King.

18:27 David and his men collected twice the requested amount.

18:28 Saul witnessed that both the Lord and his daughter, Michal, loved David.

18:29 Instead of this endearing Saul to David, Saul rebelled against David even more.

18:30 David was a wiser strategist in battle than the other Israeli commanders.

- **According to 1 Samuel 18:26, what made David feel more comfortable with Saul's offer of Michal?**
 - David felt unworthy to receive the gift of joining the King's family, but was gladly anxious to work/earn his way into the King's family through the battles.
 - David had not felt comfortable in receiving Saul's daughter, Merab, as a gift.
 - David killed twice as many Philistines as Saul had stipulated.
- **Why did Saul stipulate the foreskins of Philistines as the price to enter his family?**
 - Israel's covenant with the one true God was symbolized by circumcision (the removal of the foreskin of the Israelite)
- **According to 1 Samuel 18:28, what is unique to you about Michal's feelings for David?**
 - Michal loved David; Michal is the only wife of David where this love is recorded (1 Sam 18:28).
 - David would end up marrying 8 wives
- **According to 1 Samuel 18:29, how did Saul feel about David when he realized that the Lord was with him and his daughter (Michal) loved him?**
 - Saul feared David
- **According to 1 Samuel 18:30, whose name became famous in Israel?**
 - David's name
 - Israel was attributing David's success to David when they should have been praising the Lord instead.

Read 1 Samuel 19:1-7...Jonathan Intercedes for David's Life with Saul

19:1 Jonathan chooses the morally correct action instead of following the King's command (civil law) to wrongly kill David.
19:2 Jonathan tells David of the assassination plot of his father, Saul.
19:3 Jonathan becomes an informant for David in the hopes of saving him from his father.
19:4-5 Jonathan speaks of man "sinning" against man. Jonathan appeals to King Saul for David's life as his mediator.
19:6 Jonathan successfully persuaded Saul not to kill David.
19:7 Although the King (Saul) wanted to kill David, the son of the King (Jonathan) mediated for him and restored David to his position in the King's household.

- **According to 1 Samuel 19:3, where did Jonathan intercede for David's life?**
 - **In the field where David was**
 - **The "fields are white with harvest" as Jesus intercedes for those coming to Him (John 4:35)**
- **According to 1 Samuel 19:4, who mediated for David to the King?**
 - **Jonathan is similar to Jesus mediating for His people to God the Father.**
 - **The Son of the King intercedes for the subject's life**
- **According to 1 Samuel 19:6, what does Jonathan say the King will sin against if he kills David?**
 - **Sin against innocent blood.**
 - **Sin is the act of "missing the mark"**
 - **Sin could be defined as committing an offense or violation.**

Read 1 Samuel 19:8-12...Saul Attempts to Kill David again

19:8 David continued to battle and have victory over the Philistines.
19:9 An evil spirit from God took over Saul (mentioned 6 times: 16:14, 15, 16, 23; 18:10). Saul was holding a spear (a instrument of war) while David was holding a harp (an instrument of peace)
19:10 While playing the harp, David evaded a spear thrown by King Saul which stuck in the wall. David escaped into the night.
19:11 Saul's children, Jonathan and Michal, both loved David and worked to protect him from their father Saul.
19:12 Michal lowered David through a window to escape like Rahab's spies (Joshua 2:15) and Paul (2 Cor 11:33)

- **According to 1 Samuel 19:9, where is the evil Spirit from?**
 - **An evil spirit from God took over Saul (mentioned 6 times: 16:14, 15, 16, 23; 18:10).**
- **According to 1 Samuel 19:9, what is the contrast between items Saul and David were holding in their hands?**
 - **Saul was holding a spear (a instrument of war) while David was holding a harp (an instrument of peace)**
- **According to 1 Samuel 19:11-12, who was protecting David from King Saul?**
 - **Saul's children, Jonathan and Michal, both loved David and worked to protect him from their father Saul.**
- **According to 1 Samuel 19:12, how did David escape?**
 - **Michal lowered David through a window to escape like Rahab's spies (Joshua 2:15) and Paul (2 Cor 11:33)**

Read 1 Samuel 19:13-17...Michal Deceives her Father

19:13 Michal wrongfully had household idols. Goat hair (long and course) was spun and woven into cloth; the Goat was the sin bearer. The garment covering traditionally represents righteousness.
19:14 Michal told Saul's messengers that David was sick.
19:15 David's reported illness did not impede Saul's wrath as Saul told his men to bring David on his bed.
19:16 Saul's servants discover the idol with goat hair instead of David.
19:17 Michal lied to Saul that David had threatened her life if she did not let him escape.

- **According to 1 Samuel 19:13, what did Michal disguise as David?**
 - **Household idols with goat hair.**
 - **Michal wrongfully had household idols. Goat hair (long and course) was spun and woven into cloth; the Goat was the sin bearer. The garment covering traditionally represents righteousness.**
- **According to 1 Samuel 19:14 & 17, was Michal truthful or deceitful?**
 - **Michal deceived Saul's servants to save David's life, and deceived Saul to save her life.**
 - **Michal had deceitfully use used household idols and goat hair to deceive before lying to her father and his servants.**

Read 1 Samuel 19:18-24...Prophesying Saves David

19:18 The rejected prophet and the rejected king (David) dwelt together in obscurity while the usurper king (Saul) reigned. This could symbolize the present age where the One Who is both Prophet and King dwells (hidden) in heaven until the day of His second coming to rule on earth.

- 19:19 Naioth means “dwellings/habitations”, and is referenced in the Targum as the location for the school of prophets.
- 19:20-21 Spirit of God came on Saul’s agents (who were attempting to seize David) 3 times, and they began prophesying; God protected David who was in the refuge of the godly man Samuel.
- 19:22 Saul first went to the well (related to water and washing) of Sechu (“watch tower/defense”) while seeking Samuel and David. The unnamed someone (symbolic of the Spirit) directed Saul to what he was seeking.
- 19:23 Unlike his servants who began prophesying upon arrival at Naioth, Saul began prophesying as he was on his way there. God protected David with the power of His Spirit which came upon Saul making him unfit to carry out his evil intent. Instead, Saul prophesied just as he had when the Lord had initially anointed him as king (1 Sam 10:11-13)
- 19:24 Saul removed his clothing (his personal covering of righteousness) and lay naked (exposed/uncovered – Heb 4:13).
- **According to 1 Samuel 19:18, to whom did David flee to hide from Saul?**
 - The rejected prophet Samuel and the rejected king (David) dwelt together in obscurity while the usurper king (Saul) reigned.
 - This is a symbol of the present age where the One Who is both Prophet and King dwells (hidden) in heaven until the day of His second coming to rule on earth.
 - **According to 1 Samuel 19:20-21, how many times were Saul’s agents sent to pursue David?**
 - Spirit of God came on Saul’s agents (seizing David) 3 times, and they began prophesying;
 - God protected David who was in the refuge of the godly man Samuel.
 - **According to 1 Samuel 19:23, who told Saul that David was in Naioth?**
 - Saul first went to the well (related to water and washing) of Sechu (“watch tower/defense”) while seeking Samuel and David.
 - The unnamed someone (symbolic of the Spirit) directed Saul to what he was seeking.
 - **According to 1 Samuel 19:23, how did God protect David?**
 - God protected David with the power of His Spirit which came upon Saul making him unfit to carry out his evil intent.
 - Instead, Saul prophesied just as he had when the Lord had initially anointed him as king (1 Sam 10:11-13)
 - **According to 1 Samuel 19:24, what did Saul wear after prophesying?**
 - Nothing - in Scripture, nakedness is often symbolic of being totally revealed (hiding nothing) before God and man.
 - Saul removed his clothing (his personal covering of righteousness) and lay naked (exposed/uncovered – Heb 4:13).

Read 1 Samuel 20:1-9...David Collaborates with Jonathan

20:1 Instead of resting in the safety of the Lord, David would begin his spiritual descent by fleeing back to the King’s family for protection (ultimately encouraging good Jonathan to lie on his behalf)

20:2 The King’s will is always revealed to his son.

20:3 David must convince Jonathan of the grave danger that David is in.

20:4 Jonathan submitted to the will of David albeit wrong.

20:5 David waits three nights for the three-arrow sign (20:20) & bows thrice upon leaving (20:41)

20:6 David encourages Jonathan to lie on his behalf.

20:7 David is wily enough to understand that Saul’s reactions will betray his intentions. In the same way, an individual’s reactions reveal their heart.

20:8 Jonathan is urged to take judgment on David or accept that David has not committed an offense.

20:9 Jonathan emphatically declares David’s innocence. Jonathan is essentially the “watchtower” for David confirming that he would warn David if he saw signs of impending punishment.

- **According to 1 Samuel 20:1, where did David flee from?**
 - David had left the safety of the prophets at Naioth
 - Instead of resting in the safety of the Lord, David would begin his spiritual descent by fleeing back to the King’s family for protection (ultimately encouraging good Jonathan to lie on his behalf)
- **According to 1 Samuel 20:1, who did David trust to understand the purpose of the King?**
 - The King’s will is always revealed to his son.
- **According to 1 Samuel 20:6, how does David guide Jonathan to explain his absence to Saul?**
 - David encourages Jonathan to lie on his behalf.
- **According to 1 Samuel 20:7, how did Jonathan/David know what Saul’s intentions are?**
 - David is wily enough to understand that Saul’s reactions will betray his intentions. In the same way, an individual’s reactions reveal their heart.

Read 1 Samuel 20:10-17...Jonathan Establishes a Covenant with David

20:10 David asks if there is a messenger that he is to trust as to the heart of Saul and the gravity of danger.

20:11 Jonathan led David to a safe place where he could safely connect with David as to Saul’s condemnation.

- 20:12 Although David does not focus on the Lord, Jonathan references the Lord seven times in the upcoming verses (20:12-16)
- 20:13 Jonathan refers to himself in third person as one who should be judged if he is not faithful. Jonathan understands that the Spirit of God was with Saul at one point.
- 20:14 Jonathan requests David's mercy when David comes to power; this occurs when David is weak and in flight from Saul, but Jonathan has faith that God will bring David's kingdom to fruition.
- 20:15 Beyond Jonathan, David vows to treat Jonathan's descendants well. This would come to pass with David's kindness to Mephibosheth (2 Samuel 9).
- 20:16 As Jonathan made a covenant with David, anyone who broke a covenant with David would be as David's enemies.
- 20:17 David vowed again to care for Jonathan and his family once the Lord brought David to power.
- **According to 1 Samuel 20:12, who does Jonathan ask to hold him accountable to his word?**
 - **Jonathan references the Lord seven times in these verses (20:12-16)**
 - **According to 1 Samuel 20:15, to whom did Jonathan ask David to show mercy?**
 - **Jonathan's descendants - that David's love not be withdrawn from his household**
 - **Jonathan knew that God would destroy all of David's enemies**
 - **Instead of fighting the will of the Lord, Jonathan leverages it**

Read 1 Samuel 20:18-27...Jonathan Finalizes Plan with David

- 20:18 Jews follow the lunar calendar with each new moon representing the beginning of the month, so every full moon would appear in the middle of the month.
- 20:19 David had already fled from Saul once before to Naioth with the prophets (1 Sam 19:18) Ezel means "forever."
- 20:20 Three times it is said that Jonathan loved David as he loved himself (1 Samuel 18:1, 3)
- 20:21 Directions to the youth concerning the location of the arrows would be used as a sign between Jonathan and David. If the youth is told that the arrows are nearer to Jonathan then it will be safe for David to return.
- 20:22 If Jonathan tells the youth that the arrows are further away, then David would not be safe to return.
- 20:23, 42 Twice, it is mentioned that God will be a witness between David and Jonathan's household
- 20:24 David was hiding in a field while Saul was lounging at dinner.
- 20:25 King Saul would sit with a wall behind him – probably for security purposes. Jonathan and Abner are juxtaposed in their actions as Jonathan rises and Abner sits next to the king. Clearly, these important men had assigned seating at the king's table.
- 20:26 King Saul remained quiet regarding David's absence thinking that David was imply unclean which would disqualify him from partaking in the peace-offerings (Leviticus 7:20).
- 20:27 On the second day, Saul asked Jonathan about the absence of David.
- **According to 1 Samuel 20:20-22, what sign does Jonathan use to signal safety or danger to David?**
 - **Directions to the youth concerning the location of the arrows would be used as a sign between Jonathan and David.**
 - **If the youth is told that the arrows are nearer to Jonathan then it will be safe for David to return.**
 - **If Jonathan tells the youth that the arrows are further away, then David would not be safe to return.**
 - **According to 1 Samuel 20:23, was there a term of limitation on the covenant between David and Jonathan?**
 - **No, the agreement was forever.**

Read 1 Samuel 20:28-34...Saul Throws Spear at Jonathan

- 20:28-29 Jonathan attempts to deceive his father that David was missing because he had requested special permission to go to Bethlehem.
- 20:30 Saul knows that Jonathan is lying to him to protect David. Saul's wife is Ahinoam (1 Samuel 14:50) – King David's wife was also named "Ahinoam" meaning "pleasant".
- 20:31 Saul confronts Jonathan for undermining his own kingdom by hiding David.
- 20:32 Jonathan asks King Saul to explain the reason that David should die.
- 20:33 The King (Saul) meant to harm his son (Jonathan) because his son wanted to protect David (1 Sam 18:10-11 & 19:9-10)
- 20:34 When Saul threw a spear at Jonathan, it simply angered Jonathan for being disrespected. It doesn't appear that Saul wanted to kill Jonathan, but he did want to kill David. The new moon began each month of the Jewish Lunar calendar
- **According to 1 Samuel 20:34, who is described as having fierce anger?**
 - **Jonathan**
 - **According to 1 Samuel 20:30, how did Saul respond to the lie that Jonathan told as an excuse for David?**
 - **The King (Saul) meant to kill his son (Jonathan) because his son wanted to protect David (1 Sam 18:10-11 & 19:9-10)**

- **According to 1 Samuel 20:30-31, whom did Saul claim to be protecting by killing David?**
 - **Jonathan and his mother – Saul always pretended that his actions were for the benefit of others**
- **According to 1 Samuel 20:30, who does Saul call rebellious?**
 - **Saul calls Jonathan’s mother “a perverse and rebellious woman” before telling Jonathan that he brings shame on her**
 - **Saul’s wife is Ahinoam (1 Samuel 14:50) – King David’s wife was also named “Ahinoam” meaning “pleasant”.**

Read 1 Samuel 20:35-42... Jonathan Bids Farewell to David

20:35 Jonathan waited until morning to go to the field with the youth. In Scripture, morning often brings revelation.

20:36 Jonathan purposefully shot an arrow beyond the youth.

20:37 When the youth stopped at the arrow, Jonathan pretended that the arrow was a little further beyond the youth.

20:38 Jonathan told the youth to hurry back.

20:39 The youth had no idea that the interaction held deeper meaning than simple sport.

20:40 Jonathan offloaded his weaponry to the youth who returned with them to the city.

20:41 An Ezel (meaning “separation”/ “forever”) is a mound of stones. David shows his humility in bowing three times, and David was the more distressed of his departing from the King’s son. It is the Jewish custom for men to kiss on the cheek as a sign for affection (Gn 27:26, 29:13, 33:4, 45:15, 50:1; Ex 4:27, 18:7; 1 Sam 10:1, 20:41; 2 Sam 14:33, 15:5, 19:39; 1 Kings 19:20); the kissing in Scripture primarily occurs between family which shows the depth of friendship.

20:42 Jonathan invoked the Lord as the binding between David’s family line and Jonathan’s descendants.

- **According to 1 Samuel 20:42, how did Jonathan and David vow to each other?**
 - **By the name of the Lord**

DAVID FLEES

Read 1 Samuel 21:1-7...David Flees to the Nob Community of Priests

21:1 Ahimelech was the father of David’s high priest Abiathar: son of Ahitub, the son of Phinehas, the son of Eli (1 Samuel 21:1-2, 1 Samuel 21:8; 1 Samuel 22:9-20; 1 Samuel 23:6; 1 Samuel 30:7). Nob was a community of Priests 2-4 miles north of Jerusalem in the tribe of Benjamin, but Saul had relocated the Tabernacle to Gibeon six miles from Jerusalem (1 Chron 16:39 & 21:29)

- **When Shiloh was destroyed by the Philistines, the table of Shewbread must have been relocated to Nob.**

21:2 David misleads Ahimelech the priest that Saul had commissioned him on a secret mission. This begins one of the darkest times in David’s early life.

21:3-4, 6 David requested the showbread that was designated for the priests to eat (Ex 25:30; Lev 24:5-9). David was traveling with an entourage (Mt 12:3-4; Mk 2:25-26; Lk 6:4). Each of the loaves of bread on the Table of Shewbread was thought to be at very large – at least 5 pounds each. (Lev 24:5-9; Ex 25:30).

21:5 Men in battle were consecrated and set apart for God’s use in His battles; they were not focused on personal pleasure (2 Sam 11:6-13; Joshua 3:5; Rev 14:4), but on God’s will.

21:7 David does not find sanctuary among the Priests of Israel because those who are not God’s people (Edomites) are lodged there as well; these spiritual leaders would be killed by the evil one that they allow to worship with them (1 Sam 22:18). Doeg (“the strong one”) the Edomite (descendant of Esau) was the leader of Saul’s shepherds.

- **According to 1 Samuel 21:1, how did Ahimelech approach David?**
 - **Ahimelech was fearful, and David being solitary unsettled him.**
 - **Ahimelech was the father of David’s high priest Abiathar**
 - **Ahimelech was the grandson of Phinehas, the son of Eli**
 - **Nob was a community of Priests four miles north of Jerusalem**
- **According to 1 Samuel 21:2, what reason does David give for his visit?**
 - **David lies that he is on a secret mission from the King**
 - **David requested (Mt 12:3-4; Mk 2:26; Lk 6:4) the showbread that was designated for the priests to eat (Ex 25:30; Lev 24:5-9)**
- **What did the table of showbread symbolize?**
 - **God’s provision for each of the 12 tribes**
- **According to 1 Samuel 21:4, how did the young men keep themselves pure enough to eat the consecrated bread?**
 - **They kept themselves from women**
 - **Which David humorously responds that women have been kept from him**
- **According to 1 Samuel 21:5, how did men prepare to go to battle?**
 - **By keeping themselves from women**

- Whether consecrated bread or battle – the practice was to stay away from women
- According to 1 Samuel 21:7, who was also at Nob’s community of Priests?
 - Doeg (“the strong one”)
- According to 1 Samuel 21:7, what was Doeg’s occupation?
 - Doeg (“the strong one”) the Edomite (descendant of Esau) was the leader of Saul’s shepherds.
 - David does not find sanctuary among the Priests of Israel because those who are not God’s people (Edomites) are lodged there as well;
 - These spiritual leaders would be killed by the evil one that they allow to worship with them (1 Sam 22:18).

Read 1 Samuel 21:8-15...David Flees to Gath & Pretends Insanity

21:8 David requests the priests at Nob to arm him with a weapon because he had to leave the King so urgently.

21:9-10 David chooses to take the same protection as Goliath as he uses Goliath’s weaponry and flees to Goliath’s hometown of Gath. David will continue fleeing to the enemies of God’s people for protection; sad consequences when God’s people turn on the one, He has anointed.

21:11 The sinful Philistines recognized David as the King even though Israel did not. This flattering song by the women (1 Sam 18:7) had caused David problems three times with: 1. Saul (1 Sam 18:8) 2. Achish (1 Sam 21:11) 3. Philistines (1 Sam 29:5)

21:12-13 David becomes afraid of the worldly enemies and feigns insanity (Ps 56). One of the signs of David’s lunacy was graffiti on the doors of the gate. For David to muddle his beard was to demean his wisdom/experience.

21:14-15 Achish (meaning “Father of the King”) is the opposite of Saul; Saul is losing his grip on reality (i.e. going crazy) while Saul’s attendants are sane; however, it appears that the sane Philistine King has surrounded himself with mad-men.

- According to 1 Samuel 21:7, with what does David seek to protect himself?
 - Goliath’s sword and Goliath’s hometown (Gath)
 - David chooses to take the same protection as Goliath as he uses Goliath’s weaponry and flees to Goliath’s hometown of Gath.
 - David will continue fleeing to the enemies of God’s people for protection; sad consequences when God’s people turn on the one, He has anointed.
- According to 1 Samuel 21:11, who did the Philistines in Gath recognize David to be?
 - The King of Israel (v11)
 - The sinful Philistines recognized David as the King even though Israel did not.
 - This flattering song by the women (1 Sam 18:7) had caused David problems three times with: 1.Saul (1 Sam 18:8) 2.Achish (1 Sam 21:11) 3.Philistines (1 Sam 29:5)
- According to 1 Samuel 21:13, how does David respond when the Philistines challenge taking him in?
 - David becomes afraid of the worldly enemies and feigns insanity (Ps 56).
- According to 1 Samuel 21:13, what are David’s actions to make them question his sanity?
 - Spit - For David to muddle his beard was to demean his wisdom/experience.
 - Graffiti - One of the signs of David’s lunacy was graffiti on the doors of the gate.
- According to 1 Samuel 21:15, what does Achish and the Philistines claim to have plenty of?
 - “Mad” men
 - Achish (meaning “Father of the King”) is the opposite of Saul;
 - Saul is losing his grip on reality (i.e. going crazy) while Saul’s attendants are sane;
 - However, it appears that the sane Philistine King has surrounded himself with mad-men.
 - Achish may have been a general title for all Philistine kings as he is called “Abimelech” in the superscription of Psalms 34.

17 1 Samuel 22, 23, 24

Read 1 Samuel 22:1-5...David Continues to Flee Outside of Israel Until Gad

22:1 A hill country which is pock-marked with caves lies eastward from Gath up the Valley of Elah towards Bethlehem; it was located on the border between the territories of the Israelites and the Philistines.

- David flees to the cave of Adullam (“their prey” – 1 Chron 11:15-19)
- The cave of Adullam is located 16 miles southwest of Jerusalem relatively near the location that Goliath was killed. It’s an area of deep ravines and caves where people might hide.

22:2 Just as people come to Jesus (desperate, indebted, discontented), they also came to David.

22:3 David then went to Mizpah (“watchtower”) in Moab (“the seed of his father”) – possibly at Masada

22:1-4 David's family took refuge in Moab, which was the land of Ruth (Ruth 1:4). Boaz and Ruth were the great-grandparents of David (Mt 1:5-6), so they possibly had extended family relations. At this time, Moab was also angry at Saul (1 Samuel 14:47).

- It is thought that the people of Moab killed Jesse and his wife (David's parents) which is the reason that David treated the Moabites so terribly (2 Samuel 8:2; 1 Chron 18:2).

22:5 This is the first mention of the prophet Gad (meaning "God is my fortune") who is described in 1 Chronicles 29:29 as having joined with Samuel and Nathan the prophet in writing the biography of David.

- **According to 1 Samuel 22:1-4, what three places did David flee to when he left Israel?**
 1. He goes first to Goliath's hometown of Gath, from which he is expelled for acting like a madman (21:10-15)
 2. Then to the cave of Adullam (22:1-2)
 - A hill country which is pock-marked with caves lies eastward from Gath up the Valley of Elah towards Bethlehem;
 - It was located on the border between the territories of the Israelites and the Philistines.
 - David flees to the cave of Adullam ("their prey" 1 Chron 11:15-19)
 3. Then on to Mizpah of Moab (22:3-4)
 - David then went to Mizpah ("watchtower") in Moab ("the seed of his father") – possibly at Masada
- **According to 1 Samuel 22:2, who came to join David in the cave of Adullam?**
 - His family as well as the desperate, indebted, discontented
 - Just as people come to Jesus (desperate, indebted, discontented), they also came to David.
- **According to 1 Samuel 22:4, where did David take his parents for safekeeping?**
 - David took his family to Moab
 - David's family took refuge in Moab, which was the land of Ruth (Ruth 1:4).
 - Boaz and Ruth were the great-grandparents of David (Mt 1:5-6), so they possibly had extended family relations.
- **According to 1 Samuel 22:5, what is the name of the prophet that comes to David?**
 - Gad - This is the first mention of the prophet Gad (meaning "God is my fortune") who is described in 1 Chronicles 29:29 as having joined with Samuel and Nathan the prophet in writing the biography of David.
- **According to 1 Samuel 22:5, what is the message of the Prophet Gad?**
 - The prophet Gad appears from out of nowhere and instructs David not to stay in the stronghold but to go into the land of Judah. If I understand him correctly, he tells David to stop hiding outside the land of Israel.
 - David is to find his sanctuary in Israel, specifically in the territory of his own tribe, Judah.
 - As David fled in 1 Samuel chapters 21-31, he wrote a number of Psalms: 18, 34, 52, 56, 57, 63, 124, 138, 142.

Read 1 Samuel 22:6-10...Doeg Tells Saul about the Prophets on Nob

22:6 Saul never seems to be without his spear or without what appears to be a host of bodyguards. Saul now seems to think the whole world is against him and for David. The term "*conspired*" appears twice (witness – 1 Sam 22:8, 13) in this passage.

22:7 Saul appeals to the ambitions of his followers through bribery. Each believer should ask himself whether the world could "buy" his loyalty.

22:8 Saul compares himself as a father against Jesse as he mentions his son Jonathan's covenant with Jesse's son David.

22:9 Doeg attempts to gain favor in Saul's sight by betraying the priest Ahimelech

22:10 Ahimelech is charged with three transgressions (1 Sam 22:13): 1. Intercession for David 2. Giving David Sustenance 3. Arming David

- **According to 1 Samuel 22:6, what does Saul have in his hand?**
 - Saul never seems to be without his spear or without what appears to be a host of bodyguards.
 - Saul now seems to think the whole world is against him and for David.
 - The term "*conspired*" appears twice (witness – 1 Sam 22:8, 13) in this passage.
- **According to 1 Samuel 22:7, how does Saul appeal for the loyalty of his followers?**
 - Saul appeals to the ambitions of his followers through bribery.
 - Give fields and make you commanders
 - Each believer should ask himself whether the world could "buy" his loyalty.
- **According to 1 Samuel 22:9, with whom did Doeg align himself?**
 - Doeg was a servant of Saul responsible for the sheep
 - Doeg could have been promoted from shepherds to servants
 - Symbolically, shepherds are generally leaders of men in Scripture

Read 1 Samuel 22:11-17...Saul Interrogates the Priests of Nob

22:13 Saul continues to refer to David in relation to his father, Jesse. Saul is really angry at David's heavenly father, God.

22:14 Instead of justifying himself, Ahimelech praises the faithfulness of David.

22:15 Ahimelech told the King that he was unaware of the palace intrigue, and it was regular business to serve David.

22:16 Saul refuses to listen to reason and simply makes a harmful declaration that Ahimelech would be murdered as well as his entire family. God had rejected Saul because he had disobeyed in destroying all that God had told him to destroy (1 Samuel 15:9).

- Saul had spared the King and choice livestock from the Amalekites, but now Saul was more forceful in annihilating God's priests and their families.
- Saul's dedication in fighting against God's people goes far beyond any dedication he showed in fighting the enemies of the Lord.
- Saul actually references the "father" of Ahimelech as his focus is on the hatred of the heavenly father.

22:17 The servants of Saul refuse to obey his commands and kill the Lord's priests.

- **According to 1 Samuel 22:13, how does Saul refer to David?**
 - Saul continues to refer to David in relation to his father, Jesse.
 - Saul is really angry at David's heavenly father, God.
- **According to 1 Samuel 22:14, what was Ahimelech's defense to the King?**
 - David was esteemed as:
 1. A member of the royal family
 2. Defender of the King
 3. Honored within the King's house
 - Also, Ahimelech had inquired of the Lord before this event and was not aware of the conflict with Saul.
- **According to 1 Samuel 22:15, how did Saul respond to the substantial defense?**
 - Saul refused to listen to reason and simply makes a harmful declaration that Ahimelech would be murdered as well as his entire family.
 - Saul is now going to cut himself off from the priests of Israel.
- **According to 1 Samuel 22:16, who of the priestly house of Ahimelech would Saul spare?**
 - Saul decided to slaughter all of Ahimelech's priestly family although Saul had spared Agag the King and choice livestock from the Amalekites when God rejected Saul because he had disobeyed in destroying all that God had told him to destroy (1 Samuel 15:9).
 - Now Saul was more forceful in annihilating God's priests and their families than the wicked Amalekite enemy.
 - Saul's dedication in fighting against God's people goes far beyond any dedication he showed in fighting the enemies of the Lord.
- **According to 1 Samuel 22:16, whose family did Saul want to destroy?**
 - Saul actually references the "father" of Ahimelech as his focus is on the hatred of the heavenly father.
- **According to 1 Samuel 22:17, what was the response of Saul's servants to kill the priestly family of Ahimelech?**
 - Saul's guards were not willing to attack the priests of the Lord
 - This is a similar reaction to the people of Israel in regards to Jonathan when he ate honey (1 Samuel 14:45)
 - The moral of the people exceeds the morality of the leader

Read 1 Samuel 22:18-23...Doeg Murders the Priests of Nob except Abiathar

22:18 David did not find sanctuary among the religious leaders of Israel because those who were not God's people (Edomites) were lodged there as well; these Spiritual leaders would be killed by the evil one that they allow to worship with them (1 Sam 21:7). In the murder of 85 priests, the guidelines of the Lord would have meant death for Saul and Doeg (Deut 17:12).

22:19 Doeg (an Edomite of the lineage of Esau) went beyond Saul's command by eliminating all of the possible witnesses from the community of priests. Nob is located immediately north of Jerusalem, and Assyria would seize all of Israel up to Nob, and threaten Jerusalem before God destroyed the Assyrians (Isaiah 10:32).

22:20 One of the priestly son escapes (God always protects a remnant). Abiathar ("father of the remnant") fled to David bringing the ephod used to inquire of the Lord (1 Sam 23:6). In those days, Saul never inquired of the Lord (1 Chron 13:3).

22:22 One of David's primary characteristics (that God appreciated) was that David took personal responsibility instead of continually blaming others. David was exceedingly sensitive to his shortcomings and his personal need for a Savior.

22:23 David empathizes with Abiathar as the world hates them both. This is similar to Jesus comforting His followers not to fear because the world hated Him first (Jn 15:18).

- **According to 1 Samuel 22:19, how did Doeg go above and beyond the king's command?**
 - **Not only did Doeg (the Edomite) kill 85 Priests, he also destroyed Nob**
 - **David would write a Psalm that was addressed to Doeg (Read Psalm 52).**
- **According to 1 Samuel 22:20, was Doeg able to kill the entire priestly family of Ahimelech?**
 - **There was a remnant to escape in the person of Abiathar**
 - **The Remnant - God always protects a remnant.**
 - **Abiathar literally means "father of the remnant"**
 - **Abiathar fled to David bringing the ephod used to inquire of the Lord (1 Sam 23:6). In those days, Saul never inquired of the Lord (1 Chron 13:3).**
- **According to 1 Samuel 22:22, who does David blame for the death of the priestly family of Ahimelech?**
 - **David took personal responsibility because he knew that Doeg the Edomite would tell Saul**
 - **One of David's primary characteristics (that God appreciated) was that David took personal responsibility instead of continually blaming others.**
 - **David was exceedingly sensitive to his shortcomings and his personal need for a Savior.**

Read 1 Samuel 23:1-6...God Guides David to Protect Keilah

23:1 Keilah ("citadel") was a storage city for grain that had walls and protection (1 Sam 23:7), but the Philistines were warriors and not farmers so they raided and pilfered (Judges 6:3-4). Keilah was located 8 miles northwest of Hebron.

23:2 One of David's primary characteristics (that God appreciated) was that David inquired of him. Although David hears his men, he still inquires of the Lord (1 Sam 23:4; 2 Sam 2:1; 5:19, 23; 21:1; 1 Chronicles 14:10, 14). This is unlike Saul (1 Chronicles 10:13-14). One of sin's repercussions in David's life was that he lost the capability to inquire directly (1 Chron 21:30).

23:3 David's followers did not even feel safe in their homeland with fellow Israelites much less fighting against the Philistine enemies. Although believers may not have the support of fellow believers, they are still called to battle the world.

23:4 David comes to the Lord again to verify that the Lord did indeed want them to go to battle.

23:5 This time the Lord demands immediate obedience as He commands David to go at once to Keilah's rescue.

23:6 Abiathar ("father of the remnant") fled to David bringing the ephod used to inquire of the Lord (Ex 28:6-14).

- **Keilah ("citadel") was a storage city for grain that had walls and protection (1 Sam 23:7), but the Philistines were warriors and not farmers so they raided and pilfered (Judges 6:3-4).**
 - **Keilah was located 8 miles northwest of Hebron; Southwest of Bethlehem and Jerusalem**
- **According to 1 Samuel 23:2, how did David know that he should defend Keilah against the Philistines?**
 - **He inquired of the Lord – be attentive to how frequently David inquires of the Lord and when he stops inquiring of the Lord**
- **According to 1 Samuel 23:6, how was David able to inquire of the Lord?**
 - **Abiathar ("father of the remnant") fled to David bringing the ephod used to inquire of the Lord (Ex 28:6-14).**
 - **Although the Urim and Thummim are not mentioned by name, they were probably used when he "inquired of the Lord" because David begins to inquire only after the priest Abiathar arrives.**
 - **This ephod was presumably part of the high priest's garments, to which was attached a breastplate pouch containing the Urim and the Thummim (Ex 28:30; Lev 8:8).**
 - **David's request to retrieve the ephod (1 Sam 23:9) immediately precedes his inquiry of the Lord.**
 - **At the end of Saul's life, Saul inquires of a medium - 1 Samuel 28:6 seems to infer that Saul should have had access to the Urim, but Saul doesn't seem to have thought of Urim as a way to inquire of God (1 Sam 28:15).**
- **According to 1 Samuel 23:4, how does the Lord's second response to David's repeated question change from the Lord's response in 1 Samuel 23:2?**
 - **The Lord added the words "Go at once!"**

Read 1 Samuel 23:7-14...Saul Attempts to Trap David at Keilah

23:7 Saul shows no consideration of the Israelite inhabitants of Keilah under Philistine attack nor of David's protection against Israel's enemy. Instead, Saul continues to deceive himself that God is on his side in spite of Saul following his own will apart from the Lord.

23:8 Just as David summoned his troops against the Philistine enemy at Keilah, Saul summoned his troops against fellow Israelites at Keilah

23:9 Saul's assault against the Priests of the Lord resulted in the ephod coming to Saul's enemy David.

23:10 David is concerned that Saul would destroy the Israelite town just as the Philistines had intended.

23:11-12 The answer to both questions is hypothetical, based upon some variables; *God not only knows all things that will be, He also knows all things that could be, under any set of circumstances.* It is one thing to know what the future holds. It is vastly greater to know what the future could hold, under differing circumstances. *God's omniscience (omniscient = to know all) is such that He knows all things actual and all things possible.* This is precisely how God can be in control of all things (the sovereignty of God – Num 11:23), without being responsible for men's sin. → Acts 2:22-23.

23:12 The men that David (as a type of Christ) saves are the same men who would betray him to his death. David asked about the men of Keilah twice. God knew their hearts and what they would do if given the opportunity.

23:13 David's supporters had grown by 50% (from 400 to 600) since he left Adullam (1 Sam 22:1)

23:14 David leaves Keilah for the wilderness, which was a terrain that David knew well since his boyhood as a shepherd. In spite of David's prowess, it was God who would save him.

- **According to 1 Samuel 23:7, when Saul discovers that David is in the walled city of Keilah, why does he believe David has been handed over to him?**
 - **Saul continues to deceive himself that God is on his side** in spite of Saul following his own will apart from the Lord.
 - **Saul shows no consideration of the Israelite inhabitants of Keilah** under Philistine attack or of David's protection against Israel's enemy.
 - **Do you deceive yourself** about how God feels about your disobedience...about your lack of commitment or faithfulness? Is your anger in check? Is your tongue in check?
- **According to 1 Samuel 23:12, what was David's inquiry of the Lord?**
 - David inquired whether the men of Keilah (who were just saved by David) might betray David to Saul.
 - **The men that David (as a type of Christ) saves are the same men who would betray him to his death.**
- **According to 1 Samuel 23:12, what does God's answer say about His omniscience?**
 - The answer to both questions is hypothetical, based upon some variables; God not only knows all things that will be, He also knows all things that could be, under any set of circumstances.
 - It is one thing to know what the future holds. It is vastly greater to know what the future could hold, under differing circumstances.
 - God's omniscience (**omniscient = to know all**) is such that He **knows all things actual and all things possible.**
 - God knew their hearts and what they would do if given the opportunity.

Read 1 Samuel 23:15-19...Jonathan Supports David while Ziphites Betray

23:15 David finds himself in the wilderness of Ziph ("mouthful; falsehood")

23:16 Many fellow believers in the wilderness need encouragement in their faith in God

23:17 Jonathan reassures David of God's plan for him

23:18 Jonathan makes his second (witness) covenant with David (1 Sam 18:3) before leaving him in Horesh ("woods/forest")

23:19 The men of Keilah would have had a reactive betrayal (1 Sam 23:12) while the men of Ziph had a proactive betrayal twice (1 Sam 26:1). In spite of this treachery, David's grandson, Rehoboam, would later fortify Ziph (2 Chron 11:8). David was on a hill (Hachilah meaning "my hope is in her") by Jeshimon ("desert waste")

- **According to 1 Samuel 23:17, what does Jonathan do when he hears that David is in the wilderness?**
 - Jonathan reassures David of God's plan for him
 - Many fellow believers in the wilderness need encouragement in their faith in God
- **Some might be in spiritual wildernesses and need ministering.**

Read 1 Samuel 23:20-22...Saul Shows Gratitude to the Ziphites for Betraying David

23:20 God's people are to love and seek Him with all of their heart, but Saul had another desire in his heart (Dt 4:29, 6:5, 10:12, 11:13, 26:16, 30:2, 6, 10; Joshua 22:5; 1 Sam 7:3, 12:20, 24; Mt 22:37; Mk 12:30; Lk 10:27).

23:21 This false blessing is a fitting example of man using God instead of letting God use man.

23:22 Saul had listened to and is now spreading gossip about David

Read 1 Samuel 23:24-29...God Uses the Philistines to Save David From Saul

23:23 Ziph (like David) was a part of the tribe of Judah

23:24-26 Saul pursues David who is hiding near Maon ("wasteland") on the side of a mountain and begins to circle the base to surround him.

23:27 Because Keilah had not let David finish off the Philistines, Saul had to go fight them, and Saul had to break off his pursuit of David to do it (1 Sam 23:2)

23:28 The Rock of Separation is a memorial to God's salvation as His people live separated walks before Him in the shadow/protection of His Son, Jesus – the Rock.

23:29 Engedi is on the western side of the Dead Sea. It is an oasis where the rain from the Judean hills trickles down the limestone cliffs through steep valleys as it makes its way down to the Dead Sea.

- **According to 1 Samuel 23:28, what did the Philistines do to impact Saul at the "Rock of Separation?"**

- God used the Philistines to lure Saul away from pursuing David
- How does God use your enemies, tests and trials?
- The Rock of Separation symbolizes Jesus
 - The Rock of Separation is a memorial to God’s salvation as His people live separated walks before Him in the shadow/protection of His Son, Jesus – the Rock.

DAVID SPARES SAUL

Read 1 Samuel 24:1-7... David Cuts Saul’s Robe

- 24:1 Saul transitioned from one pursuit to another without peace or rest. Many in this world are the same way continuously in pursuit of elusive ambitions.
- 24:2 "En-gedi" means "eye of the little goat", and goats are symbolic of sin bearers.
- 24:3 Sheep pens are used by shepherds to protect their sheep (which is what God intended to do). Saul went into the cave to go to the bathroom and take nap; Jewish tradition is that a spider had quickly covered the mouth of the cave with cobwebs after David had hid inside, so that Saul thought the cave was empty.
- 24:4 Hems represented authority (1 Sam 15:27; Num 15:38-39; Ex 28 & 39; Ez 16:8) much like stripes on the shoulders of a military officer, so it was a serious matter for David to remove King Saul’s hem (1 Samuel 24:4-5).
- 24:5 David’s sensitive conscience is disturbed for cutting the corner of Saul’s robe.
- 24:6 David repents from being rebellious against God’s anointed.
- 24:7 David persuades his men not to attack Saul because Saul was the Lord’s anointed king.

Read 1 Samuel 24:8-15... David Explains to Saul that He Spared Him

- 24:8 David followed Saul out of the cave; David referenced Saul as his Lord and bowed to the ground when Saul turned towards him.
- 24:9 David challenged Saul not to listen to his advisors because clearly David could have harmed Saul if he had wanted.
- 24:10 David viewed King Saul in reference to the Lord – as the Lord’s anointed. David pitied King Saul’s vulnerability.
- 24:12 David’s focus was on God, and not on changing Saul
- 24:13 David quotes an ancient proverb, “*Out of the wicked comes forth wickedness; but my hand shall not be against you.*”
- The sense of the proverb is that wicked acts do not cause wickedness, but instead they occur because the person is already wicked.
- 24:14 Scripture refers to wild dogs as rapacious beasts; the term dog was also used to identify Gentiles (Mark 7:27), but David was the ultimate Jew. In humility, David takes himself to the lowest rank of a “dead dog” and then goes even lower to a flea that might be on the dead dog.
- 24:15 David wisely commits his case to the Lord instead of Saul who simply asserts his will.
- **According to 1 Samuel 24:12, why did David spare Saul?**
 - David’s focus was on God, and not on changing Saul
 - David would let the Lord take any necessary judgment
 - **According to 1 Samuel 24:13, why does wickedness happen?**
 - Wicked people do wicked things – a man isn’t a horse thief because he steals a horse; he steals a horse because he is a horse thief
 - **According to 1 Samuel 24:14, how does David humble himself to Saul?**
 - Scripture refers to wild dogs as rapacious beasts; the term dog was also used to identify Gentiles (Mark 7:27), but David was the ultimate Jew.
 - In humility, David takes himself to the lowest rank of a “dead dog” and then goes even lower to a flea that might be on the dead dog.

Read 1 Samuel 24:16-22... Saul Expects Responsibility

- 24:16 David literally was Saul’s son-in-law having married Michal. Until this point, Saul identified David as the “son of Jesse” (who came from the Moabitess Ruth), but now Saul embraces David as his own.
- 24:17 Saul admits that David is more righteous than he is; although Saul tried to harm David, David meant Saul well.
- 24:18 Saul agreed with David that David had an opportunity to slay King Saul and chose not to kill him.
- 24:19 Saul’s blessing is similar to those with which he blessed the Ziphites for betraying David into his hands (1 Samuel 23:21)
- 24:20 Because of David’s mercy. Saul now proclaims publicly that he knows David will be king.
- 24:21 Saul makes the same covenant with David that his son, Jonathan, had made (1 Sam 20:14-15), but while Saul makes an emotional repentance, it is not true faithful change. David on the other hand does stay faithful to his covenant (2 Samuel 9).
- 24:22 David had already made the vow not to attack Jonathan’s descendants, and now, David reinforced that vow regarding all of Saul’s descendants.
- **According to 1 Samuel 24:16, how did Saul address David?**

- David literally was Saul's son-in-law having married Michal. Until this point, Saul identified David as the "son of Jesse" (who came from the Moabitess Ruth), but now Saul embraces David as his own.
- According to 1 Samuel 24:20, what did Saul finally know after David had mercy on him?
 - Because of David's mercy. Saul now proclaims publicly that he knows David will be king.
- According to 1 Samuel 24:21, who did David vow not to harm?
 - David would not slaughter Saul's descendants
 - Saul makes the same covenant with David that his son, Jonathan, had made (1 Sam 20:14-15)
- According to 1 Samuel 24:22, did Saul repentant?
 - Possibly for a short time, but there was no long-term vow on Saul's part regarding David and his descendants.
 - While Saul makes an emotional repentance, it is not true faithful change.
 - David on the other hand does stay faithful to his covenant (2 Samuel 9).

Nabal & Abigail

Read 1 Samuel 25:1... Samuel Dies

25:1 With Saul finally supporting the kingship of David (1 Samuel 24:20), David's longtime supporter, Samuel, would die, and all of Israel mourned for him, and Saul rids Israel (1 Sam 28:3) of all mediums and spiritists (possibly for concern of anyone contacting the dead Samuel – 1 Sam 28:11). David went down to the Wilderness of Paran ("beauty/glory/ornament")

- **According to 1 Samuel 25:1, as soon as Saul recognized David as the future King, what happened?**
 - **With Saul finally supporting the kingship of David (1 Samuel 24:20), David's longtime supporter, Samuel, would die, and all of Israel mourned for him**
 - **Saul would rid Israel (1 Sam 28:3) of all mediums and spiritists (possibly for concern of anyone contacting the dead Samuel – 1 Sam 28:11). David went down to the Wilderness of Paran ("beauty/glory/ornament")**

Read 1 Samuel 25:2-8... David Greets Nabal

25:2 Carmel (a fruit garden) was a highly desired land, and Nabal owned a business there while living in Maon ("house of sin")

25:2&4 Nabal was a successful business man with no mention of tending his sheep, but twice (witness) mentioned his shearing of the sheep. Nabal exploited his assets.

25:3 Nabal ("foolish") was a descendant of courageous Caleb. Those same traits caused Nabal to be cruel and immoral in his business dealings. Nabal's wife, Abigail ("cause of joy"), was intelligent and beautiful.

25:5 David sent 10 (symbolic of organization) as emissaries

25:6-8 David's men began pleasantly and told the businessman that they had protected his shepherds (1 Sam 25:16, 21). David did not set a price, but asked Nabal to give what he could afford.

- **According to 1 Samuel 25:2, where did Nabal live?**
 - **Nabal lived in Carmel which was very nice and expensive.**
 - **Carmel (a fruit garden) was a highly desired land, and Nabal owned a business there while living in Maon ("house of sin")**
- **According to 1 Samuel 25:2, what was Nabal doing?**
 - **Shearing his sheep – this is different than shepherding**
 - **When you are in a flock, ask yourself whether the leader is fleecing the sheep or shepherding them**
- **According to 1 Samuel 25:3, who did Nabal descend from?**
 - **Nabal ("foolish") was a descendant of courageous Caleb.**
 - **Those same traits caused Nabal to be cruel and immoral in his business dealings.**
 - **Nabal's wife, Abigail ("cause of joy"), was intelligent and beautiful.**

Read 1 Samuel 25:9-17... Nabal Rejects David's Request

25:9-11 Nabal had rational arguments against generosity (Mt 10:24-26). Businessmen are rarely successful because of their generosity. While God gives success to whom He pleases, some businessmen expend their efforts pursuing their own will. Believers should continually reflect on the ways that they are being affected/alterd by their professions (e.g. companies).

25:10 Nabal claims to not recognize David although he knows that David is the son of Jesse, and his wife, Abigail, realized that David was to be King (1 Sam 25:30). Nabal represents this world who rejects the true King (Jesus) while Abigail represents those who recognize the true king; the world dies to them when the true king is proclaimed, and the believers becomes part of the bride of the true King.

25:13 David takes 400 (four meaning "testing") while leaving 200 (witness).

25:14 An unnamed servant (type of Spirit) informs Abigail of Nabal's wrongdoing.

25:15 Nabal's men confirm that they had come under the protective services of David's men who had treated them kindly.

25:16 Nabal's young man describes David's men as a "24/7 wall of protection" God Himself gave a wall of protection for the Israelites during the Exodus (Exodus 14:19-20)

25:17 Nabal was worthless and could not be reason with others.

- **According to 1 Samuel 25:11, what was Nabal's response to David for contributions?**
 - **Nabal had rational arguments against generosity (Mt 10:24-26).**
 - **Businessmen are rarely successful because of their generosity.**
 - **While God gives success to whom He pleases, some businessmen expend their efforts pursuing their own will.**
 - **Believers should continually reflect on the ways that they are being affected/alterd by their professions (e.g. companies).**
- **According to 1 Samuel 25:10, did Nabal recognize David as King?**

- No, Nabal's lack of recognition towards David's authority almost resulted in his death
- Abigail recognized David as King (1 Samuel 25:30)
- According to 1 Samuel 25:14, who informs Abigail of Nabal's rejection?
 - An unnamed servant (type of Spirit) informs Abigail of Nabal's wrongdoing

Read 1 Samuel 25:18-25... Abigail Intercedes for Nabal

25:18 Abigail (meaning "joy of her father") wastes no time arguing with Nabal, but takes 7 items to David
 25:19 Abigail tells her young men to go before her as she leaves her husband behind without knowledge of what she was doing. Abigail coordinated those around her to the wisest advantage.
 25:20 Abigail seems to almost ambush David's men with kindness as he did not see her coming down a secret part of the road.
 25:21 David admits to Abigail that his efforts to assist Nabal were vain.
 25:22 David has the intention of slaying every male in Nabal's ungenerous house.
 25:23 Abigail bowed on her face in humility to the ground.
 25:24 Abigail humbly takes the personal responsibility of her husband's sin.
 25:25 Intelligent statement that "stupidity is all he knows."

Abigail's Seven Gifts to David (1 Samuel 25:18)		
1.	200 Loaves of Bread	200=Witness; Bread=Christ's Broken Body
2.	Two Skins of Wine	2=Witness; Wine=Christ's Blood
3.	Five Butchered Sheep	5=Judgment/Mercy; Sheep=God's People
4.	One Bushel of Roasted Grain	1=Unity; Roasted Grain=Harvest & Material Blessings
5.	100 Clusters of Raisins	1=Unity/Organization; Raisins=Pleasures
6.	200 Cakes of Pressed Figs	200=Witness; Pressed Figs=God's People Pressured
7.	Donkeys	Donkey=Old Stubborn Nature that has been subdued when laden

- According to 1 Samuel 25:25, what does Abigail think of her husband, Nabal?
 - Nabal is worthless

Read 1 Samuel 25:26-35... Abigail Asks David to Remember Her Generosity

25:26 Abigail proactively claims that the Lord has restrained David from violence although he did not say so.
 25:27 Abigail offers a gift to the men of David.
 25:28 Abigail requests mercy and seems to know of David's victory in battles.
 25:29 Abigail even makes reference to flinging David's enemies like stones from a sling as if she knew of the defeat of Goliath.
 25:30 Abigail presumes that David becoming King is just a matter of time.
 25:31 Abigail asks the king-to-be to remember her when he ascends his throne. (Lk 23:42-43)
 25:32 David attributed the meeting of Abigail to the Lord
 25:33 Believers should never take revenge (Heb 10:30; Rom 12:19), but God will bring retribution (2 Thes 1:7-8)
 25:34 David parrots back the words of Abigail that he will indeed be restrained to keep peace (1 Samuel 25:26)
 25:35 David considers Abigail's gift acceptable and allows her to return home in peace.

- According to 1 Samuel 25:28, what reason does Abigail give as to why David's house will endure?
 - Because David is fighting the battles of the Lord

Read 1 Samuel 25:36-44... Nabal Dies & David Marries Abigail

25:36 Abigail did not want to sour this businessman's (fleeting) "happy" hour.
 25:37 Nabal was stricken with terror (possibly a stroke) when Abigail told him what transpired.
 25:38 After 10 days, God killed Nabal.
 25:39 Throughout Scripture, it is interesting how often the Lord repays evil deeds in like manner. Nabal suffered post-convulsions for ten days (a single day for every one of David's 10 men that Nabal had rejected – 1 Samuel 25:5)
 25:41 Abigail had a submissive attitude toward David's servants (Lk 7:44; Jn 13:3-17)
 25:42 Five is symbolic of judgment and grace (Mt 25:1-13)
 25:42-43 Scripture warns against many wives (Deut 17:17); David's two wives are mentioned together three times (1 Sam 27:3, 30:5 & 2 Sam 2:2).
 25:44 As with Saul's eldest daughter that he promised to David (1 Sam 18:19), Saul gives David's wife to Palti ("God delivers") the son of Laish ("lion") from Gallim ("heaps").

- According to 1 Samuel 25:37, when did Abigail tell her husband about the interaction with David?
 - Abigail did not want to sour this businessman's (fleeting) "happy" hour.
 - Abigail waited until a better time to tell Nabal – the party was over, and Nabal was sober.
- According to 1 Samuel 25:38, how long did it take for Nabal to die?
 - Throughout Scripture, it is interesting how often the Lord repays evil deeds in like manner.

- Nabal suffered post-convulsions for ten days (a single day for every one of David's 10 men that Nabal had rejected – 1 Samuel 25:5)
- According to 1 Samuel 25:41, what was Abigail's attitude when the future King proposed?
 - Abigail had a submissive attitude toward David's servants (25:41 - Lk 7:44; Jn 13:3-17)

SAUL PURSUES AND IS SPARED AGAIN

Read 1 Samuel 26:1-6... Saul Pursues David (Again)

26:1 Once again, the Ziphites attempt to instigate trouble between Saul and David (1 Sam 23:19) The wilderness of Judah (southeast of Jerusalem) was dry and cavernous where the Qumran caves would house the Dead Sea scrolls.

26:2 Saul brings 3,000 men to hunt for David which is the same number of men that he took the first time (1 Samuel 24:2); this was the core of Saul's standing army.

26:3 David saw Saul's massive army approaching and sent spies.

26:4 David sent witnesses to verify that Saul was pursuing him. This must have been surprising to David since they had departed earlier with Saul telling David that he knew that David would one day be king (1 Samuel 24:20-22).

26:5 Saul had again surrounded himself with able men (including Abner) to protect him

26:6 The first mention of Joab (David's military commander and nephew – 1 Chron 2:16) was in relation to another first mention, his brother Abishai ("gift of my father"). Ahimelech ("The king is my brother") the Hittite is not mentioned any other place in Scripture, and the only other Hittite that is listed in David's army is Uriah (2 Samuel 11:3).

- According to 1 Samuel 26:1, why did Saul pursue David to the Hill of Hachilah?
 - It seems that Saul had repented of his pursuit of David until the men of Ziph once again stirred him up (1 Sam 23:19).
 - Ziph was of the territory of Judah which is the same tribe of David; David was probably familiar with Hachilah from his earlier days.
 - Now David had returned to the location where he was almost surrounded prior on a hill (Hachilah meaning "my hope is in her") by Jeshimon ("desert waste").
- According to 1 Samuel 26:4, what did David do in response to Saul's approaching army?
 - David sent witnesses to verify that Saul was pursuing him.
- According to 1 Samuel 26:5, who was Saul's general?
 - Saul had again surrounded himself with able men (including Abner) to protect him
- According to 1 Samuel 26:6, who would be the commander of David's army?
 - His nephew Joab (son of Zeruiah, David's Sister).
 - The first mention of Joab (David's military commander and nephew – 1 Chron 2:16) was in relation to another first mention, his brother Abishai ("gift of my father").
 - David seemed to rely on certain Hittites to be his warriors (e.g. Uriah - 2 Sam 11:3) such as Ahimelech ("my brother is king").
 - The attire of the Hittites reflects their Mongol origin
 - Their warriors wear short jerkins (a belted close-fitting, hip-length, collarless jackets without sleeves but often extended shoulders), and the Turkish shoe or slipper with a curled-up toe.

Read 1 Samuel 26:7-12... David Spares Saul's Life (Again)

26:7 David and Abishai ("my father is a gift") sneak into Saul's enemy camp; Saul is never too far away from his spear (18:10-11; 19:9-10). Even in modern times, Bedouin tribes indicate the leader's tent by sticking a spear in the ground outside the tent.

26:8 Whenever something comes about easy, the thought is that God is giving it into their hands (1 Samuel 24:4) which is not necessarily the case (1 Samuel 24:6-7). Abishai begs to put the sword through Saul in one blow.

26:9 David protects God's anointed; all Believers who have been anointed by God should be treated with respect as His chosen people (Ps 105:15; Mt 25:31-46).

26:10 David was absolutely correct, and 1 ½ years later (1 Sam 27:7), God did bring Saul's demise (1 Sam 26:10). Because of the onslaught of Philistines, Saul attempted suicide (unsuccessfully) and then died by the Amalekite (unless the Amalekite lied). Ultimately, God was the one who brought Saul's life on earth to an end (1 Sam 31:4, 2 Sam 1:8; 21:12).

26:11 David chooses not to kill Saul (1 Samuel 24:6), but instead to steal Saul's spear and water jug.

26:12 God had caused a deep sleep among Saul and his armies, so David was able to take Saul's spear and water jug. David had indeed taken Saul's protection and source of sustenance because the Spirit that was once on Saul was now on David

- According to 1 Samuel 26:10, why did David not agree to kill Saul?
 - David put importance on God's anointment
 - David saw Saul in the context of God

- David protects God's anointed; all Believers who have been anointed by God should be treated with respect as His chosen people (Ps 105:15; Mt 25:31-46).
- According to 1 Samuel 26:10, who did David expect to kill Saul?
 - The Lord - David was absolutely correct, and 1 ½ years later (1 Sam 27:7), God did bring Saul's demise (1 Sam 26:10).
 - Because of the onslaught of Philistines, Saul attempted suicide (unsuccessfully) and then died by the Amalekite (unless the Amalekite lied).
 - Ultimately, God was the one who brought Saul's life on earth to an end (1 Sam 31:4, 2 Sam 1:8; 21:12).
- According to 1 Samuel 26:12, what do the two items that David took from Saul represent?
 - David had indeed taken Saul's protection and source of sustenance because the Spirit that was once on Saul was now on David
- According to 1 Samuel 26:12, how did God assist David and Abishai?
 - God had caused a deep sleep among Saul and his armies, so David was able to take Saul's spear and water jug.

Read 1 Samuel 26:13-20... David Chastises Abner & Reconciles with Saul

26:13 David moved to the top of a neighboring mountain with much land between them. Although God had induced Saul and his army to sleep deeply, David ensured that they maintained safety where possible. Believers should not capitalize on the provision of the Lord.

26:14 David called to Saul's army. Later, David likens himself to a partridge being hunted in the woods (1 Sam 26:20), and partridges at that time were termed "callers."

26:15 David directs his disparagement to Abner and Saul's "protective" army

26:16 David refers to Saul with a lower case "L" meaning master, boss or owner. David then references the Lord with an upper case "L" in reference to Yahweh. Although Saul was not harmed, David claimed that Abner should pay with his life for not protecting Saul.

26:17 Saul now references David as his son instead of the "son of Jesse" (1 Sam 26:21, 25)

26:18 David attempts to once again incite Saul to reason that David has not offended him. David does not flatter Saul to attempt to win him over, but instead, he confronts Saul on the offense that David is seeing.

26:19 David offers two reasons for Saul's pursuit. If God incited the pursuit, God will be appeased with an offering; however, if men have instigated a pursuit, they are simply wanting to ostracize David from the blessing of Israel's God.

- David often went further trying to protect King Saul and Israel because he didn't want anyone at any time to accuse him of joining the enemy to fight against God's people. (1 Samuel 27:8-10)

26:20 David emphasizes his unworthiness of pursuit as a flea or a partridge to be hunted. Just as David had called to Saul's army, David uses a play on words to emphasize a partridge which was referenced as a "caller." There is something to be said of the difficulty of a flea to be caught. Partridges (like quail) would stay under cover until the predator was directly upon them, and then they'd scurry out – partridges were chased on the ground until they were worn out which may have been David's point – Saul was wearing him out.

- According to 1 Samuel 26:15, who did David yell at?
 - David's charge was against Abner for not protecting his King
- According to 1 Samuel 26:16, what should the penalty have been for not protecting the King?
 - The death penalty – that was how sacred David believed the anointment to be
- According to 1 Samuel 26:17, how did Saul address David?
 - Saul addresses David as his "Son"
- According to 1 Samuel 26:19, what are David's two explanations of Saul being incited to chase and kill David?
 - Either God incited Saul to kill David or People have incited Saul to kill David (the Ziphites in verse 1)
 - Believers should be careful to incite those around for good instead of evil.
- According to 1 Samuel 26:20, what does David compare to himself?
 - A flea or a simple partridge to be hunted in the mountains

Read 1 Samuel 26:21-25... Saul Repents (Again)

26:21 This is the second (witness) time that Saul admits to sinning. Saul was "double-minded" in that he would sway between righteousness and unrighteousness (Ps 119:113; James 1:8; 1 Sam 24:26, 28:3 & 8)

26:22 David told Saul to send a young man to retrieve his spear from David and Abishai.

26:23 The two factors of which man's actions will be judged (Ez 7:3 & 9): righteousness (morality) and loyalty (faithfulness). David's relationship with the King stems from his faithfulness to the Lord.

26:24 David requests that the Lord treat him as he has treated King Saul in preserving his life.

26:25 This is the last time that Saul and David would meet as Saul calls David his "son"

- According to 1 Samuel 26:21, why does Saul claim that he will never hunt David again?
 - Because David considered Saul's life precious and spared him
 - This is the second (witness) time that Saul admits to sinning.
 - Saul was "double-minded" in that he would sway between righteousness and unrighteousness (Ps 119:113; James 1:8; 1 Sam 24:26, 28:3 & 8)
- According to 1 Samuel 26:23, what will the Lord judge and obey?
 - The two factors of which man's actions will be judged (Ez 7:3 & 9): righteousness (morality) and loyalty (faithfulness).
 - David's relationship with the King stems from his faithfulness to the Lord.
- According to 1 Samuel 26:24, how does David expect God to consider and treat him?
 - Just as David treats others; "so whatever you wish others would do to you, do also to them (Matthew 7:12); "Love your neighbor as yourself" (Mt 22:39)
- Believers should expect that God will judge according to the way that believers treat others.

DAVID FLEES TO THE PHILISTINES AGAIN

Read 1 Samuel 27:1-7... David Flees to the Philistines (Again)

27:1 David does not trust Saul's repentance, and he flees to the worldly Philistines for protection. David does not inquire of the Lord, and has already been told by a prophet (Gad) to stay in Israel (1 Sam 22:5)

27:2 Upon returning to Gath, David had now been an outlaw fleeing Saul for many years; the first time that David fled to Gath, he was considered a hero of Israel (1 Sam 21:10-15)

27:3 Ahinoam ("brother of pleasantness") and Abigail ("the father's joy") were David's first two wives. Ahinoam was from Jezreel where the valley of Megiddo was located as was Naboth's vineyard (1 Kings 21:1); Hosea named his second child with Gomer "Jezreel." (Hosea 1:4)

- Scripture names only eight of David's many wives:
 - Michal (Saul's daughter) – 1 Samuel 18-19; 2 Samuel 3; 2 Samuel 6:14-22
 - Abigail (Nabal's widow) – 1 Samuel 25
 - Bathsheba (Uriah's widow) – 2 Samuel 11:1-17; Psalm 51; 1 Chronicles 3:5
 - Ahinoam, Maacah, Haggith, Abital, and Eglah – 2 Samuel 3:2-5; 1 Chronicles 3:1-3
 - Additional unnamed wives – 2 Samuel 5:13

27:4 Once David moved to Goliath's hometown, Gath, Saul left him alone in the Philistine city.

27:5 David asks the Philistine king, Achish ("thus it is" / "how it is") to give him a town outside of one of the principal Philistine cities.

27:6 Achish gave the city of Ziklag ("pressed down") to David

27:7 David spends the next 16 months with the Philistines; he gains experience of the Philistine military and warring tactics that would prove useful to David when he became king of Israel.

- According to 1 Samuel 27:1, did David trust Saul's repentance?
 - An issue with being a double-minded man is that you cannot be trusted.
 - No one trusts you – David does not trust Saul's repentance, and he flees to the worldly Philistines for protection.
- According to 1 Samuel 27:1, does David do anything wrong in this circumstance?
 - David does not inquire of the Lord, and has already been told by a prophet (Gad) to stay in Israel (1 Sam 22:5)
- According to 1 Samuel 27:1, why would David have found favor in the sight of Achish?
 - Upon returning to Gath, David had now been an outlaw fleeing Saul for many years; the first time that David fled to Gath, he was considered a hero of Israel (1 Sam 21:10-15)
 - It is said that nothing can bring unity faster than a shared enemy – in this case, Saul.
- According to 1 Samuel 27:6, where did David live for 16 months because of his fear of Saul?
 - Achish gave the city of Ziklag ("pressed down") to David
 - David spends the next 16 months with the Philistines;
 - David gains experience of the Philistine military and warring tactics that would prove useful to David when he became king of Israel.

Read 1 Samuel 27:8-12... David Lies About His Victories

27:8-9 While taking refuge in Philistine territory, David eradicates three traditional residents that may have been mutual enemies: 1.Geshurites 2.Girzites 3.Amalekites

27:10 David continues to live a life of deceit as he lies about who he is attacking.

27:11 It is restated that David kills everyone in the villages that he pillages.

27:12 As the world causes God's people to turn on their fellow believers (e.g. gossip about churches), the world claims more ownership of the believer's life.

- **According to 1 Samuel 27:8-9, does David just exist peacefully at Ziklag?**
 - **While taking refuge in Philistine territory, David eradicates three traditional residents that may have been mutual enemies:**
 - Geshurites
 - Girzites
 - Amalekites
- **According to 1 Samuel 27:10, who does David claim to be attacking?**
 - David continues to live a life of deceit as he lies about who he is attacking.
 - He claims to making attacks in the land of Israel
 - As the world causes God's people to turn on their fellow believers (e.g. gossip about churches), the world claims more ownership of the Believer's life.
- **According to 1 Samuel 27:11, what made David eradicate every person that he attacked?**
 - David's deception forced him to slaughter everyone because he was at risk of his lie being revealed. Sin breeds more and often greater sin.

Discuss 1 Samuel 28:1-2...Philistines invite David to Ally in Israel Attack

28:1 Instead of the smaller raiding militia, the Philistines amassed the troops into a single consolidated effort to attack King Saul.

28:2 David does not explicitly agree that he would fight for the Philistines, but instead that the Philistines would see what David's men could do (1 Sam 29:9). At this point, the narrative takes a detour to the fallen state of Saul until it returns to the collective Philistine army in 1 Samuel 29. The account's diversion seems to emphasize that God does not want David to help Israel against the Philistines.

- **According to 1 Samuel 28:1, what were the Philistines planning?**
 - **Instead of the smaller raiding militia, the Philistines amassed the troops into a single consolidated effort to attack King Saul.**
- **According to 1 Samuel 28:2, what does David plan on doing?**
 - David plans on demonstrating the power of his militia
 - David does not explicitly agree that he would fight for the Philistines, but instead that the Philistines would see what David's men could do (1 Sam 29:9).
- **At this point, the narrative takes a detour to the fallen and fearful state of Saul; what would have happened if David fought against Israel in the battle where Saul would die?**
 - When Saul dies, David would become King, but Israel might not want an ally of the Philistines who fought against Israel to be their King
 - The story of David returns in 1 Samuel 29 where the Philistines do not want David's assistance
 - The account's diversion seems to emphasize that God does not want David to help Israel against the Philistines.

SAUL VISITS MEDIUM

Read 1 Samuel 28:3-12...Saul Visits a Medium

28:3 Saul rid Israel of all mediums and spiritists (possibly for concern of anyone contacting the dead Samuel – 1 Sam 28:11).

28:4 Shunem is located in the Valley of Jezreel nine miles east-northeast of Megiddo; if this were a successful campaign by the Philistines, they would split Israel's land in two.

28:5 King Saul was shaken to the core at the size of the visible enemy.

28:6 Saul was cut off from audience with the Lord (1 Chron 10:13-14)

28:7 Saul requested a female medium which, in the law, was punishable by death

28:8 Saul brings two (witness) companions and disguises himself in different clothes. "Clothing" represents a man's covering of righteousness; Saul's covering was strange and not from God.

28:9 Mediums were outlawed by God's law (Lev 19:31, 20:27)

28:10 Ironically, Saul assures the fortune teller that her future will be safe.

28:12 The seer is truly surprised (possibly that black magic is actually working or by Samuel's appearance). She also saw Saul for who he was.

- **According to 1 Samuel 28:3, why did Saul rid Israel of all Mediums and spiritists when Samuel died?**
 - **When Samuel died, all of Israel mourned for him (1 Sam 25:1); there was possibly for concern of anyone contacting the dead Samuel – 1 Sam 28:11).**
 - **This had been during a time of repentance for Saul (1 Sam 24:20-25:1), and now he was left without his evil resources; Mediums were outlawed by God's law (Lev 19:31, 20:27)**

- The Hebrew word for Medium is “Ob” which was originally used by Hittites to describe a ditch and referenced the place of departed spirits.
- It came to be used both of the spirits of the dead as well as of those who were supposedly able to contact those spirits.
- According to 1 Samuel 28:4, where were the Philistines camped in preparation to attack?
 - The Philistines were camped at Shunem (meaning “sleep/resting place”) while Israel was gathered at Gilboa (meaning “boiling spring”).
 - Shunem is located in the Valley of Jezreel nine miles east-northeast of Megiddo while Mount Gilboa is 10 miles to the south on the southeastern edge of the Valley of Jezreel.
 - The Philistines were positioned in the wide-open plains of Jezreel enabling the use of their chariots against Israel
 - If this were a successful campaign by the Philistines, they would split Israel’s land in two.
- According to 1 Samuel 28:6, what was one of the key things that Saul lacked when he was fearful?
 - Saul was cut off from audience with the Lord (1 Chron 10:13-14) while one of David’s primary characteristics (that God appreciated) was that David inquired of the Lord (1 Sam 23:2-4; 2 Sam 2:1; 5:19, 23; 21:1; 1 Chronicles 14:10, 14).
 - Saul’s communication (1 Sam 28:15) was severed in three ways:
 - Dreams
 - Urim (Lev 8:8, Dt 8:1, Num 7:21)
 - Prophets
- According to the Law (Leviticus 20:6, 27), what was the punishment for seeking a medium?
 - Saul requested a female medium which, in the law, was punishable by death (Lev 20:6, 27), and indeed, Saul would die the next day.
 - The witch of Endor (“fountain”) was well known by Saul’s servants;
 - Many today still “drink from the fountain” of horoscopes/astrology bringing false hope and caution (Isaiah 8:19)
- According to 1 Samuel 28:8, what is the symbolism of Saul disguising his clothes?
 - “Clothing” represents a man’s covering of righteousness; Saul’s covering was strange and not from God.
 - Saul brings two (witness) companions.
- According to 1 Samuel 28:10, what does Saul promise the Witch of Endor?
 - Saul tells the Medium that he would be safe even when Saul couldn’t protect himself.
- According to 1 Samuel 28:12, what was the Mediums response when she saw Samuel?
 - The seer screamed as she was truly surprised (possibly that black magic is actually working or by Samuel’s appearance).
 - She also saw Saul for who he was.

Read 1 Samuel 28:13-19...Saul Talks with Deceased Samuel

28:13 If this was Samuel, his form was coming up from the earth.

28:14 If this was Samuel, it is interesting that his form was elderly. The robe represents a man’s righteous covering. Neither the age nor the robe seems distinctive enough for Saul to recognize that it was him. Possibly those using mediums, grasp at possible correlations.

28:15 Saul only mentions two of the three ways that God is silent towards him; he leaves out the Urim (1 Sam 28:6)

28:16-18 Samuel challenges Saul on his question because God was fulfilling His promise of judgment. Man is usually surprised that God’s warnings of judgment are true in relation to them; man often views himself as the exception to the rules.

28:19 Instead of protecting Israel from the Philistines, God would hand Israel over to the Philistines in the battle.

- According to 1 Samuel 28:12 & 15, was the spiritual form actually Samuel?
 - The Bible says it was; if this was Samuel, his form was coming up from the earth.
- According to 1 Samuel 28:14, what were the two characteristics of the spirit form that helped Saul recognize Samuel?
 - Elderly and with a robe
 - If this was Samuel, it is interesting that his form was elderly.
 - The robe represents a man’s righteous covering.
 - Neither the age nor the robe seems distinctive enough for Saul to recognize that it was him. Possibly those using mediums, grasp at possible correlations.
- According to 1 Samuel 28:17, how does Samuel explain what has happened to Saul?
 - God has done exactly what he said that he would do

- Why do you go to the dead to hear about the future instead of going to the Living God to hear how you can have a better future?
- According to 1 Samuel 28:19, would God protect His people (Israel) the following day's battle against the Philistines?
 - Instead of protecting Israel from the Philistines, God would hand Israel over to the Philistines in the battle.
- According to 1 Samuel 28:19, was Saul a believer?
 - Saul was in "God's family" although similar to a "carnal Christian." In Saul's death, he would join Samuel.

Read 1 Samuel 28:20-25...The Medium Feeds Saul

28:20-22 Typical of the world, the woman was concerned for her own welfare. She fed Saul so that he would have strength to leave her safely alone. Her altruism originated from selfish motives.

28:24 The witch of Endor served what was tantamount to Saul's last meal.

28:25 All of Saul's action occurred at night during the spiritual darkness and without spiritual light.

- According to 1 Samuel 28:21, after Saul fell to the ground, who did the Medium try to protect in her words to him?
 - Typical of the world, the woman was concerned for her own welfare. She fed Saul so that he would have strength to leave her safely alone. Her altruism originated from selfish motives.
- According to 1 Samuel 28:21, why did Saul lose his appetite?
 - The witch of Endor served what was tantamount to Saul's last meal.
 - The fattened calf (youth symbolized spiritual immaturity while cow symbolized being God's servant and being fattened represented slothfulness) was reserved for a special occasion (Lk 15:23-30).
 - The bread was unleavened (without leaven – pride, sin) which was used to accelerate the meal (Ex 12:14-17).
- According to 1 Samuel 28:25, what time of the day did Saul visit the Medium and see Samuel?
 - All of Saul's action occurred at night during the spiritual darkness and without spiritual light.

DAVID LOSES ZIKLAG COMMUNITY

Read 1 Samuel 29:1-7...The Philistine Commanders Reject David

29:1 Philistines usually attacked in smaller raiding parties, but at Aphek ("fortress") they joined forces while Israel was camped by the spring in Jezreel ("God scatters/sows").

29:2 The Philistines were marching to fight Israel with the lords of the five principal cities in the front while David was with the Philistine king in the rear.

29:3 Achish defends David as being faithful to the Philistines for years since he deserted King Saul.

29:4 The Philistine commanders told Achish that even if David were loyal to the Philistines, David's allegiance would change in the battle. David would attempt to reconcile with the King of Israel through Philistine deaths.

29:5 This flattering song by the women (1 Sam 18:7) had caused David problems three times with: 1.Saul (1 Sam 18:8) 2.Achish (1 Sam 21:11) 3.Philistines (1 Sam 29:5)

29:6 King Achish tells David that although he is pleasing in his sight, David is not pleasing to the Philistine commanders.

29:7 King Achish tells David to follow their recommendation and return to Ziklag so as not to displease the Philistine lords.

- According to 1 Samuel 29:3, what does the King say about his observations of David?
 - I've found no fault in him; the Philistines would reject David in spite of his apparent innocence
- According to 1 Samuel 29:5, what song do the Philistines repeat?
 - This flattering song by the women (1 Sam 18:7) had caused David problems three times with: 1.Saul (1 Sam 18:8) 2.Achish (1 Sam 21:11) 3.Philistines (1 Sam 29:5)

Discuss 1 Samuel 29:8-11... David Returns Safely Home

29:8 David asks Achish what he had done to cause this mistrust.

29:9 Achish finds that David is as reliable as an "angel of God" (2 Sam 14:20).

29:10 Just as Saul moves in the nighttime (spiritual darkness), David moves in the light.

29:11 David and his men left early and headed south into the Philistine territory while the Philistines headed north to the Valley of Jezreel.

- According to 1 Samuel 29:9, what was happening to Saul at this time?
 - At the same time that Saul was being told he would die, David was returned safely home
 - Just as Saul moves in the nighttime (spiritual darkness), David moves in the light.
- According to 1 Samuel 29:9, how did Achish view David?
 - Achish finds that David is as reliable as an "angel of God" (2 Sam 14:20).

- **Just as David's heart was still faithful to Israel, an angel of God might not have been as reliable to Achish as he might think (Joshua 5:13-14).**

20 1 Samuel 30, 31

Read 1 Samuel 30:1-6...Ziklag is Kidnapped & Israelites Threaten David

30:1 The third (resurrection) day is one of discovering truth, and David's men find that Amalekites had raided the camp. The rejection by the Philistine army (1 Samuel 29:11) enabled David and his men to discover the Amalekite attack weeks before they would have otherwise known. David and his men were also outfitted and ready for war.

30:2 The malice of kidnapping actually saved all of the Israelites from destruction

30:3 The Amalekites had left charred remains of Ziklag, but had kidnapped all of the people (which would be their rescue.)

30:4 The initial reaction of David and his men was the natural response of grieving.

30:5 Even the two wives of David, Ahinoam and Abigail, had been taken by the Amalekites.

30:6 This is the first time that David's own followers turn unfaithful to him (unlike 1 Sam 30:20); in return, David turns to the Lord for strength.

- **According to 1 Samuel 30:1, what day did David and his men discover that the Amalekites had kidnapped their community?**
 - **The third (resurrection) day is one of discovering truth, and David's men find that Amalekites had raided the camp.**
 - **The Amalekites were dishonorable as they preyed on the weak, helpless, and unprotected (Dt 25:17-19).**
- **According to 1 Samuel 30:2, how many of the Israelite community in Ziklag had been killed?**
 - **The malice of kidnapping actually saved all of the Israelites from destruction**
- **According to 1 Samuel 30:6, what did David do when his men threatened to stone him?**
 - **This is the first time that David's own followers turn unfaithful to him (unlike 1 Sam 30:20); in return, David turns to the Lord for strength.**

Read 1 Samuel 30:7-14...Ziklag is Kidnapped & Israelites Threaten David

30:7 David, in uncertainty, turns to the ephod and asks if he should pursue the Amalekites in battle.

30:8 God always blessed Joshua when he walked with the Lord towards battle (Joshua 6:2, 8:1, 10:8, 11:6); it doesn't seem that Joshua was taking time to inquire, but instead communed as he went.

30:9-10 After all of the traveling, a third of David's army were exhausted, so he left the 200 men at the brook Besor ("glad news" / "incarnation") with the luggage (1 Samuel 30:24) while David traveled on with the other 400 men.

30:11-12 An Egyptian slave of an Amalekite had been abandoned because of weakness of illness, but after three days, this Jewish king (David) would restore him and use him to overcome the worldly Amalekites. The world often abandons the weak and hurting while God uses them for great victories.

30:13 Egypt, the land of captivity over Israel, had now become slaves used by Israel.

30:14 This Egyptian slave was candid about their activity. Cherethites shared the land of the Philistines (Ez 25:16; Zeph 2:5).

- **According to 1 Samuel 30:7-8, did David know the right action to take?**
 - **No – even though the Amalekites had kidnapped the community, David wanted to know the practicality of chasing the Amalekites (Balaam knew the right thing to do years before, but He still asked God's permission to sin).**
 - **David, in uncertainty, turns to the ephod and asks if he should pursue the Amalekites in battle. This is much different than David's early resolve in his battle with Goliath.**
 - **This indecisiveness seems similar to Saul who rested while asking the ephod about going to battle at the same time that his son Jonathan was walking with God to attack the Philistines (1 Samuel 14:2).**
 - **David is possibly beginning to reflect the weaknesses of his predecessor Saul.**
- **According to 1 Samuel 30:13, what did the Amalekites do for the sick Egyptian?**
 - **An Egyptian slave of an Amalekite had been abandoned because of weakness of illness, but after three days, this Jewish king (David) would restore him and use him to overcome the worldly Amalekites.**
 - **The world often abandons the weak and hurting while God uses them for great victories.**

Read 1 Samuel 30:15-20...David Recovers His Community from the Amalekites

30:15 The Egyptian slave felt that David would take a vow to God seriously.

30:16 David's men caught the Amalekites unaware while they celebrated their worldly victories. In contrast to Saul's fearful defeat, David pursues and overcomes the worldly.

30:17 David only had 400 men to fight while that many Amalekites escaped; David’s men must have defeated a much larger number of men. Was David similar to Saul in taking the booty while failing to kill all the Amalekites (1 Sam 15) or had David’s men eradicated all they could? Four represents testing (the 400 Amalekites reflect the trial that they brought to Israel), but this is the last mention of the Amalekites in Scripture beyond the single man in the first chapter of 2 Samuel.

30:18-19 David retrieved everything that had been taken from his Ziklag as well as the Cherethites.

30:20 The people’s opinion of David was swayed by the circumstances (1 Sam 30:6)

- **According to 1 Samuel 30:16, what were the Amalekites doing just before their slaughter?**
 - David’s men caught the Amalekites unaware while they celebrated their worldly victories.
 - In contrast to Saul’s fearful defeat, David pursues and overcomes the worldly.
- **According to 1 Samuel 30:17, did any of the Amalekites escape David’s slaughter?**
 - 400 Amalekites who escaped
 - David only had 400 men to fight while that many Amalekites escaped; David’s men must have defeated a much larger number of men.
 - David’s victory may have been similar to Saul’s in taking the booty while failing to kill all the Amalekites (1 Sam 15) or possibly David’s men eradicated all they could.
 - Four represents testing (the 400 Amalekites reflect the trial that they brought to Israel)
 - This is the last mention of the Amalekites in Scripture beyond the single man in the first chapter of 2 Samuel.
- **According to 1 Samuel 30:20, what did David’s followers think about David after the victory?**
 - The people’s opinion of David was swayed by the circumstances (1 Sam 30:6)

Read 1 Samuel 30:21-25...David Shares the Amalekite Loot with Those Protecting the Baggage

30:21 David returned to the 200 men that had been too weary to travel with David and fight.

30:22 Having learned his lesson on the importance of defending at home while attacking on the front (1 Sam 30:1), David awards those who protect the same allocation of the booty. With spiritual battles, it is just as important to have the home prayer support as those pursuing the work.

30:23 David attributed the victory to God instead of his men.

30:24 With his words, David is now declaring that both he (the one who goes down to battle) and Saul (the one who remained with the baggage) have the same fate.

30:25 This rule possibly encouraged David to stay home from war where he was tempted by Bathsheba

- **According to 1 Samuel 30:23, to whom did David attribute the Amalekite victory to?**
 - David attributed the victory to God instead of his men.
 - All believers will share in the rewards whether they are the missionaries or the supporters (e.g. prayer, financial, etc.) from home because God is the one who ultimately gives the increase (Jn 4:37; 1 Cor 3:7).
- **According to 1 Samuel 30:24, what did David believe about defending the home front when going off to battle?**
 - Having learned his lesson on the importance of defending at home while attacking on the front (1 Sam 30:1), David awards those who protect the same allocation of the booty.
 - With spiritual battles, it is just as important to have the home prayer support as those pursuing the work.
 - This rule possibly encouraged David to stay home from war where he was tempted by Bathsheba
 - David intends this new law as a focus on allocating the booty of battle, but his words could reveal a deeper truth.
 - Throughout First Samuel, David is renowned as the one who surges into battle while Saul’s very beginning was one in that he remained with the baggage when Samuel wanted to anoint him (1 Sam 10:22)
 - With his words, David is now declaring that both he (the one who goes down to battle) and Saul (the one who remained with the baggage) have similar destinies.

Read 1 Samuel 30:26-31...David Shares the Amalekite Loot with The Elders of Judah

30:26 When David returned to Ziklag, he sent gifts of Amalekite spoil to the elders of Judah. David views the Amalekites as the enemies of the Lord instead of simply the enemies of Israel.

30:27-31 In preparation for kingship, David wisely sends gifts from the plunder to the 13 Israeli cities where David and his men were welcome.

Towns Receiving Gifts from David of the Amalekite Spoil (1 Samuel 30:27-31)		
Cities	Meanings	Story Line (Not Inspired)
1. Bethel	“House of God”	The house of God
2. Ramoth	“Eminences” / “High Places”	Is a high place

3.	Jattir	“A Remnant” / “Excellent”	For an excellent remnant
4.	Aroer	“Heath” / “Tamarisk” (1 Sam 31:13)	With Tamarisk
5.	Siphmoth	“Fence Keepers”	Kept by fence keepers
6.	Eshtemoa	“Obedient Child”	for the obedient child.
7.	Racal	“Trader”	Traders
8.	Jerahmeelites	“May God have compassion/pity”	Will feel God’s compassion
9.	Kenites	“Spear”	When using a spear
10.	Hormah	“Devoted” / “Consecrated”	Against the devoted
11.	Bor-ashan	“Well/pit of Smoke”	Leaving a pit of smoke
12.	Athach	“Lodging Place”	As the lodging place
13.	Hebron	“Friend” / “Association”	For their friends.
In 1 Samuel 31, the Philistine army would kill King Saul who would be buried under a Tamarisk tree (1 Samuel 31:13) while the Philistines would move into the deserted towns of Israel (1 Samuel 31:7)			

SAUL DIES

Read 1 Samuel 31:1-6...King Saul Dies

31:1 Israelites fled from Philistines and died on Mt. Gilboa (“boiling spring”)

31:2 It appears that Saul and sons were also in flight by the verbiage that the Philistines “overtook” them. Abinadab (“my father is willing”) is mentioned instead of Ishvi, so this could be another name or son. It appears that Saul outlived his sons, but was with them at their deaths.

31:3 The Philistine archers wounded Saul.

31:4-5 Saul’s armor bearer was so fearful of losing the King that he not only did not kill Saul (no mercy killing), but also killed himself at Saul’s death. There are seven suicides recorded in the Bible.

31:6 The Philistines slaughtered the men fighting with Saul including the king himself, his three sons and his armor bearer.

- **According to 1 Samuel 31:1, who do the aggressors seem to be?**
 - **The wording shows that the Philistines fought against Israel (and not the other way around). Israel fled.**
- **According to 1 Samuel 31:1, how many of Saul’s sons died in battle?**
 - **Three of Saul’s sons died leaving an opening for the throne of Israel.**
 - **There would be an even greater challenge for the throne beyond Ishbosheth (2 Sam 2:8).**
- **According to 1 Samuel 31:4, how did Saul refer to the Philistines?**
 - **He referred to them as “uncircumcised men” emphasizing that they had no covenant with the Lord (unlike Israel).**
- **According to 1 Samuel 31:4, was Saul’s last order as King obeyed?**
 - **No, his armor bearer disobeyed Saul’s final order because he was rightfully killing God’s anointed**

Seven Suicides Recorded in Scripture			
1.	Judges 9:54	Abimelech	Dying of a skull fracture during a siege ordered his armour-bearer to slay him, so that his reputation would not say a woman killed him.
2.	Judges 16:26-31	Samson	Killed himself along with an arena of Philistines
3 - 4	1 Samuel 31:3-6	Saul & Armor-bearer	Saul was critically wounded by Philistine arrows; then the armor-bearer joined in death
5.	2 Samuel 17:1,23	Ahithophel	Guidance on how to overthrow David was not taken
6.	1 Kings 16:18	Zimri	Failure to usurp the throne of Israel
7.	Matthew 27:4-5	Judas Iscariot	Hung himself after betraying Jesus

Read 1 Samuel 31:7-13...The Men of Jabesh-Gilead Bury Saul

31:7 Israel abandoned their towns in Israel, and the Philistines came to resettle in the Israeli towns.

31:8 Saul’s body was not discovered by the Philistines until the next day.

31:9 Just as David had cut off the head of their champion Goliath (1 Samuel 17:51), the Philistines would now behead the Israelite King Saul.

31:10 The Philistines were a religious people with their Temples and Ashtoreth, and they paraded the victory that they attributed to their gods as they had done with the ark of God (1 Samuel 5)

31:11 The first act as king by Saul was to save the town of Jabesh-Gilead from Nahash's Ammonites (1 Sam 11), so Saul was special to them. King Saul was from the Tribe of Benjamin which had been nearly eradicated (Judges 20-21); however, 600 "Benjamites" escaped. In order to provide wives for the Benjamite survivors, 400 virgin ladies were taken from Jabesh-Gilead and given to the "Benjamites" as wives (Judges 21:10-14). One of these Jabesh-Gilead virgins may have been an ancestor of King Saul.

31:12-13 The brave men of Jabesh-Gilead traveled all through the dark of the night to reclaim Saul's dishonored body and to bury it with respect. Even today, brave believers work in the dark of life to bring about the honorable from the dishonorable.

- **According to 1 Samuel 31:7, why did it take overnight for the Philistines to discover Saul was dead?**
 - **The Philistines moved into the evacuated towns when the Israelites fled**
- **According to 1 Samuel 31:9, to where did the Philistines send the news that Saul was dead?**
 - **To the Philistine Temples and People – the Philistines gave glory to their false gods.**
 - **The Philistines were a religious people with their Temples and Ashtoreth, and they paraded the victory that they attributed to their gods as they had done with the ark of God (1 Samuel 5)**
- **According to 1 Samuel 31:11, who cared enough for Saul to retrieve his body for an honorable burial?**
 - **The men of Jabesh-Gilead so dedicated to King Saul**
 - **The first act as king by Saul was to save the town of Jabesh-Gilead from Nahash's Ammonites (1 Sam 11), so Saul was special to them.**
 - **King Saul may have had ancestry from Jabesh-Gilead as he was from the Tribe of Benjamin which had been nearly eradicated (Judges 20-21); however, 600 "Benjamites" escaped.**
 - **In order to provide wives for the Benjamite survivors, 400 virgin ladies were taken from Jabesh-Gilead and given to the "Benjamites" as wives (Judges 21:10-14).**
 - **One of these Jabesh-Gilead virgins may have been an ancestor of King Saul.**
- **According to 1 Samuel 31:12, what time of the day did the men from Jabesh-Gilead recover the body of Saul?**
 - **The brave men of Jabesh-Gilead traveled all through the dark of the night to reclaim Saul's dishonored body and to bury it with respect.**
 - **Even today, courageous believers work in the dark of life to bring about the honorable from the dishonorable.**