

The books of first and second Samuel were originally thought of as one book. It is not known who penned the books of Samuel. Perhaps, Samuel, himself penned some of it. The main theme of the study is Israel wanting a king like all the other nations around them. This was displeasing to God, but He allowed it. In this book, we will see the prayers of a mother for a son. Samuel is a product of prayer. He was dedicated to God, before his birth, and lived his entire life in the service of God. The three main characters of the book are Samuel, Saul and David. The name "Samuel" means heard of God, or asked of God.

We will now begin the verse by verse study. I Samuel 1:1 "Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name [was] Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:"

Samuel was of the tribe of Levi. It will not be stressed that he is a Levite, because of the miracle way he became a prophet, seer, and judge. There are just a few in the Bible that this type of thing happened to. One other in the Old Testament was Samson, and one in the New Testament was John the Baptist. They were all servants of God from birth. Samuel is the same name as Shemuel. "Elkanah" means whom God possess. Elkanah is a common name among the Kohathites. Perhaps, this was because they were to serve the LORD all the days of their lives. Ramathaim-zophim is, probably, the same place as Ramah, where Samuel lived. Zophim was the name of the district, and Ramah was the central city. Elkanah was their leader. This was an inheritance of Ephraim. It had first been allotted to Benjamin, but was at the time of this writing of Ephraim.

I Samuel 1:2 "And he had two wives; the name of the one [was] Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children."

Elkanah was a very wealthy, influential man. "Hannah" means grace, or prayer. She was the favorite of Elkanah, even though she had no children. "Peninnah" means coral, or red pearl. It was legal for men to have two wives, but it generally did not work out very well. In nearly every case, there was extreme jealousy between the women. God really did not intend for the dual marriage to be allowed. {They two are to become one flesh}.

I Samuel 1:3 "And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, [were] there."

This is speaking of Elkanah going once a year to Shiloh {where the ark was} to worship. We remember, they were supposed to go three times a year, but many of them had reduced this to the one time in the year. We know that Elkanah was a religious man and was even from the Levitical tribe. He, probably, went up at Passover, because it was the most important of the three Feasts. Eli was the judge for 40 years and was, also, high priest. It appears, his sons were acting priests in the tabernacle. "Eli" means my god. "Hophni" means pugilist. Pugilist means fighter, or professional boxer. "Phinehas" means mouth.

I Samuel 1:4 "And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:" I Samuel 1:5 "But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb."

We know that the family ate the Passover lamb, so this makes it seem even more like this is the feast they have gone to celebrate. The "worthy portion" is speaking of Hannah getting twice as much. It appears, that Hannah was the favorite of Elkanah.

I Samuel 1:6 "And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb."

The adversary of all of us is the devil. In this case, the devil was stirring up jealousy between the two wives. Hannah was jealous because of Peninnah's children. Peninnah was jealous, because Elkanah loved Hannah the most. Hebrew women felt that they were cursed of God, if they did not have children.

I Samuel 1:7 "And [as] he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat."

It seems, the hurt that Hannah felt had been going on for several years. It seemed, also, the family being together at Passover just made it worse. Peninnah, probably, was saying ugly things to Hannah about her being barren. Hannah was so heartsick about not having children, that she wept, and refused to eat. Peninnah tried to provoke her, too.

I Samuel 1:8 "Then said Elkanah her husband to her, Hannah, why weepst thou? and why eatest thou not? and why is thy heart grieved? [am] not I better to thee than ten sons?"

It seemed that, Elkanah truly loved Hannah. He was concerned that she was upset.

I Samuel 1:9 "So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD."

This does not mean that Hannah drank and ate. It is speaking of the rest of the family eating and drinking. Hannah is in the sanctuary. Eli, the high priest, is in the tabernacle at this time. This "post" is speaking of the entrance to the holy place. Eli was sitting on something like a throne. He was there, so all who worshipped walked before him.

I Samuel 1:10 "And she [was] in bitterness of soul, and prayed unto the LORD, and wept sore."

This is another way of saying that her heart was broken. It appears, she was kneeling, and praying to the LORD. This prayer was coming from her innermost being.

I Samuel 1:11 "And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child,

then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head."

The three times she speaks of herself as the LORD's handmaid, shows her willingness to serve the LORD. She vows to God, if He will let her have a man child {to take away her reproach}, she will dedicate him to the LORD's service all of His life. We do not read here, that she promises for him to be under a Nazarite vow. She does, however, promise that she will never cut his hair, which is one sign of a Nazarite vow. He will be ordained from birth to the service of the LORD.

I Samuel 1:12 "And it came to pass, as she continued praying before the LORD, that Eli marked her mouth."

It appears that, Hannah was praying in her heart, and very softly. So softly that Eli marked her mouth. He did not see her lips moving in prayer, but when he touched her, he realized they were moving. It seemed, it was the custom to pray aloud, not just to God. He, now, realizes that she is saying something under her breath.

I Samuel 1:13 "Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken."

When he does not hear the words of her mouth, he thinks the worst. He assumes she has had too much to drink.

I Samuel 1:14 "And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee."

He is telling her to stop drinking, and especially in the tabernacle. He wants her to go home, and sober up, and then, come back and pray.

I Samuel 1:15 "And Hannah answered and said, No, my lord, I [am] a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD."

She quickly tells him, that she has not been drinking. She is praying to God, because her heart is broken. She did not intend for others to hear her request to God. She had prayed her hearts desire to the LORD, alone. She is sad, because she is barren.

I Samuel 1:16 "Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto."

We see that Hannah associates women who are drunk with someone controlled of the devil. "Belial", in this particular instance, means worthlessness.

I Samuel 1:17 "Then Eli answered and said, Go in peace: and the God of Israel grant [thee] thy petition that thou hast asked of him."

This is tremendous encouragement to Hannah. The high priest is speaking for God, when he says this to Hannah. The high priest represented the people to God, and God to the people. This is telling Hannah, that she will, indeed, have a son.

I Samuel 1:18 "And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more [sad]."

Hannah needs to fast no longer. God has answered her prayer. Her confidence that her prayer is answered, is shown in her now eating. She is happy. She is going to have a son.

I Samuel 1:19 "And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her."

They worshipped the LORD, before they set out on their journey home. As soon as they were home, Hannah slept with Elkanah, and she conceived. God had answered her prayer. She is assured she will have a man child.

I Samuel 1:20 "Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, [saying], Because I have asked him of the LORD."

We spoke earlier that "Samuel" means asked of God, or heard of God. Hannah is totally aware this son is a gift from God. She knows he is the answer to her prayer.

I Samuel 1:21 "And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow."

I Samuel 1:22 "But Hannah went not up; for she said unto her husband, [I will not go up] until the child be weaned, and [then] I will bring him, that he may appear before the LORD, and there abide for ever."

The baby Samuel would have been just a very small baby at the time of the next Passover Feast. Hannah did not take the baby at this time, because he was not weaned. He will need to stay with his mother, until he is weaned. This will give Hannah some time with him, but it will also take a burden off Eli. He was not equipped to care for a tiny baby. She had no intention of breaking her vow to the LORD. She would keep her vow, since the LORD had done as she asked.

I Samuel 1:23 "And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him."

Samuel was breast fed by his mother, until he was old enough to wean. It was permitted of God for mothers with small children to not go to the yearly feast, so they could stay and care for their babies. It appears, that Elkanah and Hannah remembered that babies born under these circumstances are born for a special purpose of God. It had not been long, since a very similar thing had happened with Samson. The LORD will establish the baby's work when he is old enough to fulfill it.

I Samuel 1:24 "And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child [was] young."

This would be terribly difficult for a mother to do, but she had made a vow to the LORD, and she kept it. The three bullocks, one ephah of flour, and the wine were all an offering to the LORD. It appears, that Samuel was just a toddler, when he was brought to the LORD.

I Samuel 1:25 "And they slew a bullock, and brought the child to Eli."

This one bullock was, possibly, to be for a burnt offering for the dedication of Samuel.

I Samuel 1:26 "And she said, Oh my lord, [as] thy soul liveth, my lord, I [am] the woman that stood by thee here, praying unto the LORD."

We remember that, Eli had not heard what she had prayed for. He had answered her request, by saying God had answered her prayer. This is the first time that Eli is aware she had promised her son to God. It had been awhile since he had seen her, so she had to remind him of who she is.

I Samuel 1:27 "For this child I prayed; and the LORD hath given me my petition which I asked of him:" I Samuel 1:28 "Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there."

What she is really saying is, that she has given her son back to the LORD. She had promised she would give him to the service of the LORD all the days of his life, and she is fulfilling that vow. Eli realizes what the magnitude of this is, and worships the LORD. Samuel will never stop being her son, but he will never stop being God's servant either. He will be trained by Eli, the high priest, in the ways of the LORD.

1 Samuel 1 Questions

1. Who penned the books of Samuel?
2. What is the main theme?
3. Samuel is the product of _____.
4. When was Samuel dedicated to the LORD?
5. Who are the three main characters in this book?
6. Samuel was of the tribe of _____.
7. Why is it not stressed in this lesson?
8. Samuel is the same name as _____.
9. What does "Elkanah" mean?
10. In what branch of the Levitical tribe, is Elkanah a common name?
11. Ramathaim-zophim is the same place as _____.
13. Zophim was the name of the _____.
14. Elkanah was their _____.
15. Elkanah was a very _____, _____ man.
16. Which of the wives was Elkanah's favorite?
17. What does "Hannah" mean?
18. What was one reason it was not wise to have two wives?
19. Where did Elkanah go once a year to worship?
20. Who was the high priest at this time?
21. Who were his two sons, who served as priests?
22. What particular feast did he, probably, attend?
23. What does "Hophni" mean?
24. What does "Phinehas" mean?
25. Who ate the passover lamb?
26. Why did Elkanah give Hannah twice as much as the others?
27. Who is the adversary?
28. How did Hebrew women feel about not having children?
29. How did Hannah show her grief?
30. What questions did Elkanah ask Hannah?
31. What is the "post", in verse 9, speaking of?
32. Why was Eli there?
33. What is verse 10 really saying?
34. What vow did Hannah make to the LORD?
35. What did Eli think was wrong with Hannah?
36. What does "Belial" mean in verse 16?
37. Who is Eli speaking for in verse 17?
38. What happened, soon after they returned home?
39. What did she name her son?
40. What does "Samuel" mean?
41. Why did she not take him to the tabernacle his first year of life?
42. When did she take Samuel to Eli?
43. They slew a _____, and brought the child to Eli.
44. What did Hannah remind Eli of?
45. How did she fulfill the vow she had made to God?

We will begin this lesson in I Samuel 2:1 "And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation."

This is a song of praise from Hannah. She begins by stating the wonderful blessings God has bestowed upon her. The other women can no longer look at her, and think that she is cursed of God. She is no longer barren. Her weeping has been turned into joy. The "horn" symbolizes strength. Her strength is in the LORD. She can speak of the greatness of God boldly before her enemies. She begins a prophecy of salvation here. She has been delivered. She speaks prophetically of the great deliverance in the coming Messiah, Jesus Christ.

I Samuel 2:2 "[There is] none holy as the LORD: for [there is] none beside thee: neither [is there] any rock like our God."

She is very sure of the holiness of the LORD. She is aware, it was the LORD who heard her prayer, and sent her a son. He, also, is the Rock that will never fail her. He is the Rock that is unmovable. Those that build on this Rock should have no fear of the storm.

I Samuel 2:3 "Talk no more so exceeding proudly; let [not] arrogancy come out of your mouth: for the LORD [is] a God of knowledge, and by him actions are weighed."

Hannah is speaking of the fact that we are what God made us, nothing more, and nothing less. We have nothing to be arrogant about. It is the LORD who decides what will happen, and who it will happen to. The Lord weighs our actions. He is the Judge. The knowledge of God is beyond human comprehension. The following are a few of my favorite Scriptures pertaining to this. Luke 1:51 "He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts." II Corinthians 5:10 "For we must all appear before the judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad." Hebrews 4:12 "For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart." We may be able to hide our true self from each other, but we cannot hide from God. He knows all things, even the desires of our heart. He is Knowledge. He is Wisdom.

I Samuel 2:4 "The bows of the mighty men [are] broken, and they that stumbled are girded with strength."

The Hebrews, better than anyone else, should be aware that mighty men are broken easily, when they are depending on their own strength. Those who humbly obey the LORD, are those who win battles. Psalms 18:2 "The LORD [is] my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, [and] my high tower." II Corinthians 12:9 "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

I Samuel 2:5 "[They that were] full have hired out themselves for bread; and [they that were] hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble."

At the beginning of this verse, it appears their money to buy this plentiful bread is because they have sold out to the world. God will not let the righteous go hungry, as we see in the following verse. Psalms 37:25 "I have been young, and [now] am old; yet have I not seen the righteous forsaken, nor his seed begging bread." God can rain manna from heaven, if He desires to. She is very familiar with the fact that God can cause the barren to produce children. The number "seven" means spiritually complete. She is, possibly, prophesying that she will have more children. She gave her first to the service of the LORD. We could see, also, the spiritual message in this: the Gentiles were barren, away from God, but will have a multitude in Christ. The feeble, in this, is speaking in a physical sense, as well as a spiritual. Women do grow feeble after having many children. The law will wax old, as well.

I Samuel 2:6 "The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up."

It is not by chance that we live, and it is not by chance that we die. Our days on this earth are numbered of God. The very breath we possess is a gift from God. Surely, when we do go the way of all flesh and our body dies, that is not the end. Sometime, those bodies will rise again to eternal life, or eternal damnation.

I Samuel 2:7 "The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up."

We can keep from being poverty stricken by working diligently here in the United States. It is God who put us in the United States. Some are born to wealthy parents. That is a blessing from God. God can make you prosper at whatever you do. He can cause the land not to produce for you. Our relationship with the Lord has a great deal to do with whether we are blessed, or cursed of Him. What people generally call good luck, is nothing more than blessings from God. They were in the right place, at the right time, because God put them there.

I Samuel 2:8 "He raiseth up the poor out of the dust, [and] lifteth up the beggar from the dunghill, to set [them] among princes, and to make them inherit the throne of glory: for the pillars of the earth [are] the LORD'S, and he hath set the world upon them."

Most of the judges that were raised to great fame, were men of low estate. We remember that, Gideon reminded the Lord of his unworthiness, before he accepted his call to greatness. The earth, and everything, and everyone in it, belong to the Lord. He can do with all of it as He wishes. It is His possessions. We are what we are, because of the blessings of God. He decides who will reign.

I Samuel 2:9 "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail."

It is not our great physical strength that saves us. We must place our trust in the Lord. Philippians 4:13 "I can do all things through Christ

which strengtheneth me." We must walk in the Light of the Lord, and He will keep our path. The wicked walk in darkness, and cannot find their way. It is His Light that guides us. It is not our strength, but the strength of Christ in us, that makes us succeed.

I Samuel 2:10 "The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed."

The "adversaries of the LORD" are those who have chosen to follow Satan, instead of God. The "thunder from heaven" is speaking of the voice of God. The "LORD that judges" is the Lord Jesus Christ. He is the Judge. The "horn" symbolizes strength. This Scripture is prophetic. We see the "Anointed of God" is the Messiah, Christ. It is His strength that tears down the adversaries. It is His strength that holds the believers up. It is by His power, that He judges.

I Samuel 2:11 "And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest."

This has suddenly broken away from the prophecy of Hannah, and is telling what happened next. Hannah and her husband Elkanah have left the tabernacle and gone home. The beauty of this is, the fact that Hannah did not complain. She left her son, Samuel, with Eli, to be taught of the things of God. Samuel, from the time he was very small, ministered unto the Lord in the tabernacle. It appears, even from the time he was brought to the service of the Lord {about 3 years old}, Samuel began to minister. At first, the things he did were just what Eli told him. As he grew, he took on more and more responsibility.

I Samuel 2:12 "Now the sons of Eli [were] sons of Belial; they knew not the LORD."

This has always been a mystery, how godly men and women can have children who turn away from God. "Belial", in this particular instance, means worthless. They went through the motions of performing the duties of the priests, but they were not even saved. They knew not God. They lived to please their own flesh.

I Samuel 2:13 "And the priests' custom with the people [was, that], when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;"

This was not the law. This was the custom of these greedy people. It appears that, Eli's sons had no regard for the law of God. They made up customs that suited their desires.

I Samuel 2:14 "And he struck [it] into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither."

There were specific portions that should have gone to the priests. There was nothing random about the offerings that God had instructed. The right shoulder of the offering went to the priests, but it must be waved before the altar first.

I Samuel 2:15 "Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw."

The fat always belonged to God. There were no exceptions to this. It is apparent that, either the priest did not know God's law, or just did not have respect for God's law. This would have been a terrible sin.

I Samuel 2:16 "And [if] any man said unto him, Let them not fail to burn the fat presently, and [then] take [as much] as thy soul desireth; then he would answer him, [Nay]; but thou shalt give [it me] now: and if not, I will take [it] by force."

It appears, some of the people knew the law of God better than the priests did. The people did not want to do this abominable thing. The priests {the people's leaders} were forcing them to do this terrible thing. The people, it seemed, did not mind the priests taking even what belonged to the people. They just did not want them taking what belonged to God. Not only did these priests want to take what did not belong to them, but they wanted it, before it was cooked in the proper way.

I Samuel 2:17 "Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD."

Not only were the sons of Eli sinning in this, but they were causing the people to sin, also. This act of the priests symbolizes what is going on in our churches today. This is such a shame, when the leaders of the church lead their members into sin.

I Samuel 2:18 "But Samuel ministered before the LORD, [being] a child, girded with a linen ephod."

Eli's sons were bringing disgrace to the worship in the tabernacle. God had chosen for Himself a leader to do the things He taught him. Samuel was chosen of God. He was just a child, and yet, he served the LORD in the ways of the LORD. He even wore a linen garment, while he was serving the LORD. Linen, was the plain garment of someone dedicated to the LORD in service.

I Samuel 2:19 "Moreover his mother made him a little coat, and brought [it] to him from year to year, when she came up with her husband to offer the yearly sacrifice."

His mother still loved him as her firstborn. She never complained that she had given him to the LORD, however. A beautiful gesture of the mother's love is the fact that she made him a coat each year. Young boys grow fast. He would need a larger size each year.

I Samuel 2:20 "And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home." I Samuel 2:21 "And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD."

The beautiful thing in all of this, is the fact that Samuel was never part of the world. He was taught of the ways of God from infancy. It is

interesting, to me, that Eli did not think of this very small child as a burden to take care of. He realized from the very beginning that Samuel was of the LORD. He, perhaps, saw the traits in Samuel, that he wished were in his own sons. Eli speaks a blessing from God on Hannah and Elkanah for their unselfishness in giving their firstborn to the LORD. Notice, in verse 21, the children Hannah has, is because the LORD visited her. They were miracle children from God.

I Samuel 2:22 "Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled [at] the door of the tabernacle of the congregation."

This is a terrible sin before the LORD. The sad thing is that this very thing still exists in our churches today. We can even try to excuse it, by saying men and women were in a private place together and things just got out of hand. There is no excuse acceptable for this type of behavior. Call it what it is, sin. Eli's sons were sinful men. Whether these women worked in the tabernacle, or were just there to worship, makes no difference. Sin is sin.

I Samuel 2:23 "And he said unto them, Why do ye such things? For I hear of your evil dealings by all this people." I Samuel 2:24 "Nay, my sons; for [it is] no good report that I hear: ye make the LORD'S people to transgress."

At this time, the high priest and the priests had certain control of the people. The greater sin lay at the feet of these priests, because of this control. Notice, the statement, "Ye make the LORD'S people to transgress". Even today, it is a tendency of the congregation to elevate the minister to a position of importance. Leaders, whether in the church, or outside the church, should greatly guard their conduct. They are leading others, and that carries with it a great responsibility.

I Samuel 2:25 "If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them."

This sin is a sin against God.

I Samuel 2:26 "And the child Samuel grew on, and was in favour both with the LORD, and also with men."

In the midst of the sins of Eli, Samuel was growing upright in the LORD. God did not overlook Samuel's loyalty to Him. The people appreciated Samuel's loyalty to God, as well.

I Samuel 2:27 "And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?"

A "man of God", generally, means a prophet. It does not tell us his name, but that is, probably, who is intended here. Whoever he is, the message is from the LORD. God immediately reminds Eli, that it was the LORD who brought them out of Egypt.

I Samuel 2:28 "And did I choose him out of all the tribes of Israel [to be] my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?" I Samuel 2:29 "Wherefore kick ye at my sacrifice and at mine offering, which I have commanded [in my] habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?"

God had chosen Aaron and his descendents to be the high priest and the priests of the tabernacle. This was the highest honor God could pay a man, to make him high priest. He was to be above sin. This honor carried with it the responsibility to put God and His law above everything, and everyone. The high priest was God's communication with man upon the earth. He spoke through the Urim and the Thummin worn by the high priest. The high priest was in direct communication with the LORD. All of this should have made the high priest a man of tremendous integrity, one who knew and revered God above all else. Samuel had allowed his sons to take the food that belonged to God, and to the person offering, for themselves. Eli had put his sons above God.

I Samuel 2:30 "Wherefore the LORD God of Israel saith, I said indeed [that] thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed."

The punishment of the leader of the congregation {in this case the high priest} is greater, because he sinned in full knowledge. judgment begins at the house of God. God removes the perpetual priesthood from Eli, here, because he knew of the sins of his sons and did nothing about it.

I Samuel 2:31 "Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house." I Samuel 2:32 "And thou shalt see an enemy [in my] habitation, in all [the wealth] which [God] shall give Israel: and there shall not be an old man in thine house for ever."

This is just saying that, God will kill Eli's sons and Eli for their sins. The "arm", in this case, is speaking of descendents. All of the men of Eli's descendents will die young. They will not live to be old men. There would be prosperity for the Hebrews under Samuel, Saul, David, and Solomon's reign, but the house of Eli would not have sons to live to old age to enjoy it.

I Samuel 2:33 "And the man of thine, [whom] I shall not cut off from mine altar, [shall be] to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age."

This is the most hurtful of the judgments of God. God will allow him to see the death of his sons. Just about the worst hurt parents can have in this life, is to live to see the death of their children. Even though his descendents are cut off living in their youth, they will still be required to serve the LORD in the tabernacle.

I Samuel 2:34 "And this [shall be] a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them."

We remember that, the same fate came to the two sons of Aaron, who sinned against God. God will not allow them to live, to continue in corrupting the congregation. Hophni and Phinehas are acting priests in the tabernacle. They will both die for their sins in one day. judgment of God falls on them the same day.

I Samuel 2:35 "And I will raise me up a faithful priest, [that] shall do according to [that] which [is] in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever."

This is speaking of Samuel {in the near future}. It is most assuredly speaking prophetically of Christ. He is the true High Priest, after the order of Melchisedec. Notice, "forever" in the Scripture above. Samuel was dedicated to God for his entire life. This goes much further, and speaks of the eternal High Priest of us all; Jesus Christ the Righteous. He will know the perfect will of God. Even Jesus said, "Father, not my will, but thine be done".

I Samuel 2:36 "And it shall come to pass, [that] every one that is left in thine house shall come [and] crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread."

This is speaking of them coming to Samuel. The Levitical tribe, and particularly the descendents of Eli, lived of the offerings in the tabernacle. They needed this food offered to live.

1 Samuel 2 Questions

1. What is verse 1 the beginning of?
2. How does it begin?
3. The "horn" symbolizes _____.
4. Why is Hannah so happy?
5. What does Hannah speak of prophetically, beginning with verse 1?
6. Quote 1 Samuel chapter 2 verse 2.
7. What does verse 2 say she is aware of?
8. Those that build upon this _____ should have no fear of the storm.
9. We are what _____ made us, nothing more, and nothing less.
10. The knowledge of God is beyond _____ comprehension.
11. Quote 2 Corinthians chapter 5 verse 10.
12. Quote Hebrews chapter 4 verse 12.
13. Who should know better than anyone else, that mighty men are broken easily, when they are depending upon their own strength.
14. Quote Psalms chapter 18 verse 2.
15. God's _____ is made perfect in our _____.
16. In verse 5, why is there plenty of money to buy bread?
17. Quote Psalms chapter 37 verse 25.
18. The _____ killeth, and maketh alive.
19. What many people call good luck is really what?
20. Most of the judges, who were raised up, were men of _____.
21. Quote Philippians chapter 4 verse 13.
22. Who are the "adversaries of the LORD"?
23. Who is the "Anointed of God"?
24. As Samuel grew, he took on more and more _____.
25. The sons of Eli were the sons of _____.
26. How do we know that Eli's sons had no regard for God's law?
27. The fat always belonged to _____.
28. It seemed, some of the _____ knew the law of God better than the priests did.
29. Who were the sons of Eli causing to sin?
30. What did Samuel wear in the tabernacle?
31. What did Samuel's mother do for him, once a year?
32. Who speaks a blessing on Hannah and Elkanah?
33. Why does Hannah have more children?
34. What terrible sin, of the sons of Eli, do we read in verse 22?
35. Why did they not listen to the voice of their father?
36. Who was Samuel in favor with?
37. Who came and warned Eli of what was to happen?
38. What would happen to Eli's descendents?
39. What is the most hurtful of the judgments of God on Eli?
40. What happens to Phinehas and Hophni?
41. Who is verse 35 speaking of?
42. Why would Eli's descendents beg for food?

We will begin this lesson in I Samuel 3:1 "And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; [there was] no open vision."

The idea of the "Word of the LORD being precious" means that there was very little of the Word of God spoken to men in those days. This made the thing that happens to Samuel, in this lesson, even more special. "Vision", in this particular verse above, means seeing something in the spirit that those around you do not see. This type of vision had not happened in a long time. We will see both of these things happen to Samuel, here. Perhaps, this is because there was no sin in Samuel's life. From birth, he had been dedicated to God.

I Samuel 3:2 "And it came to pass at that time, when Eli [was] laid down in his place, and his eyes began to wax dim, [that] he could not see;"

We do not know the exact age of Samuel, or of Eli, here. We do know that the sight of Eli had deteriorated. His physical and his spiritual sight has deteriorated. We know the LORD did not like him overlooking the sins of his sons. The fact that the eyes had gradually gotten dim, indicate that his blindness is from his age.

I Samuel 3:3 "And ere the lamp of God went out in the temple of the LORD, where the ark of God [was], and Samuel was laid down [to sleep];"

We know that the lamp of God was never to go out in the tabernacle where the ark was. One of the duties of the priest was to fill the lamp with oil twice a day, once in the morning, and once in the evening. This was to be a perpetual light. Samuel lay down to sleep, because it was night.

I Samuel 3:4 "That the LORD called Samuel: and he answered, Here [am] I."

We can safely assume that Samuel had never heard the voice of God at this time. He answered "Here am I", when he heard his name, thinking it was Eli calling him. He had served Eli all of his life. He is, probably, still under 12 years old at this point. Or perhaps, he was 12. We know he is still a youth.

I Samuel 3:5 "And he ran unto Eli, and said, Here [am] I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down."

The commitment that had been made on Samuel's life had been made by Samuel's mother. Perhaps, it is time for Samuel to decide for himself. Eli had no idea, at first, that this was the LORD calling Samuel. We know the condition of Eli's sons, and the LORD was angry with Eli, as well. They had not heard the voice of God, and now, Samuel hears God, but thinks it is Eli calling.

I Samuel 3:6 "And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here [am] I; for thou didst call me. And he answered, I called not, my son; lie down again."

This reminds me of the way God calls all of us to be his sons. He calls, and we do not recognize His voice at first. Sometimes He calls several times, before we even realize it is God calling. Again this second time Samuel hears the voice and mistakes it for Eli's voice. He runs to serve Eli, but Eli had not called him. Notice, Eli calls him son here. He had been as a son to Eli.

I Samuel 3:7 "Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him."

Babies are many times dedicated to the LORD by their parents. This does not save the person. All a dedication is, is a promise to raise the child in the way of God. When a person comes to the age, that they are responsible enough to make their own decisions, they must come to God themselves. We call it the age of accountability. We know that Samuel had been raised right, but now, he must make his own decision to follow God. He did know of God, because he had worked in the sanctuary. He did not know the LORD personally, however. He did not know the Word of God either. Notice, the word revealed, in the verse above. We can read the Word of God, and still not know what it means, until it is revealed to us by the Holy Spirit.

I Samuel 3:8 "And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here [am] I; for thou didst call me. And Eli perceived that the LORD had called the child."

We see from this that, the LORD continued to call, until somehow, Samuel could know this was the LORD calling. Eli finally realizes that this is the LORD calling Samuel. We must remember that Eli was the only spiritual leader that Samuel had had. We must never discount the fact that God might be speaking to someone. When they tell us something has happened to them, we, who teach, must listen carefully to what they are saying. Then, we may give our opinion. Now, we see that Eli realizes this is the LORD. Eli still understood about visions and Words from God. The man of God had spoken to Eli, you remember.

I Samuel 3:9 "Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place."

Now, Eli explains to Samuel how to answer this voice. We see, from this, that Samuel was obedient to Eli. He tells Samuel exactly what to say, when the voice calls him.

I Samuel 3:10 "And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth."

This means that while Samuel was fully awake, the presence of the LORD came into the room where Samuel was, and spoke to him. The other times, there had just been a voice. This time, the presence is in the room with Samuel. Samuel does not call the presence by name, because he is not acquainted with Him.

I Samuel 3:11 "And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle."

This happening will be of such impact, that those who hear of it will have their ears tingle from the hearing.

I Samuel 3:12 "In that day I will perform against Eli all [things] which I have spoken concerning his house: when I begin, I will also make an end."

This is speaking of the day that God kills Eli's two sons, and Eli dies. The man of God had brought news before, that God was displeased with Eli for the way he handled the sins of his sons. Probably, Eli had not shared that with Samuel. Now, the LORD is telling Samuel, before it happens.

I Samuel 3:13 "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

Samuel needs to know why the LORD will destroy Eli and his sons. The LORD, also, makes Samuel aware that Eli has already been told of this. The main thing, he tells Samuel of what Eli's sin is, so that Samuel will never make the same mistake.

I Samuel 3:14 "And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

The sacrifice and offering are speaking of the bloody and the bloodless offering. Whatever they do to try to repent, God will not accept, because they had time to repent, and did not.

I Samuel 3:15 "And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision."

This does not say that Samuel slept. It is almost certain that he did not sleep after such an encounter with the LORD. He did stay lying down until time to open the sanctuary, however. Perhaps, this was so he would not disturb Eli. Samuel was reluctant to tell the vision to Eli, because it condemned Eli and his sons.

I Samuel 3:16 "Then Eli called Samuel, and said, Samuel, my son. And he answered, Here [am] I."

In all of this, we must take notice of the obedient spirit that Samuel had.

I Samuel 3:17 "And he said, What [is] the thing that [the LORD] hath said unto thee? I pray thee hide [it] not from me: God do so to thee, and more also, if thou hide [any] thing from me of all the things that he said unto thee."

From the statement Eli made here, we can see that he knew this was to be news of the same thing the man of God had said to him. He knows it is not good news, or Samuel would have been anxious to tell him. Samuel knows he must tell him.

I Samuel 3:18 "And Samuel told him every whit, and hid nothing from him. And he said, It [is] the LORD: let him do what seemeth him good."

Samuel obeyed Eli, and told everything the LORD had told him. Eli already knew in his heart what he had said. He humbly accepts the punishment of the LORD upon himself and upon his sons.

I Samuel 3:19 "And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground."

In this one sentence, Samuel grew from a youth to a man. He was not an idle talker. All of his words were for a good purpose. He only spoke, when the words were of use to the LORD.

I Samuel 3:20 "And all Israel from Dan even to Beer-sheba knew that Samuel [was] established [to be] a prophet of the LORD."

Samuel was not only a prophet of God, but the last of the judges, as well. He was such a Godly man, that all knew he was called of God. We know that Eli, probably, told everyone about why Samuel was living with him, instead of with his mother and father. He, perhaps, even told of the call of the LORD to Samuel. He, probably, had turned many of his duties over to Samuel.

I Samuel 3:21 "And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD."

The ark was at Shiloh in the tabernacle. The ark symbolized the presence of the LORD. This had not been just in a symbolic form that Samuel had heard the voice of the LORD. It was, in fact, the presence of the LORD that spoke to Samuel. The Word of God is Jesus Christ. We know this revelation of Himself in His Word, is what this is speaking of. Samuel's spiritual eyes were opened, and he understood the Scriptures.

1 Samuel 3 Questions

1. What was meant by the "Word of the Lord being precious" in those days?
2. What is "vision", in verse 1, speaking of?
3. Who does both of these things happen to in this lesson?
4. What was the condition of Eli in those days?
5. What did the LORD have against Eli?
6. Eli's blindness was from _____.
7. The lamp of God was to _____ go out.
8. What was one of the duties of the priest?
9. How often was the lamp to be filled with oil?
10. Who called Samuel, while he was lying down to rest?
11. Who did he think it was?
12. How did Samuel answer?
13. How old does the author think Samuel is at the time of verse 4 and 5?
14. What did Eli tell him to do?
15. How many times did the LORD call Samuel, before Eli realized who was calling?
16. Why did Samuel not know this was the voice of the LORD?
17. What does a dedication by your parent do for you?
18. He knew _____ God, but did not know Him personally.
19. Who was the only one who had ever taught Samuel?
20. Why was Eli able to perceive that the LORD called Samuel?
21. What did Eli tell Samuel to answer to the voice?
22. What did the LORD do differently the fourth time?
23. How did Samuel answer?
24. In verse 12, the LORD tells Samuel He is against whom?
25. What had the sons done?
26. Why was Eli being punished for what his sons did?
27. What was the usual way of being purged from sins?
28. Will the LORD accept this for the sons of Eli?
29. Why did Samuel lie there, until the morning?
30. Why had Samuel not told Eli what the LORD had said?
31. When he did tell, what reaction did Eli have?
32. Quote 1 Samuel chapter 3 verse 19.
33. Who accepted Samuel as a prophet of the LORD?

We will begin this lesson in I Samuel 4:1 "And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek."

This battle with the Philistines had been an ongoing thing. The Israelites might win a war against them, but they never seemed to be rid of them completely. The word of Samuel, above, is actually a Word from God. "And" shows us this is a continuation of the last chapter. Eli was so old at this time, that God was, now, speaking through Samuel. The LORD is about to punish Eli, his two sons, and all the people, because of their disobedience to His commandments. "Ebenezer" means the stone of help. "Aphek" means fortress.

I Samuel 4:2 "And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men."

It appears, these two armies met in the open field and the Philistines won. Israel lost about four thousand men in the battle.

I Samuel 4:3 "And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."

The Israelites are surprised at their defeat in this war. They know, when they lose in battle that it is punishment from God. They send for the ark, believing that the presence of God will cause them to win the battle. They have forgotten that the LORD blesses them, when they keep His commandments. He will not save them just because they physically carry the ark with them. They are using the ark, as if it is some type of good luck charm. They are not in the will of God. The blessings of God are not with them. This is, probably, a suggestion of the elders to go and get the ark. They are not in good standing with the LORD, however. The ark symbolized the presence of God with them. It, also, symbolized that they were His chosen people. They have forgotten that this is conditional on them keeping His commandments.

I Samuel 4:4 "So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth [between] the cherubims: and the two sons of Eli, Hophni and Phinehas, [were] there with the ark of the covenant of God."

The LORD's presence being symbolized by the ark, caused them to want to bring it to the forefront of the battle. They were not concerned for the ark, but for themselves. The sins of Hophni and Phinehas was the very cause of the LORD not being with Israel at this time. The throne of the LORD is in heaven, but he had dwelt with the children of Israel, in the sanctuary.

I Samuel 4:5 "And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again."

They shouted, because they thought God would win this battle for them. They wanted to use God's power, when they needed Him to save them. They did not want to obey His commandments, however. It seemed that everyone in the camp shouted, when they saw the ark in the camp.

I Samuel 4:6 "And when the Philistines heard the noise of the shout, they said, What [meaneth] the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp."

This triumphal shout of the Hebrews frightened the Philistines. They were not afraid of the Hebrews, but they were afraid of the God of the Hebrews.

I Samuel 4:7 "And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore."

Even though the Philistines were worshippers of false gods, they still knew that the God of these Hebrews had won many battles against Israel's enemies. They knew they were no match for Israel's God.

I Samuel 4:8 "Woe unto us! who shall deliver us out of the hand of these mighty Gods? these [are] the Gods that smote the Egyptians with all the plagues in the wilderness."

Gods, here, is speaking of Elohim, which is a plural word speaking of the One True God. The plagues, these Philistines are speaking of, are actually the ten plagues brought against Pharaoh, to cause him to let the people go. Those plagues actually happened in Egypt, before the crossing of the Red Sea.

I Samuel 4:9 "Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight."

This was a call to bravery, even if they lost their lives. They would rather die, than be the servants of these people who had served them. Be brave, and fight.

I Samuel 4:10 "And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen."

We see a terrible slaughter. The men of Israel, seeing they were losing the battle, ran every direction to get back to their homes. When they scattered out, it made it easier for the enemy to kill them. The 30,000 that died were all foot soldiers. Israel did not have chariots and horses to fight with. God was their strength in battle. This time, He was not with them, because of their sins.

I Samuel 4:11 "And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain."

The two sons of Eli would have been near the ark. When it was taken, they were killed. The judgment, God had spoken on them earlier, has come to pass.

I Samuel 4:12 "And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head."

The clothes being rent and earth upon his head was a sign of extreme mourning. Shiloh is where the ark had been in the tabernacle. Some scholars believe this Benjamite was Saul.

I Samuel 4:13 "And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told [it], all the city cried out."

Somehow, Eli knew this was wrong to take the ark without God sending it. His heart trembled, not so much for his sons and the people as it did for the ark. It appears, he had sat down at the gate to wait its return to Shiloh. The city cried out for the great loss of life, but they cried out even more for the loss of the ark, which symbolized God's presence with them.

I Samuel 4:14 "And when Eli heard the noise of the crying, he said, What [meaneth] the noise of this tumult? And the man came in hastily, and told Eli."

It seems, the man had told the people of the city first. Their moaning with grief has attracted Eli's attention. He asks what is the reason for all of the crying? The man, probably, had not found Eli, because he was at the gate, rather than in his usual place. The man quickly tells Eli what has happened.

I Samuel 4:15 "Now Eli was ninety and eight years old; and his eyes were dim, that he could not see."

The translation of the eyes being dim, here could mean that he was legally blind from cataracts. He is at a very old age, and this, probably, has something to do with his blindness.

I Samuel 4:16 "And the man said unto Eli, I [am] he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?"

Eli cannot see the man, so he has to tell Eli who he is. He explains to Eli, that he ran for his life. Eli asks the outcome of the battle.

I Samuel 4:17 "And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken."

Eli realizes from all of the crying of the people, that Israel has been defeated. The man tells him that both of his sons are dead. Worse than the death of his sons {which God had already warned him of}, was the loss of the ark.

I Samuel 4:18 "And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years."

The shock of losing the ark was too much for Eli. Even though he had not punished his sons severely for their sinful acts in the tabernacle, he still loved the LORD. The ark was a symbol of the LORD. He fainted, or had heart failure, when he heard the news of the ark. He fell backwards and broke his neck, also. He was heavy-set and the weight of his body had broken his neck. He had been judge of Israel 40 years.

I Samuel 4:19 "And his daughter in law, Phinehas' wife, was with child, [near] to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her."

The shock of the loss of the ark, and the death of her husband, and father-in-law brought on premature labor.

I Samuel 4:20 "And about the time of her death the women that stood by her said unto her, Fear not; for thou hast borne a son. But she answered not, neither did she regard [it]."

The women who attended her at the baby's birth tried to cheer her up, by telling her that she had a son. She was so near death herself, that she did not respond to their news.

I Samuel 4:21 "And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband."

She, undoubtedly, had heard that she had a son, because she named the baby Ichabod. "Ichabod" means inglorious. The spirit of the LORD had been removed from them. She was aware that Israel had caused God to remove from them. She grieved greatly over the loss of the ark, the death of her husband, and her father-in-law.

I Samuel 4:22 "And she said, The glory is departed from Israel: for the ark of God is taken."

We see why she named her baby Ichabod. The glory of the LORD had been taken away, because the ark was taken by the heathen Philistines.

1 Samuel 4 Questions

1. Where did Israel pitch their tents, when they went out against the Philistines?
2. The word of Samuel is actually a Word from _____.
3. What one word shows us this is a continuation of the last chapter?
4. Why was God speaking through Samuel at this time?
5. What does "Ebenezer" mean?
6. What does "Aphek" mean?
7. How many of Israel were slain in the first battle?
8. What question did the elders ask, when they came back into the camp?
9. What did they go and bring out of Shiloh, to insure their victory?
10. Why are the blessings of God not with them?
11. They are using the ark, as if it is what?
12. Who, probably, suggested they go get the ark?
13. What is symbolized by the ark?
14. Who were with the ark?
15. Why did the Israelites shout?
16. What effect did this have on the Philistines?
17. Who were they afraid of?
18. What did the leader of the Philistines tell them to do?
19. What is the word "Gods" translated from in verse 8?
20. The plagues actually happened where?
21. What would have been worse than death for these Philistines?
22. How many Israelites died in this battle?
23. Why were they called footmen?
24. What happened to Eli's sons?
25. What happened to the ark?
26. Where was Eli waiting for news of the battle?
27. How old was Eli at this time?
28. What happened to Eli, when he heard the bad news?
29. What happened to Eli's daughter-in-law, when she heard of the loss of the ark and her husband's death?
30. Who named the baby?
31. What did she name him?
32. What does "Ichabod" mean?
33. Quote 1 Samuel chapter 4 verse 22.

We will begin this lesson with I Samuel 5:1 "And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod."

We remember, from a previous lesson, that Ebenezer was where the Israelite camp was. Now, that Israel has lost the battle, and the Philistines killed the priests, the Philistines have taken the ark. The following is, probably, speaking of this same thing. Psalms 78:60 " So that he forsook the tabernacle of Shiloh, the tent [which] he placed among men;" Psalms 78:61 "And delivered his strength into captivity, and his glory into the enemy's hand." Psalms 78:62 "He gave his people over also unto the sword; and was wroth with his inheritance." Psalms 78:63 "The fire consumed their young men; and their maidens were not given to marriage." Psalms 78:64 "Their priests fell by the sword; and their widows made no lamentation." Ashdod was one of the five most important cities of the Philistines.

I Samuel 5:2 "When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon."

Dagon was the Philistine false god of fertility of the earth. The statue of this false god was a man to the waist and a fish to the tail. The tail of the fish symbolized the need for water to a bountiful crop. The ark symbolized the presence of God. To put the ark by the side of this false god, is blasphemous.

I Samuel 5:3 "And when they of Ashdod arose early on the morrow, behold, Dagon [was] fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again."

Even this false god, Dagon, had to bow to the presence of the One True God. The people should have realized why this happened, but they did not. They set this statue of the false god up, again, at the side of the ark. The false god had fallen down prostrate before the symbol of the LORD, the ark.

I Samuel 5:4 "And when they arose early on the morrow morning, behold, Dagon [was] fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands [were] cut off upon the threshold; only [the stump of] Dagon was left to him."

This was an interesting thing to happen. The head and the palms were not broken off, but cut off. Not only were they cut off, but placed at the entrance of the threshold, where all who entered would have to see them. This completely defames this false god. It not only destroys his existence {cut off head}, but destroys any work he might do {the palms of the hands}. This false god had been defamed and dismembered by the presence of the Spirit within the ark.

I Samuel 5:5 "Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day."

These evil people did not even stop worshipping this false god after this happened. They just stopped walking on the threshold of the entrance of the place they worshipped. They are so blind.

I Samuel 5:6 "But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, [even] Ashdod and the coasts thereof."

This is a plague that God sent upon these evil people. "Emerods" means tumors. Some believe they were tumorous hemorrhoids. In some other places, it means eating ulcers, or the diseases of Egypt. It really does not matter what it was, it was terrible enough to kill many of them.

I Samuel 5:7 "And when the men of Ashdod saw that [it was] so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god."

They have finally realized that this, and the problem with their false god, are because they have the ark of God. They would like to get rid of the ark of God, and perhaps, the plague will leave. They do recognize that the God of Israel has brought this upon them. It does look like they would realize that Dagon is a false god, but they do not.

I Samuel 5:8 "They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about [thither]."

This is another of the 5 most important cities of the Philistines. Philistia was governed by 5 princes. These 5 main cities were the headquarters of these princes. The Philistines would like to keep the ark, as long as it is in some other city, except their own.

I Samuel 5:9 "And it was [so], that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts."

These tumors that the men of the city of Gath got, when they moved the ark there, were just as terrible as they had been in the last city. This plague was definitely caused by the presence of the ark in their city. They have committed a terrible sin, by taking the ark.

I Samuel 5:10 "Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people."

This is the third of the five important cities of the Philistines. It was no different here. The people began to cry out for the ark to be removed from their city. They are afraid of the ark. They are aware that the power the ark represented, was more powerful than they could handle.

I Samuel 5:11 "So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there."

Their was death and the plague in every city, where the ark went. Now, they have called all the princes together to get permission to send the ark back to the Israelites. There were many dying from the plague, and those who lived had the emerods.

I Samuel 5:12 "And the men that died not were smitten with the emerods: and the cry of the city went up to heaven."

This was a cry of despair. It was a cry for help. Their false god could not help them against God. The prince of Ekron does not want the ark. He wants to send it home, and stop the plague.

1 Samuel 5 Questions

1. Where did the Philistines first take the ark?
2. Quote Psalms chapter 78 verses 60 through 64.
3. Ashdod was one of the _____ most important cities of the Philistines.
4. Where did they put the ark for keeping?
5. Dagon was the false god of _____.
6. What did it look like?
7. What did the fish part of the statue symbolize?
8. The ark symbolized the presence of _____.
9. When those of Ashdod arose the next morning, what did they find?
10. Even this false god, Dagon, had to bow to _____.
11. After they set the statue of the false god back up, what did they find the second day?
12. Where were the palms of the hands found?
13. The false god had been _____ and _____ by the presence of the Spirit within the ark.
14. What do the priests and the Philistines do even today, when they go to the temple of their false god?
15. What plague did God send on Ashdod?
16. What does "Emerods" mean?
17. How bad was the plague?
18. What conclusion did the people of Ashdod come to about the ark?
19. Where did they send it next?
20. What happened there?
21. Where was the third place they sent the ark?
22. What did the people there cry out?
23. Why did all the lords of the Philistines gather for a meeting?
24. What happened everywhere the ark went?

We will begin this lesson in I Samuel 6:1 "And the ark of the LORD was in the country of the Philistines seven months."

The number "seven" means spiritually complete. The country of the Philistines means in the possession of the Philistines. They moved it from place to place. Everywhere it was taken, the people were stricken with emerods.

I Samuel 6:2 "And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place."

They have realized that the God of the Israelites, who this ark represents, is too much for them, and they want to get rid of it. They must, however, be careful how they dispose of it. Diviners were there to tell them when would be the luckiest time for them to move it. "Diviners" were those who sat with the prophet and the elder. They are forbidden to Christians. The priests would decide just how they would return the ark. The princes wanted to return it to the Israelites, before it killed all of the Philistines.

I Samuel 6:3 "And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you."

The trespass offering was given, when a sin had been committed unintentionally. We must realize that, they would not have taken the ark, had they known the trouble they would have had from taking it. They have decided to load gifts into the ark to send back. The priests believe the people will be healed of the emerods the moment they send the ark back. If they are not healed when the ark leaves, then it was not God that brought the plague.

I Samuel 6:4 "Then said they, What [shall be] the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, [according to] the number of the lords of the Philistines: for one plague [was] on you all, and on your lords."

This indicates there must have been a plague of mice, as well as the emerods. It, also, indicates that everyone had the problem, because it says {on you all}. The five mice made of gold and the five emerods made of gold were to be sent away with the ark. In a sense, it was as if they were containing the plague to be sent away. There was five of each, because there were five princes.

I Samuel 6:5 "Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land."

We see, in this, a recognition that the God of Israel is far too great for them or their false gods to handle. It is, possible, that the mice were a symbol of the plague, and not necessarily a literal overrun of mice.

I Samuel 6:6 "Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?"

Someone is very familiar with the plagues that came on Egypt, when the Pharaoh would not let the people go. They are even aware that the hardness of the Pharaoh's heart is what brought worse and worse plagues on Egypt, until in the end he did let the people go. This is saying, let's not harden our hearts, and have more plagues worse than the one we have.

I Samuel 6:7 "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:"

This is just saying, this must be a new cart that had never had a load on it before. The milk cows were to be untrained to the yoke. They will take their calves off them, so they will not follow the milk cow.

I Samuel 6:8 "And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him [for] a trespass offering, in a coffer by the side thereof; and send it away, that it may go."

They do not open the ark. They put the trespass offering of gold in a separate container beside the ark on the cart. They were actually afraid of the ark. "Send it away" means there would be no one leading the cart on which the ark sat.

I Samuel 6:9 "And see, if it goeth up by the way of his own coast to Beth-shemesh, [then] he hath done us this great evil: but if not, then we shall know that [it is] not his hand [that] smote us: it [was] a chance [that] happened to us."

This will be one more sign to these people, that the God of Israel brought the plague upon them for taking the ark. If it goes home, it is God. If it does not go home, but stays with them, it will be a sign that this plague was just something that would have happened anyway, even without the ark. The Philistines did not understand about the God of Israel, and they began to regard the ark itself as God. Beth-shemesh was now in the hands of Judah. It was a city of the priests.

I Samuel 6:10 "And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:"

I Samuel 6:11 "And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods."

This just means they took the advice of their priests and did as they suggested.

I Samuel 6:12 "And the kine took the straight way to the way of Beth-shemesh, [and] went along the highway, lowing as they went, and turned not aside [to] the right hand or [to] the left; and the lords of the Philistines went after them unto the border of Beth-shemesh."

There was no one leading these milk cows. They went directly to Beth-shemesh, leaving no doubt that this was, indeed, the LORD who had sent this plague to them. The lords of the Philistines did not want to take someone else's word, that they went here without someone leading them. They followed to see for themselves, what would happen.

I Samuel 6:13 "And [they of] Beth-shemesh [were] reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see [it]."

This was at the time of the wheat harvest. Everyone was in the field harvesting the wheat. They had been without the ark for seven months and are thrilled that it is back. The ark symbolized the presence of God to the Israelites. They felt, when the ark was there, God was residing with them.

I Samuel 6:14 "And the cart came into the field of Joshua, a Beth-shemite, and stood there, where [there was] a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD."

The "they" that broke up the cart for firewood would, possibly, have been the priests, because no one was to touch the ark but those appointed of God for that job. This great stone was a natural altar. The milk cows were the offering, here. This would have been an unusual offering. Usually the male was offered, and it must be a young animal.

I Samuel 6:15 "And the Levites took down the ark of the LORD, and the coffer that [was] with it, wherein the jewels of gold [were], and put [them] on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD."

This was a Levitical city, so the people, as well as the priest should be well acquainted with the law. The offerings must, also, be done by the priest. Some of the things they were doing, even with the offering, were not in full keeping of the law. They were, however, overjoyed at the return of the ark. This offering was acceptable to the LORD, because of their attitude.

I Samuel 6:16 "And when the five lords of the Philistines had seen [it], they returned to Ekron the same day."

We remember, these five lords of the Philistines had come to see with their own eyes that the ark had gone to Beth-shemesh. They have stayed a little way off, so as not to be captured. They went back to Ekron to tell the news.

I Samuel 6:17 "And these [are] the golden emerods which the Philistines returned [for] a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;"

These five cities had five princes who headed them. They represented the entire Philistine people. It is interesting, to me, that the number "five" means grace. It is the grace of God that saves any of us.

I Samuel 6:18 "And the golden mice, [according to] the number of all the cities of the Philistines [belonging] to the five lords, [both] of fenced cities, and of country villages, even unto the great [stone of] Abel,

whereon they set down the ark of the LORD: [which stone remaineth] unto this day in the field of Joshua, the Beth-shemite."

In the trespass offering, they were saying that they unknowingly sinned against God. It seemed that, the mice of gold were more than five, because each little village sent a golden mouse. They tried to all participate in the trespass offering. The stone, that the Israelites offered on here, was memorialized and kept as a reminder of this happening.

I Samuel 6:19 "And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten [many] of the people with a great slaughter."

It seemed that, after they sacrificed to God, they got curious and opened the ark and looked in. Even the Philistines were smarter than that, and they did not know the law. Everyone who looked into the ark was killed. God killed 50,070 men that day. This was forbidden, and they knew that it was forbidden. The punishment for a sin in full knowledge is greater than a sin of ignorance. They were sorrowful after it happened. They were lamenting for the dead, not repenting of the sin.

I Samuel 6:20 "And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?"

The answer is, no one. This was a city of priests, who should have known better than to look into the ark. This is, possibly, why the punishment is so severe. This group of priests are trying to get someone to take the ark. This is so sad, since this is where God had it sent from the Philistines. It is as if they are blaming God for what happened. It was their sin of looking into the ark, that caused the deaths. They do not want to take the blame for their own sins.

I Samuel 6:21 "And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, [and] fetch it up to you."

This city was, possibly, chosen, because it was the nearest city of any size. "Kirjath-jearim" means city of forests. This was not a true statement. The Philistines had not brought it. They had loosed it, and it had come home. This is a Gibeonite town, first assigned to Judah. Afterward, it went to Benjamin.

1 Samuel 6 Questions

1. The ark of the LORD was in the country of the Philistines _____ months.
2. What does the number "seven" mean.
3. Everywhere the people took the ark, the people were stricken with _____.
4. Who did the Philistines call together, to decide what to do about the ark.
5. What is a "diviner"?
6. Why did the princes want to return the ark to the Israelites.
7. What did they decide should be sent back with the ark?
8. The _____ offering was given, when a sin had been committed unintentionally.
9. What was the trespass offering they were to send back?
10. What were the mice made of?
11. How do we know the plague was on everyone?
12. How many emerods made of gold did they send?
13. What did the sending of the emerods away to Israel symbolize?
14. What are the Philistines admitting about God, when they send the offering with the ark to Israel?
15. What did the Philistines know about the plagues in Egypt?
16. What would they carry the ark on?
17. What would pull the cart?
18. What would be absolute proof to these people, if this plague was from God, or not?
19. Where does the cart go?
20. What were the people doing, when they looked up, and saw the ark coming?
21. What did the ark symbolize?
22. This great stone was a natural _____.
23. Why was this a good choice of cities for the ark to come to?
24. Who had followed the ark, to see where the milk cows took it?
25. What were the Philistines saying with the trespass offering?
26. What did the Israelites do with the milk cows, that pulled the cart?
27. How many people died, when they looked into the ark?
28. Who is able to stand before the holy LORD God?
29. Where was the ark sent next?
30. What does the name of the city mean?

We will begin this lesson in I Samuel 7:1 "And the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD."

The house of Abinadab in the hill is, probably, the same as Gibeah. They had an entirely different attitude. The ark was handled with great respect by just the Levites. This Abinidab was a Levite, and his son, Eleazar, was sanctified to take care of the ark.

I Samuel 7:2 "And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD."

This was a long 20 years. It seemed, the Philistines were still very powerful opponents of the Israelites. There was not a national worship going on at this time. It appears, the ark abode there with very little worship going on. During this time, Samuel is trying to get the people to repent of their evil. There needed to be a national repentance, before the LORD would bless Israel, again. They were sad and lamenting their separation from the LORD's blessings, but they were not repenting.

I Samuel 7:3 "And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, [then] put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines."

It seemed that, Samuel was a lone voice crying out for the nation to repent. They needed to stop lamenting, and start doing what would put them in good standing with God. They still worshipped their false gods, and specifically, Ashteroth. They must have a total change of heart. The following is a promise to the people from God. II Chronicles 7:14 "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." This is not true just for these Israelites, it is true in our day, as well. God will always deliver His people, if they will put 100% of their trust in Him.

I Samuel 7:4 "Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only."

Finally, it appears, they did put away their false gods and served the LORD only. Baal and Ashteroth were the national false gods of the Philistines. This, in effect, was a statement against the Philistines, as well as the false gods.

I Samuel 7:5 "And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD."

Mizpeh was up on a high hill. We said, in the verse above, to denounce the false gods of the Philistine was a revolt against the Philistines.

"Mizpeh" means watch tower. This was a high area, where they could see their enemy coming.

I Samuel 7:6 "And they gathered together to Mizpeh, and drew water, and poured [it] out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh."

The "pouring out of the water" symbolized their sorrow for the sins they had committed. They fasted and dedicated themselves, again, to the LORD. Samuel had been a prophet, and now, he is a judge of Israel. In fact, he is the last of the judges. Samuel would be their leader against the Philistines.

I Samuel 7:7 "And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard [it], they were afraid of the Philistines."

The Israelites gathering at Mizpeh was so great a number of people, that the Philistines heard of it, and came against Israel. These Israelites still had not learned to put their total trust in the LORD. They were afraid, when they heard the Philistines were coming.

I Samuel 7:8 "And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines."

They call out to God to save them. They know that Samuel is in good standing with the LORD, so they ask him to pray for them to the LORD. Their only hope is in the LORD, because the Philistines have a mighty army.

I Samuel 7:9 "And Samuel took a sucking lamb, and offered [it for] a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him."

Notice, the difference in the offering here, from when they offered the two milk cows. This was an offering, pleasing unto the LORD. The lamb was at least 7 days old or older, but was still a baby. Samuel is acting in the office of priest in this situation. He prays for the people to the LORD, and the LORD hears and answers him.

I Samuel 7:10 "And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel."

We see, from this, that the Philistines were almost in the camp, before the lamb finished burning. The LORD brought a thunderstorm of great magnitude on the Philistines, just as they were about to enter the camp. It was, probably, accompanied by lightning. Many were killed, and many others turned to run. They knew this attack was from the LORD.

I Samuel 7:11 "And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until [they came] under Beth-car."

It appears, the LORD had killed so many, that the others headed away from the hill. Just as they did so, Samuel sent the Israelites down on them with great force. The word "under" indicates that Beth-car was a place of safety, like a cave.

I Samuel 7:12 "Then Samuel took a stone, and set [it] between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us."

"Ebenezer" means help stone, or stone of help. The stone was a memorial for the help the LORD had given them in battle.

I Samuel 7:13 "So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel."

The Philistines are not annihilated. They are subdued. In other words, they do not come against Israel, again, in the time of Samuel. The LORD fought for Israel, while Samuel was alive.

I Samuel 7:14 "And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites."

We remember, these cities had been counted in the 5 most important cities of the Philistines. It, perhaps, means they are on the border of the Israelite territory. The Israelites and the Amorites are friendly during this time. They both have the mutual enemy of the Philistines.

I Samuel 7:15 "And Samuel judged Israel all the days of his life."

We remember that, Samuel had been dedicated to the LORD by his mother Hannah, even before he was born. He stayed in the service of the LORD, until his death.

I Samuel 7:16 "And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places."

He was like the supreme judge of these people. He went from city to city, judging the things too difficult for their local leaders to decide.

I Samuel 7:17 "And his return [was] to Ramah; for there [was] his house; and there he judged Israel; and there he built an altar unto the LORD."

Ramah was the home of his father and mother. His father Elkanah had been wealthy and owned much land. It appears that, some of the inheritance went to Samuel, and he lived in Ramah. He built an altar there on his own land, it seems. He built a home and lived in Ramah. Samuel lived his entire life in the service of the LORD. We do not read of Samuel doing anything which would be displeasing to the LORD.

1 Samuel 7 Questions

1. Where did the men come from to get the ark?
2. What is, probably, the same as Gibeah?
3. How was the ark handled?
4. Who was sanctified to take care of the ark?
5. How long did the ark remain in Kirjath-jearim?
6. The house of Israel lamented for the _____.
7. Who is trying to get the people to repent, and turn to the LORD?
8. What was the main thing they must do, to show they have turned to the LORD?
9. Quote 2 Chronicles chapter 7 verse 14.
10. What were the names of the two false gods they did put away?
11. Turning from these false gods was a statement against the _____.
12. Where did Samuel tell them to gather all Israel?
13. What does the name mean?
14. What did they do at Mizpeh, in the way of worship?
15. What did the pouring out of the water symbolize?
16. _____ would be their leader against the Philistines.
17. What did the Philistines do, when they heard about Israel meeting at Mizpeh?
18. How did the Israelites feel, when they knew the Philistines were coming?
19. What did they ask Samuel to do for them?
20. What did Samuel sacrifice to the LORD?
21. Samuel is acting in the office of _____ here.
22. What did the LORD do to fight for Israel?
23. What does "Ebenezer" mean?
24. Who became friends with Israel?
25. How long did Samuel judge Israel?
26. What did Samuel judge?
27. Where did Samuel return home to?
28. Samuel got his land from _____.

We will begin this lesson in I Samuel 8:1 "And it came to pass, when Samuel was old, that he made his sons judges over Israel."

The question is, how old is old, here. Some have placed his age at just over 50 years of age, here. Other scholars have placed his age at as much as 70. It is not an unnatural thing for a father to delegate some of his work to his sons, when they become old enough to handle the job.

I Samuel 8:2 "Now the name of his firstborn was Joel; and the name of his second, Abiah: [they were] judges in Beer-sheba."

Many times, in the Old Testament, the meaning of people's names enter into the meaning of the Scripture. "Joel" means Jehovah is God. "Abiah" means the LORD is my father. We can tell from these names that Samuel was fully aware of who the LORD was. He had named his sons with names that expressed the way he felt about the LORD. Beer-sheba was in the land of Judah not far from Ramah, where Samuel lived.

I Samuel 8:3 "And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment."

Taking bribes was strictly forbidden. The Israelites prided themselves on the fairness of their judgments. This was a disgrace to Samuel. Deuteronomy 16:19 "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous." Samuel had lived an upright life. His sons are not following in their father's footsteps.

I Samuel 8:4 "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,"

At the time this happened, Samuel had almost complete rule over the Israelites. He had not abused his leadership, though. They are coming to complain of the actions of his sons. He is at his hometown of Ramah.

I Samuel 8:5 "And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."

It is very interesting, to me, that the elders had enough confidence in Samuel to do right, that they even told him of the sins of his sons. They are not complaining about the rule of Samuel. If Samuel were younger, they would not need a king. He would rule them fairly. His sons were not dedicated, as he was. They were greedy for filthy lucre. God does not want them to have an earthly king. He is their King. They want to be as the other nations around them, ruled by a king.

I Samuel 8:6 "But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD."

Samuel was not displeased about their complaints about his sons. He was disappointed, that they did not realize that the LORD was their King. Samuel is a very dedicated man of the LORD. He never makes a decision like this, without first finding the will of the LORD in the matter.

I Samuel 8:7 "And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

The LORD agrees with Samuel, that the request of the people is wrong. He explains to Samuel that they wanted a king, not to get rid of Samuel. They were a rebellious house against the rule of the LORD. They could not see that they were so much better off than the heathen countries around them. They did not want a sovereign God. They wanted an earthly king.

I Samuel 8:8 "According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee."

Even in the midst of all the miracles coming through the wilderness wanderings, they had rebelled against God. He had forgiven them over and over, and they just went back into idol worship. They had never been faithful to God. He punished them, when they fell into the worship of false gods, but they did not learn from this. He forgave them every time they cried out to him. They just would not remain faithful to God.

I Samuel 8:9 "Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them."

The LORD is telling Samuel to tell them they can have an earthly king, if they insist. He will explain to them exactly what they will be facing with a king. They have never served an earthly king, and they have no idea what that means. Samuel will warn them of the consequences, if they do not take his advice, they will have to take the consequences.

I Samuel 8:10 "And Samuel told all the words of the LORD unto the people that asked of him a king."

Samuel is always eager to do the will of God. Again, he does just exactly as God has told him.

I Samuel 8:11 "And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint [them] for himself, for his chariots, and [to be] his horsemen; and [some] shall run before his chariots."

This is speaking of them not being able to choose, whether they work for the king, or not. He chooses whomever he wants and they must obey his command. The judges had lived simple lives, and had not taken their sons to work for them. The king would have literally thousands, who were to serve him personally. They would lose their free way of life.

I Samuel 8:12 "And he will appoint him captains over thousands, and captains over fifties; and [will set them] to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots."

This will be almost like slave labor. They will not be free to raise their own crops. Those, whom the king chooses, will grow his crops and

harvest them. They will lose all of their independence. They will not be building for themselves, but for the king.

I Samuel 8:13 "And he will take your daughters [to be] confectionaries, and [to be] cooks, and [to be] bakers."

"Confectionaries", here, are speaking of makers of perfumes and ointments. The cooking and baking are just speaking of working in the king's kitchen. Some of the kings were fond of women, and had a large harem.

I Samuel 8:14 "And he will take your fields, and your vineyards, and your oliveyards, [even] the best [of them], and give [them] to his servants."

Their land, they inherited from God, will not be theirs to grow their own things. They will be working to benefit the king. The king will claim all of the good land for himself.

I Samuel 8:15 "And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants."

This is speaking of a tax being levied on the people. This tax will be used to pay for the government the king sets up.

I Samuel 8:16 "And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put [them] to his work."

This will be forced labor for the king. They will lose their freedom. The king will choose the best of the young men and women to serve him.

I Samuel 8:17 "He will take the tenth of your sheep: and ye shall be his servants."

Under this type of rule, there is only one who makes all the decisions, and he is the king. He will take what and whom he wants, whenever he wants to.

I Samuel 8:18 "And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day."

There will be no need to cry out to the LORD in that day. These people {even after being severely warned} still chose an earthly king over their LORD. They have rejected the rulership of the LORD. He will not free them from something they wilfully got themselves into.

I Samuel 8:19 "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;"

This house had been rebellious against God from the beginning. They believe they are rejecting Samuel, here, when, in fact, they are rejecting God. They have rejected being a people separate from the world. They want to be of the world, like everyone else.

I Samuel 8:20 "That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

This statement is exactly what God did not want them to do. The other nations around them depended on earthly strength to fight their battles. They were led by kings, who put their trust in horses and chariots. God had proved, over and over, that all Israel needed was Him. He was their strength in battle. No earthly king fights the battles. Their chosen army fights the battle. The king just gives the commands.

I Samuel 8:21 "And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD."

Samuel listened carefully to the answer of the warning the LORD had given them through him. He tries to give the answer, exactly as he had heard it.

I Samuel 8:22 "And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city."

They have rejected the LORD for an earthly king. The LORD, now, gives His consent for Samuel to get them a king. God put within each of us a will. We can choose to follow Him, or we can choose to follow the world. They have chosen to follow the world. Notice, that the man of God will not be their civil leader. Samuel will remain in power as their spiritual leader. He will be judge, as long as he lives. He will remain a prophet of God. A prophet, or priest, was not to accept the office of king. Samuel sends them all to their homes, until the LORD selects the king. Daniel 2:21 "And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:"

1 Samuel 8 Questions

1. When did Samuel make his sons judges over Israel?
2. What were some of the opinions of different scholars of how old Samuel is in verse 1, here?
3. What were the names of his sons?
4. Where did they judge?
5. What does "Joel" mean?
6. What does "Abiah" mean?
7. What do the names of the sons reveal to us about Samuel?
8. What kind of men were Samuel's sons?
9. Quote Deuteronomy chapter 16 verse 19.
10. Where did the elders come to meet with Samuel?
11. What did the elders request of Samuel?
12. Why does God not want Israel to have an earthly king?
13. How did Samuel feel about them wanting an earthly king?
14. Why does Samuel not instantly respond to the elder's request?
15. Quote 1 Samuel chapter 8 verse 7.
16. They did not want a _____ God. They wanted an earthly king.
17. How long had the Israelites rebelled against God?
18. Will God allow them to have an earthly king?
19. What must Samuel tell them, before they decide, whether they want an earthly king, or not?
20. What were some of the hardships they would have under an earthly king?
21. What is verse 15 speaking of?
22. When they cry out to God to deliver them from the king, will He listen?
23. What did the people decide to do, even after God had warned them?
24. What message did Samuel bring back to God?
25. What did the LORD tell Samuel to do about this?

We will begin this lesson in I Samuel 9:1 "Now there was a man of Benjamin, whose name [was] Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power."

Kish is the father of Saul, who became king. He was a very wealthy Benjamite. Kish was the son of Ner and the grandson of Abiel. The names given above are in the ancestry of Saul. The penman, sometimes, skips a generation and calls a grandson a son. The name "Kish" means bow. "Abiel" means father of strength. "Zeror" means bundle. "Bechorath" means offspring of the first birth. "Aphiah" means refreshed.

I Samuel 9:2 "And he had a son, whose name [was] Saul, a choice young man, and a goodly: and [there was] not among the children of Israel a goodlier person than he: from his shoulders and upward [he was] higher than any of the people."

"Saul" means asked. The Israelites would accept someone who was physically attractive and larger than his fellows. We find that Saul was a head taller than anyone else in the land. He looked like they thought a king ought to look. Israel wanted an earthly king. He will not only be their king, but will look like he is suited to be king.

I Samuel 9:3 "And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses."

The asses were used for riding. They were valuable to their owners, since they were their mode of transportation. Saul was grown, or his father would not have sent him to look for the animals. The reason for taking a servant with him, was to help him catch them, and bring them home. Of course, we know the LORD set this situation up for His purposes.

I Samuel 9:4 "And he passed through mount Ephraim, and passed through the land of Shalisha, but they found [them] not: then they passed through the land of Shalim, and [there they were] not: and he passed through the land of the Benjamites, but they found [them] not."

This is speaking of the long mountain range of which mount Ephraim is a part. It would be like the asses to go up the side of the mountain. It seemed, that Saul lived at the foot of the mountain range.

I Samuel 9:5 "[And] when they were come to the land of Zuph, Saul said to his servant that [was] with him, Come, and let us return; lest my father leave [caring] for the asses, and take thought for us."

The father was a wealthy man, and he would not be terribly distressed that they did not find the asses. He would, however, be disturbed, if Saul does not return. They have been gone a long time looking, and Saul tells the servant it is time to give up hunting the asses, and go home.

I Samuel 9:6 "And he said unto him, Behold now, [there is] in this city a man of God, and [he is] an honourable man; all that he saith cometh surely

to pass: now let us go thither; peradventure he can shew us our way that we should go."

The servant is, probably, speaking of Samuel in the city of Ramah. Samuel had a reputation among the people as being anointed of God. He truly was an honorable man. He was upright before the LORD. The servant believes that the LORD might tell Samuel where Saul's father's asses are, so he will not go home empty-handed.

I Samuel 9:7 "Then said Saul to his servant, But, behold, [if] we go, what shall we bring the man? for the bread is spent in our vessels, and [there is] not a present to bring to the man of God: what have we?"

Saul wanted to take an offering to the man of God, if he inquired of him where to search for the asses. They had not planned to do this when they left home, so they really have nothing to offer Samuel. They had been out so long, they had even eaten their bread.

I Samuel 9:8 "And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: [that] will I give to the man of God, to tell us our way."

It is interesting, to me, that it was the servant who had a fourth part of a shekel of silver. This would be a much better offering, than the bread would have been.

I Samuel 9:9 "(Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for [he that is] now [called] a Prophet was beforetime called a Seer.)"

A seer, in this particular verse, is the same as a prophet. Prophets were anointed of the LORD. They had spiritual visions as well as physical visions. That is why they were known as seers. The word "nabi" really meant a prophet, however.

I Samuel 9:10 "Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God [was]."

Saul was agreeable to the servant's plan. The city, here, is Ramah, and the man of God is Samuel.

I Samuel 9:11 "[And] as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?"

It seems that Ramah, was on a hill. This is what the statement "went up the hill" means. It appears, the young women went to the well for water, and Saul and his servant passed them on the way. Saul asked them, how they might find Samuel?

I Samuel 9:12 "And they answered them, and said, He is; behold, [he is] before you: make haste now, for he came to day to the city; for [there is] a sacrifice of the people to day in the high place:"

It seemed that, everyone kept up with where Samuel was. They immediately answer, that he is here. Saul must hurry to catch him. If Saul

and his servant will continue on straight ahead, they will find him. The high places were accepted at this time as an appropriate place to worship. It seems, Samuel had built an altar in this high place to sacrifice. When the temple in Jerusalem is built, later on, it would be wrong to sacrifice in the high places. God is the Creator of the universe, but sometimes people look at the beauty of the natural things God created, and want to worship them. We must worship God, and nothing, or no one else.

I Samuel 9:13 "As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; [and] afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him."

If they hurry, they will be able to catch him. It appears that, this sacrifice was to be eaten by Samuel and the people. Samuel is still in town. The people will not start the feast without Samuel, so it will not be a problem, if he is late.

I Samuel 9:14 "And they went up into the city: [and] when they were come into the city, behold, Samuel came out against them, for to go up to the high place."

It seemed that, Samuel was just leaving to go to the high place, when Saul and his servant came into the city. They seem to meet at the city gate.

I Samuel 9:15 "Now the LORD had told Samuel in his ear a day before Saul came, saying,"

I Samuel 9:16 "To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him [to be] captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me."

It is so beautiful, to me, that even though the Israelites have rejected the LORD as their King, He still loves them, and hears their cry for help. The statement "told Samuel in his ear" means that this was a private conversation God had with Samuel. It was as if God whispered a secret to Samuel. Samuel would have been expecting whoever the Benjamite is. He, now, realizes it is Saul. Saul has not asked to be king. He is innocently looking for his father's lost asses. Saul would look like a strong leader, because of his height. Samuel was to anoint Saul as leader.

I Samuel 9:17 "And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people."

God left no question in the mind of Samuel, that this man was the one. He told Samuel, this is the man to lead the people.

I Samuel 9:18 "Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house [is]."

We know, from this question, that Samuel looked no different than anyone else, even if he did have such power and authority. Saul asks Samuel, if he knows where the seer lives?

I Samuel 9:19 "And Samuel answered Saul, and said, I [am] the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that [is] in thine heart."

Saul had not expected this answer. He just wanted to know where he could find his father's animals. Samuel shows Saul great honor, by asking him to eat of the sacrifice with him. Samuel, also, tells Saul he will tell him all that is in his heart. How could Saul refuse such an offer from such a noted man of God?

I Samuel 9:20 "And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom [is] all the desire of Israel? [Is it] not on thee, and on all thy father's house?"

Saul had never mentioned to Samuel about the asses. He would be surprised, that Samuel knows of that. He would, now, be convinced that Samuel was a man of God, because he told him of the asses, without being asked. I like the question Samuel asked him. Will the finding of the animals save Israel from the Philistines? The good of all Israel will lie on the shoulders of Saul. God has called Saul to a much greater work than chasing animals. The animals were lost, to put Saul in this place at this time. The animals are no more a problem. They are found.

I Samuel 9:21 "And Saul answered and said, [Am] not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?"

It appears, from this, that Saul was an humble man. The Benjamite tribe had been reduced to just 600 men and grew from that. They are, indeed, a very small tribe. Saul finds it hard to believe, that God would call him to be king. His family is not of great importance either. This is who God calls, though. He does not want someone who is powerful in his own right. God wants someone who will be strong in the power of the LORD.

I Samuel 9:22 "And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which [were] about thirty persons."

Samuel is showing great honor to Saul. This guest chamber was where Samuel would eat his part of the feast. It appears, there were thirty chosen to share the feast with him. The other people would eat out in the open. Not only, did he invite Saul and his servant to eat with him, but he gave them the place of the honored guest.

I Samuel 9:23 "And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee."

From the time that God whispered in Samuel's ear about Saul, the special portion had been set aside for Saul.

I Samuel 9:24 "And the cook took up the shoulder, and [that] which [was] upon it, and set [it] before Saul. And [Samuel] said, Behold that which is left! set [it] before thee, [and] eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day."

The shoulder was a special piece, which would have been set before the anointed of God. The cook set this before Saul, and Samuel told him to eat. It appears that, Samuel had chosen the thirty to witness the new king of all Israel.

I Samuel 9:25 "And when they were come down from the high place into the city, [Samuel] communed with Saul upon the top of the house."

The top of the houses were flat where people went to party, or have meetings of various kinds. This was a private place where Samuel could talk to Saul. Perhaps, Samuel was relating to Saul the need for him as a leader of the people at this time.

I Samuel 9:26 "And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad."

It appears, from this, that Saul had spent the night. This is speaking of early in the morning. The housetop meeting was for Samuel to speak once more with Saul. Saul must go home, so his father would not worry that he was lost, or overtaken by evil men.

I Samuel 9:27 "[And] as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God."

The servant was told to go ahead, so Samuel could speak privately with Saul. Samuel had never revealed to Saul that God would make him king of Israel. The showing of the Word of God, here is speaking of Samuel telling Saul what God's will was for his life. In the next lesson, Samuel will anoint Saul with the oil.

1 Samuel 9 Questions

1. Who is Kish?
2. What tribe was he from?
3. What does the name "Kish" mean?
4. What does "Abiel" mean?
5. What does the name "Saul" mean?
6. Saul was a _____ taller than his fellows.
7. What would the people think Saul looked like?
8. What was lost, that Kish sent Saul to find?
9. The _____ were used for riding.
10. What area is verse 4 speaking of?
11. Why did Saul mention to the servant, they must turn and go home?
12. What does the servant say to Saul?
13. Who is the servant speaking of?
14. Where does he live?
15. What does the servant believe Samuel might tell them?
16. Why did Saul think they should not inquire of Samuel?
17. What did the servant have, that would make a nice gift for the man of God?
18. What had the prophet been called earlier?
19. Who did Saul inquire of, where he might find Samuel?
20. Why did they tell Saul to hurry?
21. When would it become wrong to sacrifice in the high places?
22. Where did Saul find Samuel?
23. What does "told Samuel in his ear" mean?
24. _____ told Samuel that Saul was the man to lead the people.
25. What does Saul ask Samuel in verse 18?
26. How did Samuel answer him?
27. What did Samuel ask Saul to do?
28. What had happened to his father's asses?
29. The good of all Israel will lay on the shoulders of _____.
30. What excuses does Saul give to Samuel, saying he is not worthy?
31. Where did Saul eat the feast?
32. What did Samuel tell the cook to do for Saul?
33. Where does verse 25 say Samuel communed with Saul?
34. Why did Samuel tell the servant to go ahead?
35. What is Samuel showing Saul about the Word of God?

We will begin this lesson in I Samuel 10:1 "Then Samuel took a vial of oil, and poured [it] upon his head, and kissed him, and said, [Is it] not because the LORD hath anointed thee [to be] captain over his inheritance?"

This vial of oil was the same kind of oil, that was used to anoint the priests to the service of the LORD. Saul was anointed into this office of king by the LORD, Himself, even though Samuel poured the oil. The kiss was a seal of approval by Samuel. It was honoring Saul as king. Saul knew that everyone had great respect for Samuel. Saul was greatly honored that Samuel would anoint him and kiss him to show his loyalty to Saul.

I Samuel 10:2 "When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?"

Samuel tells Saul this in advance, so Saul will believe he is called of God to be king. The message from the two men will, also, relieve Saul that his father's asses are found. It will be sad news that his father is sorrowing for him to return home. Rachel's sepulchre is just out of Bethlehem.

I Samuel 10:3 "Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:" I Samuel 10:4 "And they will salute thee, and give thee two [loaves] of bread; which thou shalt receive of their hands."

This will be another sign from the LORD, that Saul has been called as king. I am sure that Saul is still wondering, if the LORD really did call him. These strange things happening to him spontaneously, will certainly make him believe it is true. This will happen in the vicinity of Bethel. These men, who meet Saul, will be total strangers. The fact that they give him two loaves of bread that were intended for their offering in Bethel, should verify what has happened to him is real.

I Samuel 10:5 "After that thou shalt come to the hill of God, where [is] the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:"

This third thing that happens to him, is even more convincing than the first two. This is, probably, at Gibeah. These prophets will be coming down from their place of worship. One of the schools of the prophets, that Samuel had established, was located at Gibeah. This is why there would be so many prophets here. The instruments are with them, so they have been praising God in music. They chanted their prayers and prophesy, as well. They will prophesy, when they see Saul.

I Samuel 10:6 "And the spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."

Saul will receive the gift of prophecy, when the Spirit of the LORD comes upon him. He will be totally different, filled with the Spirit of God. The old flesh man will be gone, and he will be a spirit man.

I Samuel 10:7 "And let it be, when these signs are come unto thee, [that] thou do as occasion serve thee; for God [is] with thee."

After this happens to Saul, the LORD will direct everything Saul does. Saul's decisions will be in the will of God, after this special anointing comes upon him. He will succeed, because the LORD is with him.

I Samuel 10:8 "And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, [and] to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do."

Gilgal is the place, where Saul will gather the people for war. Notice, it is Samuel who sacrifices. Samuel is the spiritual leader, and Saul is the civil leader of the country. At this meeting at Gilgal, Saul is to stay seven days, so Samuel can show him what he is to do.

I Samuel 10:9 "And it was [so], that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day."

God removed the heart of flesh, and gave Saul a brand new heart, guided by the Spirit of God. No longer was Saul a man of Israel. He was, now, King of Israel under the anointing of God. His heart was a heart of a king. God had completely changed him. There was no time wasted. The signs that Samuel had told him of, happened that very day.

I Samuel 10:10 "And when they came thither to the hill, behold, a company of prophets met him; and the spirit of God came upon him, and he prophesied among them."

This is a supernatural anointing of the Spirit of God causing him to prophesy. Saul had not been trained. His prophecy was a gift from God. In this type of prophecy, God speaks through the anointed.

I Samuel 10:11 "And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What [is] this [that] is come unto the son of Kish? [Is] Saul also among the prophets?"

The people of Israel had great respect for those who prophesied. The school of prophecy, that Samuel started, was where they lived. The people were familiar with prophecy, but they never knew Saul to be a prophet. He had not attended this school. They are amazed to hear him prophesy. Usually, your friends and relatives are the last to believe you have been called of God. Saul was no different.

I Samuel 10:12 "And one of the same place answered and said, But who [is] their father? Therefore it became a proverb, [Is] Saul also among the prophets?"

Birth has nothing to do with prophecy. A prophet is called of God to be a prophet.

I Samuel 10:13 "And when he had made an end of prophesying, he came to the high place."

These young prophets had just come from this high place. Now, Saul goes to the high place to worship the LORD in his own way. Saul knows that something has happened to him, and he goes to pray, and thank God for the honor he has bestowed upon him.

I Samuel 10:14 "And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that [they were] no where, we came to Samuel."

The uncle this is speaking of is, probably, Abner, since he is mentioned in that way in other Scriptures. He is inquisitive about what has happened to Saul. He really gets excited, when Saul tells him he saw Samuel. It appears that, everyone is aware that something special has happened to Saul. It does not mention Saul's father here, but I am sure Saul shared with him what happened to him. Every little detail is not covered in the telling of this.

I Samuel 10:15 "And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you."

The uncle is asking for Saul to go through everything that Samuel said and did.

I Samuel 10:16 "And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not."

Saul tells his uncle about the asses, which would glorify Samuel. He does not tell him of being anointed as king of Israel. He really does not tell him anything Samuel said to him, about his call to serve God.

I Samuel 10:17 "And Samuel called the people together unto the LORD to Mizpeh;"

This seemed to be their favorite place to call them together. They know when Samuel calls them, they will hear from the LORD.

I Samuel 10:18 "And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, [and] of them that oppressed you:"

The LORD had separated them out as a people, who had no king, except the LORD. He had delivered them from great bondage in Egypt, and brought them to their promised land. He blessed them beyond all other nations, as long as they stayed faithful to Him, and obeyed His commandments.

I Samuel 10:19 "And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, [Nay], but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands."

In spite of all the wonderful things He had done for them, they have rejected Him as their King. They want to be like all the heathen nations around them, and have an earthly king. They are not to say later, they did not know. All the tribes are gathered here at Mizpeh. Each tribe is to come individually, and stand before Samuel.

I Samuel 10:20 "And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken."

All of the twelve tribes came before Him, and Samuel chose out the little tribe of Benjamin.

I Samuel 10:21 "When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found."

There is no record of Matri anywhere. Saul was separated out from all of the people of the Benjamites. He is so unsure of himself, that he has hidden away, rather than be proclaimed as king before all of his people.

I Samuel 10:22 "Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff."

We would have to say, he was a reluctant king. The question was answered by the LORD speaking through the Urim and the Thummim of the priest. The LORD knows exactly where he is. He was out where the wagon loads of provisions were. He was hiding. He cannot hide from the LORD.

I Samuel 10:23 "And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward."

When they brought Saul in, he was a head taller than any of the other Israelites.

I Samuel 10:24 "And Samuel said to all the people, See ye him whom the LORD hath chosen, that [there is] none like him among all the people? And all the people shouted, and said, God save the king."

The physical appearance of Saul was striking. The fact that he was so tall, made him appear to have the stature of a king. They readily accept him as their king, and begin to shout "God save the king".

I Samuel 10:25 "Then Samuel told the people the manner of the kingdom, and wrote [it] in a book, and laid [it] up before the LORD. And Samuel sent all the people away, every man to his house."

They have established a government, and these laws are the law of the land. This is like writing a constitution. This is the way the government

will be run. Now that the people have been told that Saul is king, there is no need for them to stay. Samuel sends them home.

I Samuel 10:26 "And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched."

It appears, from the verse above, that God moved upon the hearts of some of the men, and they came home with Saul, dedicated to serving him. They would be willing to follow him completely.

I Samuel 10:27 "But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace."

It seems, from this Scripture, that the noble men who followed Saul did bring him presents to help him get started as king. We remember from other Bible studies, that the word "Belial" meant worthless, or good for nothing. They were troublemakers. They did not want to follow Saul, even if God had anointed him. Saul seemed to be a patient man at this point. He did not punish those, who did not believe in him. Perhaps, it was because he had a little trouble believing in himself.

1 Samuel 10 Questions

1. What two things did Samuel do to Saul, that showed he was anointing him as king?
2. What kind of oil was this?
3. Who was actually anointing Saul?
4. The first sign for Saul to watch for was what?
5. What was the good news these two men will give him?
6. Where is Rachel's sepulchre?
7. What would happen at the plain of Tabor?
8. What will these men give to Saul?
9. What would certainly prove to Saul, that he had been ordained of God.
10. The three men appear to him in the vicinity of _____.
11. What were they going to do with the two loaves of bread, before they met Saul?
12. Who will Saul meet, coming down from the high place?
13. What will they have with them?
14. What will they do, when they see Saul?
15. What will cause Saul to prophesy?
16. When Saul begins to prophesy, what else happens to him?
17. Who will come to Gilgal, and make the burnt offerings?
18. How long will Saul tarry there?
19. When Saul turned his back to Samuel to leave, God gave him _____.
20. When did the signs that Samuel prophesied to Saul happen?
21. What did the people, who knew Saul, ask when they saw him prophesy?
22. The school of prophesy had been started by _____.
23. _____ has nothing to do with prophecy.
24. Who was Saul's uncle, probably?
25. What really excites him, that Saul tells him?
26. What is the only thing Saul tells his uncle?
27. Samuel called all the people together unto the _____ at _____.
28. What did the LORD God of Israel remind them, He had done for them?
29. How did they return His blessings on them?
30. What are the people demanding?
31. When all the tribes stood before Samuel with their thousands, what tribe did he separate out?
32. When they asked for Saul, where was he?
33. The LORD answered them through the _____ and the _____.
34. When they brought him back, what made him stand out from everyone else?
35. How did the people feel about Saul as king?
36. This writing, in verse 25, is like what?
37. Who went with Saul, when he went to Gibeah?
38. Who was against Saul?
39. What does "Belial" mean?
40. Why did Saul not punish these of Belial?

We will begin this lesson in I Samuel 11:1 "Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee."

Jabesh-gilead is a city in the land of the half tribe of Manasseh. "Nahash" means serpent. This should let us know, that he was an evil man. The Ammonites felt that Israel had taken land belonging to them. It seems, the men at Jabesh were willing to make a treaty with Nahash, and were even willing to go into servitude, if that was what it took to avoid a war with them.

I Samuel 11:2 "And Nahash the Ammonite answered them, On this [condition] will I make [a covenant] with you, that I may thrust out all your right eyes, and lay it [for] a reproach upon all Israel."

Nahash's name fits him very well. This is a very cruel thing to do to any one person, much less all the people. The poking out of their right eyes would make all of Israel look bad in the sight of the countries around them. I would doubt if anyone would allow their eye to be poked out without a fight.

I Samuel 11:3 "And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if [there be] no man to save us, we will come out to thee."

It appears, they are not aware that Saul had been anointed king. They will look for someone to save them first. The seven days would give them time to search for help throughout Israel. It is strange, to me, that this evil Nahash waited the seven days. God had to move on him to make him willing to wait.

I Samuel 11:4 "Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept."

Gibeah was the home of Saul. Up until this time we have not heard much of the kingship of Saul. The people wept, because it appears they, too, did not think of Saul as being someone who would save them.

I Samuel 11:5 "And, behold, Saul came after the herd out of the field; and Saul said, What [aileth] the people that they weep? And they told him the tidings of the men of Jabesh."

Their weeping had been so loud, that it found the ears of Saul. It appears that, Saul had been working in the field, and came home at the end of the work day. He did not, even now, consider himself king.

I Samuel 11:6 "And the spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly." This is the very same statement that was made, every time the power of God came upon Samson. Saul was a weak man, but the power of God in Saul made him a mighty warrior. He was very angry, when he heard they were going to poke out the right eyes of the men at Jabesh.

I Samuel 11:7 "And he took a yoke of oxen, and hewed them in pieces, and sent [them] throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent."

These were the oxen that Saul had been plowing with. He killed them, and cut them in little pieces, and sent them throughout Israel. He threatened to do the same thing to their oxen, if they did not come and help him fight these wicked Ammonites, and especially this serpent, Nahash. The fear of the LORD caused all the armies of Israel to come, and fight these Ammonites. Saul and Samuel would lead the battle.

I Samuel 11:8 "And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand."

Bezek was in the land of Issachar. Saul is the acting commander-in-chief of the army. He numbered the people, to make sure they had all come. This is one of the first mentions of the tribe of Israel separate from the tribe of Judah. All together the army had 330,000 fighting men.

I Samuel 11:9 "And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by [that time] the sun be hot, ye shall have help. And the messengers came and shewed [it] to the men of Jabesh; and they were glad."

The messengers, that the elders had sent for help, would take the message back, that help was on the way. By noon the next day, they would be there to help fight against the Ammonites. Saul will have his first opportunity to lead his people in battle. The messengers made it back through to the elders with the good report.

I Samuel 11:10 "Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you."

The men of Jabesh stall for a little more time, by telling these Ammonites they are going to give up the next day.

I Samuel 11:11 "And it was [so] on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together."

Saul did not even wait, until noon the next day. He separated the men into 3 groups, and all of them attacked the Ammonites at once from three different directions. There was a great slaughter of Ammonites. It seems, there was just a small remnant left.

I Samuel 11:12 "And the people said unto Samuel, Who [is] he that said, Shall Saul reign over us? bring the men, that we may put them to death."

We remember that, the sons of Belial had complained about Saul ruling over them. The people are so delighted with the outcome of this battle, they want to kill everyone who thinks Saul should not be king. They bring their

suggestion to Samuel. Possibly, they remember that Saul would not punish them before, when they said this.

I Samuel 11:13 "And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel."

Saul stops them from killing any of the Israelites. This is a day they should thank God for giving them this great victory. It is not a day for killing their own people. Saul places all the praise on the LORD for saving them. He is a modest man at this point. He is fully aware, it is the power of God working in him, that brought the great victory.

I Samuel 11:14 "Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there."

The sanctuary was at Gilgal. This is a day of rejoicing before the LORD, and a day of formally accepting Saul as their king. With this victory behind them, everyone would want him to be king.

I Samuel 11:15 "And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly."

Saul is, now, their recognized king. All of the ceremonies were witnessed by the LORD in Gilgal. The sacrifices were celebrating the peace, after this great battle they had just been in. Saul had already been made king by the LORD. He had already been anointed by Samuel. This was a celebration of him accepting the office of king, and the people accepting him. This was a time of celebrating victory over the Ammonites.

1 Samuel 11 Questions

1. Who brought his troops, and camped against Jabesh-gilead?
2. Where is Jabesh-gilead located?
3. "Nahash" means _____.
4. Why did the Ammonites hate Israel?
5. What were the men of Jabesh-gilead willing to do, to avoid war with the Ammonites?
6. What condition did the Ammonite make?
7. Why did he want to do such a terrible thing?
8. How much time did they ask Nahash for, before the battle?
9. If they could not find a man to save them, what would they do?
10. Where was Saul at this time?
11. Did they come and tell Saul?
12. What did the people do, when they were told of the terrible fate awaiting Jabesh-gilead?
13. Where had Saul come in from, when he heard the weeping?
14. The _____ of God came upon Saul.
15. His _____ was kindled greatly.
16. Saul was a weak man, but became powerful by the power of _____ within him.
17. What did he do with a yoke of his oxen?
18. What did he threaten to do to those, who did not come and help him fight these Ammonites?
19. How many of Israel came to fight?
20. How many of Judah came?
21. What message did they send back to Jabesh-gilead?
22. How did the men of Jabesh-gilead stall the Ammonites another day?
23. When did Saul attack?
24. How had he divided his troops?
25. Who won the battle?
26. What did the people tell Samuel, they wanted to do with those opposed to following Saul?
27. What was Saul's answer to this request?
28. Samuel told the people to come with him to _____.
29. What do they do in Gilgal?
30. He was already anointed as king, what is the celebration, here, for?

We will begin this lesson in I Samuel 12:1 "And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you."

Samuel did not want them to have an earthly king, because he felt it offended God. God told Samuel to bow to the wishes of the people, and give them a king. One thing this did do, was to take all authority away from Samuel's evil sons. In answer to their request, they now have a king. His name is Saul. Saul would be their military leader, and their civil leader. Samuel was still the leader of the spiritual side of their life. Samuel continues in his office as judge and prophet. The difference is, now for the first time, Israel has an earthly king.

I Samuel 12:2 "And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons [are] with you: and I have walked before you from my childhood unto this day."

We still do not know just how old he is speaking of. I believe he is saying, he is too old to lead them militarily. Some of the weight of the people has been removed from him. Samuel will still be involved in the morality of the nation, but will not lead them in their battles against the Philistines and other enemies. His sons have been removed from their positions. They are part of the people now, and they will be shown no special favors. Samuel reminds them, that he has been in the service of the LORD since his childhood {probably from the age of 3 years old}. His entire life has been spent in the service of the LORD. His mother dedicated him before his birth.

I Samuel 12:3 "Behold, here I [am]: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received [any] bribe to blind mine eyes therewith? and I will restore it you."

Samuel was above reproach. He had not done any of these evil things. It was his sons who had taken bribes. Samuel had never received anything from anyone to sway his favor in judgment. There has never even been a charge made against Samuel. Everyone knew of his honesty and integrity.

I Samuel 12:4 "And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand."

This is a vote of confidence, that the people gave Samuel. They knew that Samuel had been an upright judge in all he judged. There was no mark against him.

I Samuel 12:5 "And he said unto them, The LORD [is] witness against you, and his anointed [is] witness this day, that ye have not found ought in my hand. And they answered, [He is] witness."

This was the same thing as taking an oath, that he had never taken from any of them. When God is witness, it serves as an oath.

I Samuel 12:6 "And Samuel said unto the people, [It is] the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt."

Moses and Aaron were from poor Hebrew families serving as slaves in Egypt. It was the LORD who chose them out of this situation, and made them the leaders of Israel. It was the LORD, working through Moses, that caused the Pharaoh to let the people go. God was their King, and his servants {Moses and Aaron} brought the children out of Egypt, after the ten plagues fell on Egypt.

I Samuel 12:7 "Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers."

Samuel is explaining to them, that they had a King who was greater than any earthly king. Samuel wants them to recognize where their help has come from all this time. The LORD of all the earth had been their King.

I Samuel 12:8 "When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place."

The families had not continued in the praise of the LORD for bringing them out of Egypt, and putting them in this promised land, they now have. They had forgotten that the LORD opened the Red Sea for them to cross, and get away from Pharaoh. They had forgotten that the LORD furnished them water to drink from the Rock. They had forgotten that the Lord miraculously fed them Manna from heaven 40 years in the wilderness. They had forgotten that it was the LORD who entrusted them with His law. They had forgotten the opening of the Jordan River, so they might pass over to their promised land. They forgot all the times He had fought their enemies for them.

I Samuel 12:9 "And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them."

Their problems came, when they were unfaithful to the LORD, and sought false gods to worship. Even their troubles had come to drive them back to the LORD. He loved them, and cared for them as a husband does a wife. They were unfaithful, and rebelled against Him at every chance.

I Samuel 12:10 "And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee."

Every time they repented, and cried out to the LORD for help, and turned from the false gods Ashtaroth and Baalim, God helped them.

I Samuel 12:11 "And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe."

"Jerubbaal" is the same as Samson. Bedan is an unknown. Possibly, it is another spelling for Barak. "Jephthah", was a very prominent judge, as well. During the period each judge was in power, their enemies had been subdued.

I Samuel 12:12 "And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God [was] your king."

He had, probably, been threatening war on these people, before they asked for an earthly king. Their heavenly King had delivered them over and over. They should have trusted in Him, but they did not. This is the climax of their unfaithfulness in the LORD as King.

I Samuel 12:13 "Now therefore behold the king whom ye have chosen, [and] whom ye have desired! and, behold, the LORD hath set a king over you."

For the first time since Israel had been a nation, they now have an earthly king like the heathens around them. Saul is king of Israel.

I Samuel 12:14 "If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:"

This has been the condition of their blessings from the beginning. If they remain faithful to the LORD and keep His commandments, they shall be blessed tremendously. The king is subject to the laws and commandments of the LORD, as well as the people are. For Israel to do well, they must reverence the LORD, and keep His commandments {with or without a king}.

I Samuel 12:15 "But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as [it was] against your fathers."

It is the same throughout the Bible. When they become unfaithful to Him, and begin to follow after false gods, He will chastise them with defeat at the hands of their enemies.

I Samuel 12:16 "Now therefore stand and see this great thing, which the LORD will do before your eyes."

He wants them to be totally aware, that it is the LORD who does this. It is not Samuel, or Saul, it is the LORD. He may work through them, but it is the LORD.

I Samuel 12:17 "[Is it] not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness [is] great, which ye have done in the sight of the LORD, in asking you a king."

This would be an unnatural time for rain. Samuel is calling for this rain, to leave no doubt in the minds of the Israelites, that the LORD is displeased, that they want an earthly king. This is rejection of the LORD. They have been rejecting and rebelling against Him from the beginning. This is a sign to them of their great sin.

I Samuel 12:18 "So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel."

At the very minute this is happening, they recognize it as punishment for their sins. They greatly fear the LORD who can send rain at any given time. They fear Samuel, because he can pray and have an immediate answer. The problem with the fear they have, here, is this is in the form of terror, rather than in reverence.

I Samuel 12:19 "And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins [this] evil, to ask us a king."

They fear that the LORD will be so angry with this latest sin, that He will kill them. They feel that Samuel has an access to the LORD, that they do not have. This is why they ask him to pray.

I Samuel 12:20 "And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;"

There is no question, they have sinned. The LORD will forgive them, as He has so many times in the past, if they will turn from their wicked ways, and worship and serve Him. They must worship the LORD in their hearts and have faith, and He will save them.

I Samuel 12:21 "And turn ye not aside: for [then should ye go] after vain [things], which cannot profit nor deliver; for they [are] vain."

Those that go after vain things, are those who chase after things of this world. He is saying, do not become worldly people. The things of this earth are the creations of God. They should worship the Creator, and not His creation.

I Samuel 12:22 "For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people."

God had chosen them out of all the people in the world to be His people. They are not only His creation, but His family. Everyone is God's creation. Those who love Him, and accept Him as their Saviour, are His sons. I John 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

I Samuel 12:23 "Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:"

This is separating the office of the Judge and prophet from the office of the king. Samuel will still be responsible for the moral side of their lives. He will pray for them, and guide them into the truth about the Lord. Samuel will still judge them on moral issues, as well. Samuel's service to the LORD was for his entire life. It would be a sin for Samuel not to continue in the service as Judge and prophet of God.

I Samuel 12:24 "Only fear the LORD, and serve him in truth with all your heart; for consider how great [things] he hath done for you."

The fact that they now have a king, does not altar the fact that they must reverence the LORD with all their hearts. Their first loyalty must be to the LORD. He has made them everything that they are. He has blessed them, as long as they are faithful to Him. They must hang on to their faith now.

I Samuel 12:25 "But if ye shall still do wickedly, ye shall be consumed, both ye and your king."

The king, or the people, are not exempt from punishment, if they turn away from the LORD to other gods. If they turn to wickedness and away from the One True God, they will be totally destroyed.

1 Samuel 12 Questions

1. Samuel did not want them to have an _____ .
2. Why is Samuel giving them a king?
3. Who will be the king of Israel?
4. Who was still their leader in spiritual things?
5. How does Samuel describe himself in verse 2?
6. What has happened to the sons of Samuel?
7. How old was Samuel, when he began to minister?
8. What questions did Samuel ask the people in verse 3?
9. What did the people say to Samuel?
10. Verse 5 was the same as taking an _____ .
11. Who advanced Moses and Aaron?
12. _____ was their King.
13. After the _____ fell on Egypt, the Pharaoh let them go.
14. Their help had come from the _____ .
15. What were some of the miracles God had done for them, they had forgotten?
16. What happened to them, when they forgot about God?
17. God loved them and cared for them as a _____ does a _____ .
18. Who were the two false gods they worshipped?
19. Who was "Jerubbaal"?
20. What was "Jephthah"?
21. What happened to their enemies, every time there was a judge in power?
22. When did they demand an earthly king to lead them?
23. _____ is the king of Israel.
24. What was the condition of their blessings from God, from the beginning?
25. When did God chastise them?
26. Who chose their king?
27. What thing did Samuel pray for God to do, to show them He was displeased with them wanting an earthly king?
28. What effect did it have on the people when it happened?
29. What is wrong with their fear in verse 18?
30. Why are they begging Samuel to pray for them?
31. Those who go after vain things, are those who chase after _____ .
32. The Israelites are not only God's creation, but _____ .
33. Quote 1 John chapter 3 verse 2.
34. How would it be possible for Samuel to sin?
35. Quote 1 Samuel chapter 12 verse 24.

We will begin this lesson in I Samuel 13:1 "Saul reigned one year; and when he had reigned two years over Israel," I Samuel 13:2 "Saul chose him three thousand [men] of Israel; [whereof] two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent."

The first year of Saul's reign was a time of learning for him. He had never been trained to be a king. He was unsure of himself at first, and it took two years for him to settle into the job as king. At the end of the second year, he chose 3,000 men to serve him. This was, probably, like an honor guard, that was chosen out of the entire army. In case of a major war, the other men would be called. This 3,000 would be ready at all times. Even in peace, they need an army ready instantly. Two thousand of these men stayed with Saul. The other thousand, he sent to Gibeah with his son, Jonathan. These men were well-trained, and were the choicest of the soldiers. Sometimes, a few well-trained can do more than a large army, who are not trained.

I Samuel 13:3 "And Jonathan smote the garrison of the Philistines that [was] in Geba, and the Philistines heard [of it]. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear."

This seemed to be an outpost for the Philistines. If Jonathan could take and hold this garrison, it would be a deterrent for the Philistines to attack Israel. This was on the way, they would have come if they attacked. When the trumpet blows, this calls all of Israel to war. When the Hebrews hear the trumpet, they know it is a call to arms.

I Samuel 13:4 "And all Israel heard say [that] Saul had smitten a garrison of the Philistines, and [that] Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal."

This was a favorite place of assembly for all of the people. Saul knew the terrible hate, that the Philistines had for Israel. He, also, knew that the Philistines were planning a war against Israel. Saul made the first strike, or at least Jonathan struck the first blow successfully. Since Saul is king, it could be classified as his victory, as well.

I Samuel 13:5 "And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which [is] on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven."

Saul had moved to Gilgal from Michmash. These, mentioned above, are a large, well-equipped army, that the Philistines brought up quickly. This proves they were already planning to attack Israel.

I Samuel 13:6 "When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits."

We see, from this, that the people had soon forgotten their victory over the Ammonites. They are badly frightened by all of this war machinery, and run and hide in the hills and caves. We remember that, Saul had 2,000 chosen men stationed here to fight if necessary.

I Samuel 13:7 "And [some of] the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he [was] yet in Gilgal, and all the people followed him trembling."

This is speaking of the people, who did not hide in the caves and pits. It seems, they quickly ran to Gilgal, where Saul had gone to bring the Hebrew army together. Some of the Hebrews had gone over the Jordan, and hid in Gad and Gilead. They do not seem to be very brave.

I Samuel 13:8 "And he tarried seven days, according to the set time that Samuel [had appointed]: but Samuel came not to Gilgal; and the people were scattered from him."

It seems, from this, that Samuel advised Saul to stay seven days at Gilgal. Samuel had not gone with them to Gilgal. This would be Israel's war for independence from these Philistines.

I Samuel 13:9 "And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering."

It appears that, Saul decided that Samuel was not coming, and offered the burnt offering, himself.

I Samuel 13:10 "And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him."

We see that Saul still liked for Samuel to decide many of the things they did. Perhaps, he wanted to make sure, these things were in the will of God. This is the seventh day, that Samuel had told them to wait until. Saul runs out to meet him to receive a blessing.

I Samuel 13:11 "And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and [that] thou camest not within the days appointed, and [that] the Philistines gathered themselves together at Michmash;"

Instead of a blessing, Saul receives a reprimand from Samuel. The seven days had been a test for Saul. Saul got impatient, and sinned, when he offered the burnt offering himself. Samuel cannot believe that Saul would take it upon himself to sacrifice. Saul was a civil leader, not a spiritual leader. He had no right to sacrifice. We see that Saul gives excuses, some of which are not true. Samuel did come on the seventh day, as he had said he would. Even had he not come, Saul should not have sacrificed.

I Samuel 13:12 "Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering."

Perhaps, Saul's fear caused him to do this thing. Saul felt that the sacrifice should be made before the battle, and the Philistines were bearing down upon them. In this moment of fear, he had done a terrible thing.

I Samuel 13:13 "And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever."

The most important thing for Saul to do, was to listen to Samuel on spiritual matters, and do exactly as he was commanded. He had broken the commandment of the LORD spoken through Samuel. This will mean that Saul's kingship will not last forever. He will be replaced by someone more pleasing to God.

I Samuel 13:14 "But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him [to be] captain over his people, because thou hast not kept [that] which the LORD commanded thee."

This is speaking of God choosing David, but he would be a mere child at this time. God knows the end, as well as the beginning. Even though David has not been anointed yet, God knows he will be. God's disappointment in Saul is shown through Samuel's words here. Certainly the man that God would choose, would not be perfect, but would love God, and try to keep His commandments.

I Samuel 13:15 "And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people [that were] present with him, about six hundred men."

It seems that, Saul went back home, and Samuel went by there on his way to his home. Saul had 2,000 men surrounding him. This may mean that the 2,000 men he had were, now, dwindled down to 600.

I Samuel 13:16 "And Saul, and Jonathan his son, and the people [that were] present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash."

We see that, Jonathan has come in to help Saul fight against the Philistines, if they attack. They have grouped around the city, where they live.

I Samuel 13:17 "And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way [that leadeth to] Ophrah, unto the land of Shual:"

The spoilers, of course, are speaking of the Philistines. They have divided themselves into three groups to come against Saul and his people. It appears, they could have taken Saul better, when he was coming home, or when Jonathan was coming home, but they waited to taunt Saul the more. Now, they feel they have already defeated Saul, and they will attack him at will.

I Samuel 13:18 "And another company turned the way [to] Beth-horon: and another company turned [to] the way of the border that looketh to the valley of Zeboim toward the wilderness."

It seems that, the Philistines were so sure they would win the battle, that they divided their men into three groups to attack three different fronts at once.

I Samuel 13:19 "Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make [them] swords or spears:"

This is not the entire land of Israel, that did not have smiths to make swords or spears. It seems, this particular area had no smiths. These Philistines felt as if they were going against an army without weapons.

I Samuel 13:20 "But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock." I Samuel 13:21 "Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads."

It appears that, the Benjamites had been dependent upon the Philistines to sharpen their farm instruments. We are not told why this condition existed. Perhaps, the Philistines had some kind of hold on the Benjamites. It seems, they did have small files to keep their farm instruments sharp, after they had been sharpened.

I Samuel 13:22 "So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that [were] with Saul and Jonathan: but with Saul and with Jonathan his son was there found."

This was an ill-equipped army of a handful of men. Saul and Jonathan were the only two who had a sword and a spear. The other men had clubs and crude instruments of their trade.

I Samuel 13:23 "And the garrison of the Philistines went out to the passage of Michmash."

This seems that, the Philistines have cut off the pass, to keep the people of Saul from escaping, or getting help from that direction. This is a very bad situation for Saul and his men.

1 Samuel 13 Questions

1. When did Saul choose out men to make up his guard?
2. How many men did he choose for his army?
3. He sent 1,000 men with _____.
4. Jonathan smote the _____ of the Philistines.
5. What did Saul do, to bring the other Hebrews together?
6. The blowing of the trumpet was a _____ to _____.
7. Where did Saul go, to meet with all the people?
8. Why had Saul made the first strike against the Philistines?
9. How many chariots did the Philistines bring, to fight against Saul and his men?
10. How many horsemen did they bring?
11. Where had Saul gone from Michmash?
12. The people have already forgotten the victory over the _____.
13. Where did they run and hide from the Philistines?
14. Some of the people went over Jordan to the land of _____.
15. Who told Saul to wait 7 days?
16. What terrible thing did Saul do, spoken of in verse 9?
17. Why did Saul do this?
18. When did Samuel come?
19. Why did Saul run out to meet him?
20. What did Saul receive from Samuel?
21. What excuse did Saul give for offering the burnt offering?
22. Saul was a _____ leader, not a _____ leader.
23. Perhaps, Saul's _____ caused him to do this thing.
24. What has this moment of foolishness cost Saul?
25. Who is verse 14 speaking of being chosen?
26. How many did Saul number in verse 15?
27. Where did Saul and Jonathan abide?
28. The spoilers of the Philistines came out of the camp in _____.
29. There was no _____ found throughout all the land of Israel.
30. Who had the Israelites been dependent upon, to sharpen their farm instruments?
31. Who were the only people, who had a sword, or a spear?

We will begin this lesson in I Samuel 14:1 "Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that [is] on the other side. But he told not his father."

Jonathan seemed to be much braver than Saul. We do not know specifically what day this happens. It was, however, after the happenings in chapter 13. Jonathan told no one, but his armourbearer. It would be much easier for the two of them to slip close to the Philistines without being detected. He, probably, did not tell his father, because his father would have stopped him. I would believe, the LORD put this idea in the heart of Jonathan.

I Samuel 14:2 "And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which [is] in Migron: and the people that [were] with him [were] about six hundred men;"

It seems that, Saul was relaxing with his men in Gibeah. More specifically, they were in Migron. It seems, Saul was sitting in the shade under the pomegranate tree. 600 of the men were with Saul. They were, probably, near enough to help, if Jonathan needed them. Saul did not know where Jonathan was, but God knew.

I Samuel 14:3 "And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone."

We remember, from a previous lesson, that Phinehas was one of the two sons of Eli, who sinned greatly against God. We remember that, Ichabod received his name, because of the sins of his father. Ahitub had to be a younger brother. Ahiah, the son of Ahitub, had been restored to the priesthood at this time. He had on the ephod, so he must have been high priest. "Ahiah" means brother of Jehovah. Ahiah was in charge of the ark. The ark was kept at Shiloh. They had no idea that Jonathan had gone to the Philistines.

I Samuel 14:4 "And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, [there was] a sharp rock on the one side, and a sharp rock on the other side: and the name of the one [was] Bozez, and the name of the other Seneh."

"Bozez" means shining. "Seneh" means thorn. These two rocks seemed to guard the entrance to this garrison. It seemed, it was a natural garrison protected by high rocks on three sides.

I Samuel 14:5 "The forefront of the one [was] situate northward over against Michmash, and the other southward over against Gibeah."

These were two lookout stations for the entire garrison.

I Samuel 14:6 "And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be

that the LORD will work for us: for [there is] no restraint to the LORD to save by many or by few."

Jonathan had great faith in the LORD. He knew that he and his armourbearer would be a majority, if the LORD was with them. The fact that Jonathan mentioned them being uncircumcised, shows that he believes God is with him, and not with the Philistines. The Israelites had a covenant agreement with the LORD. Jonathan has no fear, that the LORD will be with him and his armourbearer. Two can put ten thousand to flight, if the two are in the perfect will of God.

I Samuel 14:7 "And his armourbearer said unto him, Do all that [is] in thine heart: turn thee; behold, I [am] with thee according to thy heart."

Jonathan's armourbearer had confidence, that what Jonathan said was true. If Jonathan is brave enough to do this, certainly the armourbearer will go with him, and help.

I Samuel 14:8 "Then said Jonathan, Behold, we will pass over unto [these] men, and we will discover ourselves unto them."

These two could easily go in undetected. A whole army would have been seen immediately. We see from this, that one person can sometimes restore the confidence of a whole people, by the actions he takes. Even in our land today, one or two people could start a revival which would sweep across our land. We just need to have the courage to step out, and do it. The men will not know they are there, until they want them to know it.

I Samuel 14:9 "If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them." I Samuel 14:10 "But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this [shall be] a sign unto us."

This is like laying a fleece before the LORD. What the Philistines say, when they see Jonathan and his armourbearer, will determine whether Jonathan will stay where he is, or attack them. If they say come up to them, this is a sign from God that Jonathan is to attack.

I Samuel 14:11 "And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves."

This just means that, Jonathan and his armourbearer made themselves obvious to the Philistines. The Philistines think they have come to surrender. They laugh, about Jonathan and his armourbearer coming out of the holes where they had been hidden.

I Samuel 14:12 "And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel."

Jonathan is a brave man, who has confidence in the LORD. What they had intended to frighten Jonathan with was, in fact, the signal from God that he would win this battle.

I Samuel 14:13 "And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him."

These men that were taunting Jonathan and his armourbearer, could have thrown a rock off the side of the cliff they were climbing, and killed them both, before they made it to the top. They were making sport out of this whole thing. After all, there was just Jonathan and his armourbearer against all of these men. We see that, Jonathan killed those in front of him, and the armourbearer killed those behind him.

I Samuel 14:14 "And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, [which] a yoke [of oxen might plow]."

These two men {Jonathan and his armourbearer} came in the name of the Lord. Two men killed twenty men. It seemed, their bodies were scattered over a half acre.

I Samuel 14:15 "And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling."

There was widespread terror in the camp, when it was told what happened to the garrison. They, probably, thought the entire army of Israel was coming against them. They had, probably, forgotten about an attack from Jonathan and his men. This was totally unexpected.

I Samuel 14:16 "And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down [one another]."

It appears, in their fright, they turned on each other. Saul's watchmen have now suddenly become aware of the tumult. It seems to them, as if Israel is winning. They have no idea who of Israel is fighting, however.

I Samuel 14:17 "Then said Saul unto the people that [were] with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer [were] not [there]."

This numbering is not a count, but a calling of names, until they find who is not with them. Saul, possibly, thought someone had mustered a small group from his men, and gone and done this thing. To his surprise, it is Jonathan and his armourbearer only. I Samuel 14:18 "And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel."

We remember that, the ark of God was cared for by the priest. This is, possibly, speaking of the high priest coming wearing the ephod. God spoke to the people through the Urim and the Thummim of the high priest. Perhaps, the ark was brought, so the people would recognize the answer from God.

I Samuel 14:19 "And it came to pass, while Saul talked unto the priest, that the noise that [was] in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand."

Saul did not wait to hear what the will of God was, in this, before he acted. Saul had done the wrong thing, when he offered the burnt offering, not willing to wait for Samuel. Now, he is making the same mistake again, by not waiting to hear from God through the priest. His impatience costs him.

I Samuel 14:20 "And Saul and all the people that [were] with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, [and there was] a very great discomfiture."

This is not speaking of the Israelites' swords, because Saul was the only one of this group that had one. This just means that, the Philistines turned their swords on each other and killed their own army. Saul's army had no swords, or spears. Of course, they could have taken some from the fallen Philistines.

I Samuel 14:21 "Moreover the Hebrews [that] were with the Philistines before that time, which went up with them into the camp [from the country] round about, even they also [turned] to be with the Israelites that [were] with Saul and Jonathan."

Jonathan's bravery caused these frightened Israelites, who had gone with the Philistines, to return to the service of Jonathan. They had not fought with the Philistines against Israel. They had been like slaves to the Philistines.

I Samuel 14:22 "Likewise all the men of Israel which had hid themselves in mount Ephraim, [when] they heard that the Philistines fled, even they also followed hard after them in the battle."

It seems, the bravery of Jonathan had encouraged the bravery of them all. Those who had hidden, so they would not have to fight, when the army of the Philistines came, are now coming out of hiding, so they can share in the victory.

I Samuel 14:23 "So the LORD saved Israel that day: and the battle passed over unto Beth-aven."

The one thing we must notice, above, is who won the war for them. It was the LORD. The LORD saved Israel, because of Jonathan's faith.

1 Samuel 14 Questions

1. Who did Jonathan tell to come with him, to the Philistine's garrison?
2. Why did Jonathan not tell Saul, where he was going?
3. Who put this thought into the mind of Jonathan?
4. Where was Saul, when this happened?
5. How many men were with Saul?
6. Who was wearing an ephod?
7. Who was Phinehas?
8. Why was his son named Ichabod?
9. What does "Ahiah" mean?
10. What does "Bozez" mean?
11. What does "Seneh" mean?
12. These two rocks guarded the entrance to the _____.
13. What did Jonathan call the Philistines in verse 6?
14. Who did Jonathan have faith in?
15. Two can put _____ to flight, if the two are in the perfect will of God.
16. Did his armourbearer go willingly with Jonathan?
17. When would the Philistines see them?
18. How can we relate to these two today?
19. How will Jonathan know whether the LORD wants him to go against the Philistines, or not?
20. Why did the Philistines not roll a rock down the embankment, and kill them?
21. How many did Jonathan and his armourbearer kill in the first slaughter?
22. When the Philistines heard what happened at the garrison, how did they react?
23. What did the Philistines think was happening?
24. In their fright, they turned on _____.
25. Who discovered what was going on and told Saul?
26. What did Saul do, to determine who had gone out to fight?
27. What did Saul tell Ahaiah to bring?
28. How did the LORD speak to the people?
29. Why did Saul not wait to hear the will of God?
30. Who came to help Jonathan?
31. Who returned to help?
32. The _____ saved Israel that day.

We will begin this lesson in I Samuel 14:24 "And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed [be] the man that eateth [any] food until evening, that I may be avenged on mine enemies. So none of the people tasted [any] food."

In the last lesson, we saw that Jonathan and his armourbearer attacked the Philistines. Saul found out about it, after it was nearly over, and rushed out with his men to help. Now, we see that Saul had called a fast for that day. "Adjured" means he made them swear. He, also, said that anyone, who ate before the day was over, would be cursed. He was in such a hurry, that he did not want them to stop to eat.

I Samuel 14:25 "And all [they of] the land came to a wood; and there was honey upon the ground."

There seemed to be an abundance of honey running down the rocks. The men had been walking all day without food, and this was a great temptation.

I Samuel 14:26 "And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath."

Even though there was an abundance of honey, and they were very hungry, they did not eat. They were more afraid of the curse Saul had spoken, if they broke their oath, than they were of being hungry. They did not even taste it.

I Samuel 14:27 "But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that [was] in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened."

Not only had Jonathan not heard what his father said, he did not take the oath, either. Jonathan would not be punished, for breaking an oath he did not take. Jonathan takes a bite of the honey, because he is unaware of his father's restriction. The dimness in his eyes had been caused from his exhaustion. The sweetness of the honey brought him strength and bright eyes.

I Samuel 14:28 "Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed [be] the man that eateth [any] food this day. And the people were faint."

The father was in such a hurry to get these people into the battle, that he forgot how weak they would be, if they did not eat. His causing them to swear, that they would not eat, would make them so weak, it would be about impossible to finish the battle.

I Samuel 14:29 "Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey."

Saul's mistake was in a hasty judgment, again. Jonathan had found strength in the taste of honey he had taken. They could all fight better, if they were not so weak from hunger.

I Samuel 14:30 "How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?"

The truth is, they could have fought better, but they had taken the vow. The end result would have been better, if Saul had thought of the needs of his soldiers.

I Samuel 14:31 "And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint."

They pursued and killed the Philistines, but the slaughter would have been much greater, had they not been so weary.

I Samuel 14:32 "And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew [them] on the ground: and the people did eat [them] with the blood."

It seems, they kept the forced fast that Saul had caused them to swear to. The minute the fast was over, they committed a very bad sin by eating the blood with the meat. The Hebrews had a special way they were to kill animals. They were to bleed them, and cover the blood with the dirt. Leviticus 3:17 "[It shall be] a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood."

I Samuel 14:33 "Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day."

They have not kept the covenant with God. They were to obey God's commandments. They were all aware, that they were not to eat the blood of an animal. They were to immediately bring a stone to Saul, so the animals could be cut up and drained properly.

I Samuel 14:34 "And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay [them] here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew [them] there."

The animals slain on the rock would have a chance for the blood to drain thoroughly. It does not say anything about cooking the meat here, but the meat had to be cooked to fulfill the law. They were not to eat raw meat.

I Samuel 14:35 "And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD."

This altar was in thanks for the victory they had against the Philistines. This altar to the LORD was the first Saul had built.

I Samuel 14:36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

Saul realizes that he was really the cause, that all of the Philistines had not been killed. Now, he proposes that they go down by night and finish killing them. It appears, the army was willing to do whatever Saul wanted to do. The priest wanted to inquire of God, before they went to battle, however.

I Samuel 14:37 "And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day."

God did not answer him quickly, because he was so impatient. Saul wanted to hear what God had to say, as long as He said it immediately.

I Samuel 14:38 "And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day."

Because God did not answer him immediately, he assumes it is because of some sin that has been committed. He never looks at himself. His fault finding is always with someone else. He wants to find who has sinned, and kill him.

I Samuel 14:39 "For, [as] the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But [there was] not a man among all the people [that] answered him."

He had made rash decisions several times earlier. This is another rash statement, because he wants to hurry up and go to war. The people are not going to accuse Jonathan, who led them to the victory over the Philistines. We said before that Jonathan did not sin, because he had not taken the oath with the others.

I Samuel 14:40 "Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee."

He had not received an answer from God through the Urim and the Thummim of the high priest. Now, he has decided to figure out who is worthy of death by lot.

I Samuel 14:41 "Therefore Saul said unto the LORD God of Israel, Give a perfect [lot]. And Saul and Jonathan were taken: but the people escaped."

The lot fell on Jonathan and Saul. The people were spared in this.

I Samuel 14:42 "And Saul said, Cast [lots] between me and Jonathan my son. And Jonathan was taken."

The lot fell on Jonathan this time.

I Samuel 14:43 "Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that [was] in mine hand, [and], lo, I must die."

Truly Jonathan had taken of the honey, but he had done it innocently. He had not taken the vow, nor heard the oath his father made. He bows to the judgment of God, and does not try to defend himself in this. He agrees he must die.

I Samuel 14:44 "And Saul answered, God do so and more also: for thou shalt surely die, Jonathan."

Saul is a man who does not stop to think, before he speaks. He takes an oath, here, to kill his own son. Jonathan had not broken the oath, because he never took it.

I Samuel 14:45 "And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: [as] the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not."

The people are right. There is no reason to kill Jonathan. Not only did he win the battle almost singlehandedly for them, but he is innocent. Certainly the blessings of God had been upon him, as he fought the Philistines. The people loved Jonathan, and they would not let Saul kill him.

I Samuel 14:46 "Then Saul went up from following the Philistines: and the Philistines went to their own place."

Saul saw that the people were not with him, and he returns home. The Philistines, who were not killed earlier, were spared. They went to their homes, as well.

I Samuel 14:47 "So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed [them]."

It seemed the bravery of Jonathan, Saul's son, gave Saul the courage to lead his troops bravely. He fought with all the enemies of Israel. Paul says that Saul reigned for 40 years as king. I have no argument with that. He was an impatient military king. Notice, he did not kill them all. He vexed them. He was a constant enemy of theirs.

I Samuel 14:48 "And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them."

We do not read of daring exploits like Jonathan did, from Saul. Saul took an army with him, when he fought their enemies. He fought valiantly for Israel and won. The Amalekites were just one of the lands he defeated.

I Samuel 14:49 "Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters [were these]; the name of the firstborn Merab, and the name of the younger Michal:"

Ishui and Abinidab are the same person. The fourth son of Saul is not mentioned here. His name was Ishbosheth. Generally, daughters are not mentioned, but these will play important roles in their history, so they are mentioned. "Jonathan" means whom Jehovah gave. The name "Ishui" means peaceful, or quiet. "Melchi-shu" means king of aid. "Ishbosheth" means man of shame. Perhaps, that is why he was not named here. "Merab" means increase. "Michal" means who like God.

I Samuel 14:50 And the name of Saul's wife [was] Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host [was] Abner, the son of Ner, Saul's uncle.

"Ahinoam" means brother of grace. "Ahimaaz" means brother of anger. "Abner" means father of light. Kish, Saul's father was a son of Ner. Abner was Saul's captain of hosts.

I Samuel 14:51 "And Kish [was] the father of Saul; and Ner the father of Abner [was] the son of Abiel."

This makes Abiel the great-grandfather of Saul.

I Samuel 14:52 "And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him."

This is just saying that, a strong healthy man was enlisted in the army of Saul. Saul was a good soldier leader. He knew the Philistines were a powerful opponent. Saul kept a standing army of the finest young men in the country. The moral was high, because they were successful against their enemies.

1 Samuel 15 Questions

1. What rash thing does Saul say in verse 24?
2. What does "adjured" mean?
3. Why did Saul make such a rash vow?
4. There was an abundance of _____ upon the ground.
5. Why did the soldiers not take of the honey?
6. Why did Jonathan take of the honey?
7. What happened to Jonathan's eyes, when he did this?
8. What did one of the people tell Jonathan, after he had taken of the honey?
9. Saul's mistake was in his _____ judgment.
10. If the people had eaten better, what would they, possibly, have done?
11. It seems the soldiers kept the _____ fast.
12. What did they do, the minute the fast was over?
13. Quote Leviticus chapter 3 verse 17.
14. Why were they to roll a great stone to Saul?
15. What would be the difference in the animals slain on the rock?
16. In verse 35, what did Saul build?
17. What did Saul want to do further to the Philistines.
18. What does the priest say to do?
19. When there is no answer from God, what does Saul propose they do?
20. What rash statement does Saul say about Jonathan?
21. Where does the lot fall?
22. Why does Saul not kill him?
23. Why is it right, that the people not let Saul kill Jonathan?
24. Did they attack the Philistines that night?
25. What exploits of Saul do we read of in verse 47?
26. How long does Paul say that Saul was king?
27. Who were the sons of Saul?
28. Who were his daughters?
29. Who is the same as Ishui?
30. What was Saul's wife named?
31. Who was the great-grandfather of Saul?

I Samuel 15:1 "Samuel also said unto Saul, The LORD sent me to anoint thee [to be] king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD."

It seems as though Saul has rebelled so much at the exacting will of the LORD, that Samuel reminds Saul, here, that he is king, because the Lord made him king. Samuel tries to convince Saul, that the most important thing to do is obey the will and the Word of God. We are not to question the will of God. We must obey completely, not just the part we like. Listen carefully to the will of God, and do exactly what He says, is the message of this first verse.

I Samuel 15:2 "Thus saith the LORD of hosts, I remember [that] which Amalek did to Israel, how he laid [wait] for him in the way, when he came up from Egypt."

The Amalekites had been a vicious group of people, opposed to the Israelites from the beginning of their journey to the promised land. They were desert people, who lived in tents. They were nomads. They had a bad reputation for stealing and marauding.

I Samuel 15:3 "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

This seems like such a cruel thing to do, but we must not question the intentions of God. He wanted to wipe out this evil, before it spread to His people {the Israelites}. The reason He did not want any of the animals saved was simply that He did not want the Israelites to have war for personal gain. This was a holy war called for by the LORD, Himself. This was a war for cleansing the land. He wanted to purge the land of even the memory of the Amalekites.

I Samuel 15:4 "And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah."

These Bedouins were, probably more trouble to Judah, than to the others. Judah just had 10,000 footmen, and that would not be enough to destroy the Amalekites by themselves. The 200,000 footmen came from the other tribes. Telaim was a place where sheep were gathered. This meeting was not in town, then.

I Samuel 15:5 "And Saul came to a city of Amalek, and laid wait in the valley."

Ir-amalek was the only known city of the Amalekites. He did not go in and immediately destroy the village, as the LORD had told him to do. It seems that, Saul was headstrong. He did not take instructions well, even if they were from the LORD.

I Samuel 15:6 "And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed

kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites."

It is not apparent whether he gave them warning, before the battle started, or whether it was during the battle. We just know he allowed the Kenites to go free. We, also, see that their kindness to the Israelites was the reason the Kenites were saved.

I Samuel 15:7 "And Saul smote the Amalekites from Havilah [until] thou comest to Shur, that [is] over against Egypt."

They were nomads, so they had to hunt them down to kill them. They were scattered from Havilah to Shur. They were scattered so much that they reached almost to Egypt.

I Samuel 15:8 "And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword."

The LORD told him to kill everyone. This was not keeping the commandments of the LORD to the fullest. Saul was a great earthly king, but we would have to question how he fared with the things of the Spirit. It seemed as if he could just not do exactly what God told him to do. He did most of what God told him to do, but he would not keep every detail. He was rebellious against God in this.

I Samuel 15:9 "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all [that was] good, and would not utterly destroy them: but every thing [that was] vile and refuse, that they destroyed utterly."

This is a direct disobedience of God. Saul killed only the animals that are second best, and kept the best for himself. This was not what the LORD had said to do. Saul had disobeyed the LORD, again. He had been partly obedient, but he had not been totally obedient. Obedience is better than sacrifice.

I Samuel 15:10 "Then came the word of the LORD unto Samuel, saying," I Samuel 15:11 "It repenteth me that I have set up Saul [to be] king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night."

Samuel was the moral, or spiritual, leader of Israel at this time. The LORD had told Samuel specifically what Saul was to do in the destruction of the Amalekites. Saul listened, but undoubtedly did not take the details serious enough to carry through. Now, the LORD is speaking through Samuel, again. Saul had failed nearly every test the LORD had given him. Saul was headstrong. He felt there was always a better way to do things, than to obey the explicit will of the LORD. He had not performed the commandments the LORD had given him, through Samuel. He had spared Agag, alive. He, also, saved the very best of all of the animals. Samuel was so grieved, when he heard this about Saul, that he cried all night unto the LORD.

I Samuel 15:12 "And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal."

We see, from this, Saul did not report back to Samuel. He, probably, knew that Samuel would be displeased with what he had done. Samuel expected him to come back to him, and report about the victory. He did not, however. Saul returned to Gilgal, which is a several day's journey from Samuel's home.

I Samuel 15:13 "And Samuel came to Saul: and Saul said unto him, Blessed [be] thou of the LORD: I have performed the commandment of the LORD."

If he kept the commandment, why did he not come and tell Samuel? Why did Samuel have to look for him? Saul had kept part of the commandments of the Lord. He really had kept the commandments that were pleasing unto him, and did not keep those which displeased him. He is like many believers in Christ, who want the salvation of Jesus Christ, but do not want Him to be their Lord.

I Samuel 15:14 "And Samuel said, What [meaneth] then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

The LORD had told Saul to kill all of the animals. He had kept the choicest animals back. The sound of the animals is convicting Saul of this sin.

I Samuel 15:15 "And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed."

It appears that if Saul were going to sacrifice these choice animals, he would have gone to Samuel, instead of Samuel looking him up. In my opinion, a sacrifice should actually be the finest thing you have, that belongs to you, not someone else's property. It really does not matter what he was going to do with them. He disobeyed God by taking them at all. Saul seems to have become extremely proud of his own opinion, even to overruling the will of God.

I Samuel 15:16 "Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on."

Samuel had been in prayer all night for Saul. He had actually pleaded with God to forgive Saul. Now, Samuel wants Saul to stay, and hear what the LORD said about all of this. Saul stays, and tells Samuel to go ahead and tell him.

I Samuel 15:17 "And Samuel said, When thou [wast] little in thine own sight, [wast] thou not [made] the head of the tribes of Israel, and the LORD anointed thee king over Israel?"

We remember that, Saul had been a shy man. He had not thought himself worthy of being king. He had hidden among the wagons from Samuel. He thought someone else was more worthy to be king. That is one of the reasons God had chosen him to be king. God wanted someone who would obey His commandments. Saul is strong-willed. He was an impatient man. He did things that were pleasing in his own eyes, and not in God's eyes. God anointed him king, because he was humble. His accomplishments have made Saul overly proud of himself.

I Samuel 15:18 "And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed."

The LORD had left no doubt exactly what he had wanted done with the Amalekites. The Amalekites were robbers and murderers. This destruction of them was to cleanse the land of sin.

I Samuel 15:19 "Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?"

It appears that, the LORD believes that Saul took the goodly animals for a spoil. People, who fight wars for personal gain, want the spoil. A holy war is to cleanse the land, not to take a spoil. God had not given permission for them to take a spoil.

I Samuel 15:20 "And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites."

Saul had not listened intently to the instructions from the LORD before the battle, or he did not believe Samuel was speaking the will of the LORD. His disrespect for the message Samuel gave, was not disrespect for Samuel, but disrespect for God. Part of the statement above is true. He did destroy most of the Amalekites. Saul is like so many people. He tries to justify what he has done. He is like someone who is a Christian most of the time. That other time will keep a professing Christian out of heaven. The actions he takes, which are not 100% what God wants him to do, will cause displeasure from God, as well. He will not do exactly what God says for him to do. It is as if he thinks he has a better plan than God's plan.

I Samuel 15:21 "But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal."

These sheep and oxen, that Saul has chosen out, are the finest. They were fit for sacrifice, but God had said kill them. Perhaps, Saul's intentions were good, but he had not obeyed the LORD. We see from the following Scripture, that the things of the condemned city are cursed. Deuteronomy 13:17 "And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;"

I Samuel 15:22 "And Samuel said, Hath the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams."

This is one of the most important statements in the entire Bible. From the beginning, God has wanted His people to obey Him. Saul wanted to do things his way. He did not have his heart stayed upon God. Jesus said the same thing in the following Scripture. John 14:15 "If ye love me, keep my commandments." Many times, we do not understand why God has commanded us to do something. It is not our place to question His commands. We must just do what He commands us. He knows what is best, whether we understand, or not.

I Samuel 15:23 "For rebellion [is as] the sin of witchcraft, and stubbornness [is as] iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from [being] king."

Saul had never given his heart completely over to God. He was a follower of God {He knew of God}, but had never given the LORD all of his heart. Unshakeable faith in the LORD comes from a heart stayed upon God. Rebellion comes from a heart stayed upon self. A self-willed person is actually worshipping himself. This self worship is the worship of an idol. The idol just happens to be self. You can see that to rebel against God, or to stubbornly try to have our way over God's way, would bring complete destruction. Saul rejected the perfect will of the LORD, and the LORD in turn rejected Saul.

I Samuel 15:24 "And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice."

Saul, now, blames the people for his own sin. He does admit he has sinned, and asks forgiveness.

I Samuel 15:25 "Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD."

This appears that Saul is seeking forgiveness of Samuel rather than from God. He wants to participate in the victory celebration before the LORD.

I Samuel 15:26 "And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel."

We see that Samuel first just says nom, to the request of Saul.

I Samuel 15:27 "And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent."

Some scholars believe that this is speaking of Saul catching hold of Samuel's mantle, and tearing it, trying to stop him from leaving. I personally believe this to be a way Samuel was saying, that Saul will no more be clothed with authority. I believe Samuel removed the mantle of Saul. He was taking off his garment of authority symbolically.

I Samuel 15:28 "And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, [that is] better than thou."

Samuel is speaking of the authority being given to David, as if it had already happened. God was not looking for someone with great power within himself, but someone who would love the LORD with all his heart. This will happen in the very near future. Samuel is speaking prophetically.

I Samuel 15:29 "And also the Strength of Israel will not lie nor repent: for he [is] not a man, that he should repent."

This is speaking of God, who has no need to repent. "Strength", in this, is speaking of God. Saul had forgotten this very thing. He thought it was by his own might, he had won the war.

I Samuel 15:30 "Then he said, I have sinned: [yet] honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God."

Saul was a very proud man, who did not want to be humbled before his own men. It appears that, Saul had repented here, but in the same sentence, he asks for the people to honor him. He, possibly, just wants recognition for winning the war.

I Samuel 15:31 "So Samuel turned again after Saul; and Saul worshipped the LORD."

Samuel would allow him to celebrate the victory, as the king of the people. The honor of the office of king is what is meant, not honor specifically for Saul.

I Samuel 15:32 "Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past."

It appears, that Agag was terribly afraid. He was hoping that the threat of death for him was over, but now, he is not sure.

I Samuel 15:33 "And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal."

This seems so cruel, but we must remember, he was a cruel murderer of women and children. He deserves to die for the cruel murders he committed. Samuel just carries the punishment out by cutting him into pieces. Samuel may not have actually cut him to pieces himself. He might have spoken the sentence, and someone else carried it out.

I Samuel 15:34 "Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul."

Samuel had done exactly as God had sent him to do. Saul went his separate way to his home. It appears that, whatever celebration they had, has already occurred, and they went home afterward.

I Samuel 15:35 "And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel."

Samuel grieved for Saul, because he loved Saul. Just because someone is not living as he should, does not stop us from loving him. Samuel had anointed Saul, and he felt a little responsible for Saul, as well. God had a divine purpose for Saul, and Saul did not carry that purpose out. God will not overrule the will of man. God called him to be a noble king, but Saul had to answer that call for it to be so. The sad thing was that God was sorry he had made Saul king, because Saul greatly disappointed Him.

1 Samuel 16 Questions

1. Why should Saul listen to the Word of God coming through Samuel?
2. What has Saul rebelled against?
3. Samuel tries to convince Saul, that what two things are the most important to do?
4. What had the LORD remembered about Amalek?
5. What did the LORD tell Saul to do to Amalek?
6. Why did God not want the Israelites to keep the animals?
7. The LORD wanted to purge the land of even the _____ of the Amalekites.
8. How many men of Israel came to fight with Saul?
9. How many men from Judah came to help?
10. What was the only known city of Amalek?
11. Who did Saul let go free, before the battle?
12. Why did he spare them?
13. Saul smote the Amalekites from _____ to _____.
14. What happened to Agag?
15. Which of the animals did they spare?
16. In verse 11, it repenteth the LORD that he had done what?
17. This grieved Samuel; and he _____ all night.
18. Samuel was the _____, or _____, leader of Israel.
19. Where had Saul gone after the battle?
20. Why had Saul not reported back to Samuel after the battle?
21. What did Saul do, when he saw Samuel?
22. What question does Samuel ask Saul?
23. What excuse did Saul make about the animals?
24. When was Saul made the head of the tribes of Israel?
25. What had changed about Saul?
26. What had Saul's accomplishments done to him?
27. Quote 1 Samuel chapter 15 verse 20.
28. Who is Saul like in verse 20?
29. What excuse did Saul give for the people taking the choice animals?
30. Quote Deuteronomy chapter 13 verse 17.
31. Quote 1 Samuel chapter 15 verse 22.
32. Quote John chapter 14 verse 15.
33. Rebellion is as the sin of _____.
34. Why had the LORD rejected Saul being king?
35. Who does Saul try to blame with his sin?
36. In verse 25, Saul is seeking _____ forgiveness.
37. Samuel told Saul, in verse 28, the LORD hath rent the _____ of Israel from him.
38. "Strength", in verse 29, is who?
39. What did Samuel do to Agag?
40. Why did Samuel grieve for Saul?

We will begin this lesson in I Samuel 16:1 "And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons."

We are not certain how long Samuel mourned for Saul. This is not Samuel mourning the death of Saul, but the rejection of Saul by the LORD. The mourning of Saul's rejection by God is understandable, from the fact of all the things Saul had done as a physical king of Israel. He had defeated Israel's enemies. He had gotten the entire tribes to send their help for the last battle. He had helped Israel against their enemies. It appears, to me however, that Samuel's mourning for Saul was a grief for him being rejected of God. Samuel feels somewhat responsible. We see, in the verse above, that the LORD says his mourning is enough. The LORD will be angry with Samuel, if he does not drop that issue, and do the will of the LORD himself. It is time for Samuel to go back to work. The LORD has a job for Samuel to do. He is to fill his horn with the anointing oil. The LORD is sending him to Jesse the Beth-lehemite. The LORD has chosen a new king of Jesse's sons.

I Samuel 16:2 "And Samuel said, How can I go? if Saul hear [it], he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD."

Saul was still king, as far as he was concerned. He had never relinquished the throne. He still had many followers, and would be dangerous to anyone who might try to dethrone him. Instead of telling Saul where he is going, and what he intends to do, he is to tell him he is there to sacrifice. He will sacrifice the heifer.

I Samuel 16:3 "And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me [him] whom I name unto thee."

The sacrifice would be a sacrifice with a feast attached to it. It would be Samuel's privilege to invite anyone he wanted to, to come to the feast. Jesse is the father of David. The ark was not established at a given place during the time of its captivity, and they had held sacrificial feasts at places named by the spiritual leader at the time. It would not have been unusual for Samuel to call such a sacrificial feast here. Saul would not be suspicious of the presence of Jesse at the feast. The oil of anointing was a special oil used for purposes, such as this. We remember, the anointing with oil had been the beginning of the call of Saul, himself.

I Samuel 16:4 "And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?"

Samuel was a highly respected spiritual leader. The people knew that, Samuel spoke for the LORD. They were fearful, that the LORD had sent a warning to them by Samuel. The elders immediately ask, if they should fear the message Samuel brings?

I Samuel 16:5 "And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice."

We see, from this, that Samuel made sure that Jesse and his sons were ceremonially clean to come to this feast. He truly has come in peace, to anoint the person the LORD shows him is to be the next king. He is going to sacrifice, as well. During the feast, he will have the opportunity to talk to Jesse about his sons.

I Samuel 16:6 "And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed [is] before him."

Eliab was the oldest son of Jesse. Samuel, looking at this tall handsome young man, thought surely this would be the LORD's choice for king. "Eliab" means God is father.

I Samuel 16:7 "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for [the LORD seeth] not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."

Saul had been a head taller than all of his fellows and was a handsome man, but he had greatly disappointed the LORD. The LORD tells Samuel not to look at the outward man. Sometimes, those who look strong are the weakest ones, when it comes to sin. The LORD refused Eliab, because the LORD was looking on the heart. He was looking for someone who would love him with all his heart.

I Samuel 16:8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

"Abinadab" means a father noble. Again, this fine young man was not the choice of the LORD.

I Samuel 16:9 "Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this."

"Shammah" means desert. This, again, is not the son the LORD has chosen.

I Samuel 16:10 "Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these."

These were fine young sons of Jesse. The only problem with them was, that the LORD had not called them. God chooses those He knows will truly love and obey Him.

I Samuel 16:11 "And Samuel said unto Jesse, Are here all [thy] children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither."

At this time, it was, probably, concerning Samuel that the LORD had not chosen one of the sons. Generally, the LORD chooses the one that is the least likely {by human judgment} to be the one. Jesse has no idea what is

going on at this time. This is so important, Samuel will not serve the feast, until the other son is here. Someone must go and get him, because he is keeping the sheep. The anointing of the chosen one of the LORD would take place just before the feast.

I Samuel 16:12 "And he sent, and brought him in. Now he [was] ruddy, [and] withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this [is] he."

The word "ruddy" indicates that he had red hair. He was a very handsome young man. He is the youngest of Jesse's sons. This is the one the LORD has chosen. He reveals His will to Samuel, and tells him to anoint the young lad with the anointing oil.

I Samuel 16:13 "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah."

When Samuel poured the anointing oil upon the head of David, he was filled with the Spirit of God. The name "David" means beloved of God. Up until this time, the brothers were not aware of what was going on. Samuel anoints David in front of witnesses. The brothers are witnesses. After Samuel anointed David, he went back to Ramah. He had done what the LORD sent him to do.

I Samuel 16:14 "But the spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him."

God was through with Saul, so He removed His Spirit from him. Saul was no longer strengthened by the LORD. He would, now, have to depend upon his own physical strength. The Spirit of the LORD is now, on David. The following Scripture describes an illness that comes upon those who rebel against God. I cannot say for sure what the evil spirit was that God sent to Saul to trouble him. Deuteronomy 28:28 "The LORD shall smite thee with madness, and blindness, and astonishment of heart:" Perhaps, the troubling from the LORD was something like this.

I Samuel 16:15 "And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee."

Whatever this evil spirit brought, it was obvious to this servant. There are many people who attribute all bad things to the devil, and not to God. They must re-think that, after seeing this and the above Scripture. Even in the book of Revelation, the wrath of God sends terrible happenings to the earth. The LORD is in control of everything good and bad.

I Samuel 16:16 "Let our lord now command thy servants, [which are] before thee, to seek out a man, [who is] a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well."

We see the plan unfolding. All of this, even the statement from the servant, was planned of God to get David into the house of Saul. This spirit affected the nerves of Saul. It was a tormenting spirit. David was well-known for his ability to play the harp and sing. He sang to the sheep to keep them calm. This soothing music should help Saul, as well.

I Samuel 16:17 "And Saul said unto his servants, Provide me now a man that can play well, and bring [him] to me."

Saul takes the advice of his servant. He sends for someone, who will soothe his nerves with music.

I Samuel 16:18 "Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, [that is] cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD [is] with him."

The servant was, probably, a friend of David's. David was a handsome young man. He had killed a bear and a lion to save his sheep, so his bravery is well known. "Prudent in matters" means that he was intelligent. He seems to be a very near perfect young man. The servant is, also, aware that all of this is so, because the LORD is with David.

I Samuel 16:19 "Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which [is] with the sheep."

We had already discussed, in a previous lesson, how the king chose out all of the choicest of the young men to serve him. Since Saul is king, Jesse cannot refuse him. Jesse will have to send another of his sons to tend the sheep.

I Samuel 16:20 "And Jesse took an ass [laden] with bread, and a bottle of wine, and a kid, and sent [them] by David his son unto Saul."

Jesse, not only sends David to the king, but sends gifts to the king, as well. It was customary to take the king a present, to have audience with him.

I Samuel 16:21 "And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer."

This just means that Saul was greatly pleased, when he saw David. It appeared, he was all the things the servant had spoken of him. The statement "stood before him" is, possibly, speaking of David becoming one of Saul's attendants. He was not just a servant, but a servant in Saul's house. He was made armourbearer, because that would put him near Saul all the time.

I Samuel 16:22 "And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight."

David was, probably, very young, and not quite as old as some of the men who were taken as soldiers. Saul sends to Jesse, expressing the desire for David to remain with him. Saul is pleased with David.

I Samuel 16:23 "And it came to pass, when the [evil] spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

In all of this, we do not hear of David's fight with Goliath. The fight with Goliath apparently happened before Saul sent for David here. It, possibly, is why the servant spoke of David as a brave soldier. We see that

God had planned all this. The music that David played was soft enough to keep the sheep quiet. We know it calms the nerves of Saul here, as well. It seems, when Saul was tormented, David played and quieted the spirit. God gave David the ability to play and sing, as well as all the other gifts He gave him. God has placed David in Saul's house.

1 Samuel 17 Questions

1. And the LORD said unto Samuel, _____ wilt thou mourn for Saul?
2. What did the LORD tell Samuel to do in verse 1?
3. Why do you suppose Samuel was mourning for Saul?
4. If Samuel does not stop mourning, what will happen to Samuel?
5. What answer does Samuel give, when God tells him to go anoint someone else?
6. What does the LORD tell Samuel to do, so Saul will not know what he is doing?
7. Who was Samuel to call to the sacrifice?
8. How will Samuel choose which son is to be anointed?
9. Where did Samuel go to sacrifice?
10. How did the elders feel about Samuel coming to their town?
11. What one word describes the way Samuel came to them?
12. Who was Eliab?
13. What does "Eliab" mean?
14. What does the LORD look upon to choose the next king?
15. What does "Abinidab" mean?
16. What was wrong with these fine sons of Jesse's, that passed by Samuel?
17. Where was the youngest son of Jesse?
18. What do they delay, until the youngest son comes to Samuel?
19. Describe the appearance of David?
20. What happened to David, when Samuel anointed him?
21. What does "David" mean?
22. What happened to Saul, after David was anointed?
23. Quote Deuteronomy chapter 28 verse 28.
24. Where did the evil spirit, that troubled Saul, come from?
25. What did Saul's servant say to him?
26. Who did the servant suggest they seek out to help Saul?
27. How could David help Saul?
28. How did the servant describe David to Saul?
29. What does "prudent in matters" mean?
30. What did Jesse send with David to Saul?
31. David became Saul's _____.
32. What effect did David's music have on Saul?
33. Who had David killed earlier, that caused him to be thought of as brave?

We will begin this lesson in I Samuel 17:1 "Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which [belongeth] to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim."

The very first thing we must remember, is that the Bible is not in Chronological order. This, possibly, happened earlier than the happenings in the last lesson. We do know that, during the reign of Saul, there was great conflict with the Philistines. Not every skirmish is mentioned. This particular one is important, because it is where the fame of David in battle begins.

I Samuel 17:2 "And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines." I Samuel 17:3 "And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and [there was] a valley between them."

It seemed, there was a large valley between the two encampments. Saul's army was on one side of the valley, and the Philistines were on the other side of the valley. They were poised, waiting for the battle to begin.

I Samuel 17:4 "And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height [was] six cubits and a span."

Goliath of Gath had entered this valley between the two armies, to challenge someone of Saul's army. If a cubit is 18 inches, this Goliath was 9 feet and about 6 inches tall. He was taller than any of Israel's men by at least 2 and 1/2 feet. An average man would have been no more than 6 feet tall, and Goliath would have been 3 1/2 feet taller than the average. He was one of the last of the giants. Someone would have to be filled with the strength of God, to overcome him.

I Samuel 17:5 "And [he had] an helmet of brass upon his head, and he [was] armed with a coat of mail; and the weight of the coat [was] five thousand shekels of brass."

Not only was he a giant, but he was protected by metal on his head and his chest. It would be extremely difficult to get an arrow through all of that.

I Samuel 17:6 "And [he had] greaves of brass upon his legs, and a target of brass between his shoulders."

This was almost like a suit of armour. His legs were covered and protected from injury. There was a protection on the upper half of his back, as well.

I Samuel 17:7 "And the staff of his spear [was] like a weaver's beam; and his spear's head [weighed] six hundred shekels of iron: and one bearing a shield went before him."

The iron head of the spear weighed about 25 pounds. This was a very large spear. An average soldier would not even be able to pick it up, and throw it a short distance. Probably, the giant and all of his armour, was more to frighten Israel and make them give up, than for fighting. He would be clumsy, to say the least, as large as he was, and with all of this armour on.

I Samuel 17:8 "And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set [your] battle in array? [am] not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me."

He cried out to the army of Saul, for a champion of Israel to come to the valley, and meet him in battle. The Philistines were sure that no Israelite would meet Goliath in battle. They were convinced that Israel would fear the giant enough, that they would surrender to the Philistines.

I Samuel 17:9 "If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us."

He is saying, it is better for one to die, than for the whole army to die. Whichever champion wins the battle, the other army will serve the victor as their servants. It sounds like a very good idea, instead of everyone getting killed. It is not fair, however, for a man 9 1/2 feet tall to fight a man 6 feet tall. Israel and the Philistines are at a standstill.

I Samuel 17:10 "And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together."

I Samuel 17:11 "When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid."

Saul knew that he, himself, was the largest man in the army of the Israelites. He, also, knew that Goliath was tremendously larger than he was. Saul knew that he had no men the size of Goliath, so he feared they had lost.

I Samuel 17:12 "Now David [was] the son of that Ephrathite of Beth-lehem-judah, whose name [was] Jesse; and he had eight sons: and the man went among men [for] an old man in the days of Saul."

David was the youngest of the sons of Jesse. "Beth-lehem-judah" means he was from the city of Bethlehem in the land of Judah. This, possibly, means that Jesse was an older man.

I Samuel 17:13 "And the three eldest sons of Jesse went [and] followed Saul to the battle: and the names of his three sons that went to the battle [were] Eliab the firstborn, and next unto him Abinadab, and the third Shammah."

These three older sons had to be twenty years old or older because they joined Saul to fight the Philistines. Fighting men had to be at least 20 years old in those days.

I Samuel 17:14 "And David [was] the youngest: and the three eldest followed Saul." I Samuel 17:15 "But David went and returned from Saul to feed his father's sheep at Beth-lehem."

David was too young to join the army, so he went home to take care of the sheep. His three oldest brothers stayed to fight with Saul.

I Samuel 17:16 "And the Philistine drew near morning and evening, and presented himself forty days."

"Forty" symbolizes a time of testing. The Philistines have sorely tried the endurance of the army of Saul. It appears, no one person is brave enough to go against this giant Philistine.

I Samuel 17:17 "And Jesse said unto David his son, Take now for thy brethren an ephah of this parched [corn], and these ten loaves, and run to the camp to thy brethren;"

I am sure that Jesse had become concerned about his three sons. The wait had been so long, they were, probably, short of food. Jesse sends ten loaves of bread and an ephah of the parched corn to the three eldest sons. David is taken away from the sheep to carry the food to his brothers.

I Samuel 17:18 "And carry these ten cheeses unto the captain of [their] thousand, and look how thy brethren fare, and take their pledge."

These ten cheeses given to the captain of the thousand that is over his brothers, will get David in, to take the other food to his brothers. Jesse wants a report on the condition of his three sons, as well.

I Samuel 17:19 "Now Saul, and they, and all the men of Israel, [were] in the valley of Elah, fighting with the Philistines."

It seemed, at this point, that fighting had begun between the troops of the Philistines and Saul's army, but no one had accepted the challenge of Goliath.

I Samuel 17:20 "And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle."

It appears that, David had other men working under him, to herd the sheep. He entrusts the sheep with them, and goes to find his brothers. They had cut trenches around the camp to hide in, to rest from the battle. David found this trench, at the time for the men to go to battle. The shout was being given, as David arrived.

I Samuel 17:21 "For Israel and the Philistines had put the battle in array, army against army." I Samuel 17:22 "And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren."

It appears that, David had come in a carriage. It, also, is apparent that someone was with him. We do know that David could not have carried the ten loaves, the ten cheeses, and the ephah of corn.

He would have to have had some transportation. The wagon would have been ideal. The person, who was driving the carriage, stayed with the carriage, and David ran through the men to find his brothers.

I Samuel 17:23 "And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard [them]."

David found his brothers and was visiting with them, when Goliath made his challenge, again. This was the first time David had heard this challenge.

I Samuel 17:24 "And all the men of Israel, when they saw the man, fled from him, and were sore afraid." I Samuel 17:25 "And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, [that] the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel."

David could hardly believe, that Saul's army would back down from this challenge, and even run in fear. Every time the giant, Goliath, called out a challenge, that was not answered, it dishonored Israel. King Saul would do mighty things for any person who would come against Goliath, and defeat him. Saul had even offered the hand of his daughter in marriage to the one who kills Goliath.

I Samuel 17:26 "And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who [is] this uncircumcised Philistine, that he should defy the armies of the living God?"

It appears, at the time this challenge from Goliath happened, that Saul had great power in Israel. He could do about anything he wanted to do, because he was king. David cannot believe that some Israelite had not taken up this challenge. He reminds these soldiers, that Goliath is not on the side of the LORD {he is uncircumcised}. He, also, reminds the army of Saul that they are the army of the living God.

1 Samuel 18 Questions

1. Who brought their army against Israel?
2. Each army was gathered where to go to battle?
3. Who was the champion, that went out for the Philistines?
4. How tall was this Philistine giant?
5. How much taller was he, than the the average man in the army of Saul?
6. What armour did the giant, Goliath, have on?
7. The staff of his spear was like what?
8. The head of the spear weighed how much?
9. What challenge did the giant give them?
10. If one of the Israelites could defeat him, what does he promise to do?
11. Why is this challenge not fair?
12. What effect did the giant's challenge have on Saul?
13. Where was David from?
14. How many sons did Jesse have?
15. What does "Beth-lehem-judah" mean?
16. Which three sons of Jesse went to war with Saul?
17. How old were these three sons?
18. When they went to war, where did David go?
19. How many days did the giant stand in the valley, and challenge Israel?
20. How many times each day did he do this?
21. What does "forty" symbolize?
22. What did Jesse tell David to take his brothers on the front lines?
23. What did Jesse send their captain?
24. What were Saul and all the other men doing, when David arrived there?
25. Who did David leave with the sheep?
26. Where did he find his brothers?
27. What happened soon after David arrived?
28. When the men of Israel saw Goliath, what did they do?
29. What had Saul offered to anyone who would kill Goliath?
30. What did David call the giant?

We will begin this lesson in I Samuel 17:27 "And the people answered him after this manner, saying, So shall it be done to the man that killeth him."

In the last lesson, David has just arrived at the place of the battle, and is appalled that no one has stepped forward to answer the challenge of this giant, Goliath. David knows, in his own heart, that the LORD will be with the Israelite that comes against this heathen giant. Saul has promised the hand of his daughter in marriage to the man who kills Goliath. There are many other gifts bestowed upon that person, as well. Now, the people agree that anyone who kills Goliath should receive all of these things.

I Samuel 17:28 "And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle."

It appears, that David's older brother does not like David acting so brave. It looks bad for him and the other two brothers. He is accusing David of being puffed up with pride. In a sense, he is saying, "kid, get back with the few sheep, where you belong". He thinks David has sneaked away, and come down to see the battle.

I Samuel 17:29 "And David said, What have I now done? [Is there] not a cause?" I Samuel 17:30 "And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner."

This is a really good question. Perhaps, David's boldness makes the other men ashamed, that they have not stepped up to accept the challenge of Goliath. His brothers think of him as their little brother. The challenge remains, and it seems David is the only one who thinks someone should answer the challenge. The men repeat the rewards for someone who kills Goliath.

I Samuel 17:31 "And when the words were heard which David spake, they rehearsed [them] before Saul: and he sent for him."

Some of the men who heard David, told Saul what he said. Saul sends for this one, who is so brave.

I Samuel 17:32 "And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

David feels no fear of this Philistine, because the LORD is with him. He tells Saul that he need not let his heart within him faint, because of this problem with the giant. David calls himself, Saul's servant and says, he will go and fight Goliath.

I Samuel 17:33 "And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou [art but] a youth, and he a man of war from his youth."

Saul was looking at the physical strength of this youth, and not at the Spirit within him. Saul had difficulty understanding things of the Spirit. He tries to explain to David that he is too small, too young, and too inexperienced to go against the giant.

I Samuel 17:34 "And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:" I Samuel 17:35 "And I went out after him, and smote him, and delivered [it] out of his mouth: and when he arose against me, I caught [him] by his beard, and smote him, and slew him."

The incidents with the bear and the lion were actually two different instances. There were bears and lions in this area at the time of David. In fact, they were feared greatly by the shepherds tending their sheep. David is telling this to Saul to make him realize that he has no fear of Goliath. He, also, is saying that Goliath would be no worse foe, than the lion, or the bear, which he had killed earlier.

I Samuel 17:36 "Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."

The thing that angered David worse than anything else, was the fact that this giant is actually coming against God, when he comes against God's people. David truly believes that he can kill Goliath.

I Samuel 17:37 "David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee."

David was very well aware that the strength he had to kill the bear and the lion was not his own, but the strength of God within him. He believes God will be with him, as he fights Goliath. David is so confident, that it convinces Saul. Saul tells him to go ahead and do it. Saul knows that when the LORD is with someone, he can do miraculous things. Saul speaks the blessing on David, "the LORD be with thee".

I Samuel 17:38 "And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail." I Samuel 17:39 "And David girded his sword upon his armour, and he assayed to go; for he had not proved [it]. And David said unto Saul, I cannot go with these; for I have not proved [them]. And David put them off him."

This armour was too heavy and cumbersome to move around in. It would be an honor for the king to give him his armour. David must refuse because, he cannot freely move around in the king's armour. I Samuel 17:40 "And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling [was] in his hand: and he drew near to the Philistine."

The number "five" symbolizes grace. David was clothed in the same clothes he wore to shepherd the sheep. He had a slingshot in his hand, and stopped, and picked up the five smooth stones. Smooth stones would be easier to fling in a straight line. David knew the LORD would strengthen him, and he would be victorious.

I Samuel 17:41 "And the Philistine came on and drew near unto David; and the man that bare the shield [went] before him."

I Samuel 17:42 "And when the Philistine looked about, and saw David, he disdained him: for he was [but] a youth, and ruddy, and of a fair countenance."

It appears that, David walked out into the valley to meet the Philistine. The giant did not realize at first, that this was just a boy coming against him. Goliath and his armourbearer came to meet David. When the giant got close enough to see David, he saw this red-haired youth standing there to meet him. David did not have on armour, so that made him look even smaller to Goliath. "Disdained", in this particular instance, means scorned.

I Samuel 17:43 "And the Philistine said unto David, [Am] I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods."

The giant cursed David by the Philistine's false gods. The dog was thought of poorly in this area of the world. The Israelites called those, who were not Hebrews, dogs. It was a disgrace for the giant, Goliath, to fight against this youth. Goliath felt it made him appear small.

I Samuel 17:44 "And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

It was really hard for Goliath to move around in all of this heavy armour. He wants David to come to him. It is not unusual for someone fighting to make bragging statements, like Goliath makes here.

I Samuel 17:45 "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied."

Goliath had cursed David in the name of his false god. Now, David expresses his own faith in the LORD. In a sense, David is saying, "My God will defeat you Goliath". David has every confidence in the LORD. David says, "you put your faith in your weapons, but I put my faith in my God".

I Samuel 17:46 "This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel."

David is not fighting to receive glory for his own name. He has dedicated this fight to the glory of the God of Israel. Now, David tells Goliath what he will do to him in this battle. Notice, he says, the LORD deliver thee into mine hand. After this battle, all will know the LORD, He is God.

I Samuel 17:47 "And all this assembly shall know that the LORD saveth not with sword and spear: for the battle [is] the LORD'S, and he will give you into our hands."

This statement was as much for these faint-hearted Israelites, as it was for the Philistines. This would renew the faith of the Israelites, as well as cause fear of the Israelite's God to flow through the Philistines. David is assured, that the LORD will deliver these Philistines into the hands of the Israelites.

I Samuel 17:48 "And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine."

David did not run from them, he ran toward them.

I Samuel 17:49 "And David put his hand in his bag, and took thence a stone, and slang [it], and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth."

The very first stone that David slung hit the mark. He found an opening on the forehead, just above the eyes, and hit Goliath there. The stone was thrown with such strength, that it sunk into Goliath's head, and he fell forward on his face.

I Samuel 17:50 "So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but [there was] no sword in the hand of David."

We see that David easily defeated the Philistine. David did not carry a sword with him to the battlefield.

I Samuel 17:51 "Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled."

The nearest place to find a sword was on Goliath. David ran to him, and stood on top of him, while he drew Goliath's sword. David had promised to cut off the head of Goliath, and he did that very thing. The Philistines turned and ran, when they saw Goliath, their champion, was dead. They were afraid of David's God.

I Samuel 17:52 "And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron." I Samuel 17:53 "And the children of Israel returned from chasing after the Philistines, and they spoiled their tents."

This brave act of David's caused the Israelites to believe they could defeat the Philistines, and they chased them, and fought them. The Israelites killed, and ran off the Philistines that did not die. The Israelites spoiled the tents in the camp of the Philistines.

I Samuel 17:54 "And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent."

David kept the armour of Goliath as a trophy. He took the head back to show the people of Jerusalem the power of their God. The armour became the private property of David.

I Samuel 17:55 "And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son [is] this youth? And Abner said, [As] thy soul liveth, O king, I cannot tell."

It appears that, Saul did not know who David's parents were, and neither did Abner.

I Samuel 17:56 "And the king said, Inquire thou whose son the stripling [is]."

Saul wants to get to know David better. He tells Abner to find out for him, whose son David is?

I Samuel 17:57 "And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand."

David had brought the head of the Philistine giant with him. It was not difficult to locate him, because of that. Abner takes David for an audience with the king, so the king can ask David himself, who his father is.

I Samuel 17:58 And Saul said to him, Whose son [art] thou, [thou] young man? And David answered, I [am] the son of thy servant Jesse the Bethlehemite.

David tells him that his father is Jesse. He explains, also, that Jesse lives in Bethlehem a few miles from Jerusalem. Saul wants to keep up with this youth. He might need him again.

1 Samuel 19 Questions

1. What was David appalled about at the battlefront?
2. What had Saul offered to anyone who would kill Goliath?
3. Whose anger was kindled against David, when they heard what he said?
4. What sarcastic question did he ask David?
5. In a sense, what is David's older brother saying to him?
6. Who is the only one who even considered answering Goliath's challenge?
7. What does David say to Saul?
8. Why did Saul think David should not go against Goliath?
9. What incidents does David tell, to make Saul realize he can kill Goliath?
10. Where had David's strength come from?
11. What does Saul tell David, after he heard about the lion and bear that David killed?
12. What did Saul give David, to try to help him in his battle against Goliath?
13. Why did David not take it?
14. What weapon did David carry?
15. How many stones did he pick up out of the brook?
16. What does the number "5" symbolize?
17. Where did David and Goliath meet to fight?
18. Who came out with Goliath?
19. What does "disdained" mean?
20. What did the Philistine say, when he saw David was a youth?
21. The giant cursed David by the Philistine's _____.
22. Why did Goliath want David to come to him?
23. The Philistine had come against David with what instruments of war?
24. David came to the Philistine in the name of the _____ of _____.
25. In a sense, what is David saying to Goliath?
26. What has David dedicated this fight to?
27. Who was the statement, in verse 47, made for?
28. Exactly what did David do, when he ran at Goliath?
29. What happened to Goliath?
30. What did David use to cut off the head of the Philistine?
31. What happened to the rest of the Philistines?
32. What did David do with the head of Goliath?
33. What did David save for himself?

We will begin this lesson in I Samuel 18:1 "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

Sometimes, there is a friend that is even closer than a person's natural brother. This is the case with David and Jonathan, here. These two young men became close friends from the very beginning. The fighting with the Philistines had stopped at this point, and they had separated the spoil. Jonathan, probably, greatly admired David for his bravery against the giant, Goliath. It could, possibly, be almost like hero worship. Whether Saul was jealous of this extremely close friendship that Jonathan and David had, we do not know. We do know that about this time, Saul begins to dislike David. This is one of the greatest examples of the love of friends in the Bible. They did not have a flesh relationship, such as homosexuality. Their relationship was a pure friend relationship. They had kindred spirits.

I Samuel 18:2 "And Saul took him that day, and would let him go no more home to his father's house."

Saul needed David to play for him, when he was sick. He, also, was aware of the strength of David to protect him, in case someone wanted to destroy him.

I Samuel 18:3 "Then Jonathan and David made a covenant, because he loved him as his own soul."

The love of these two friends grew, after the admiration started it. These two decided to make an agreement that they would remain faithful to one another, regardless of circumstances.

I Samuel 18:4 "And Jonathan stripped himself of the robe that [was] upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

This was the highest honor that Jonathan could pay David. He was saying, whatever power and authority he had, was now equally David's.

I Samuel 18:5 "And David went out whithersoever Saul sent him, [and] behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants."

Whatever David did, he did well. He did not have any enemies among the men he worked with. He did what Saul directed him to, and with the blessing of the LORD upon him, he did everything well. It appears that, the servants of Saul liked David. Saul set him over the men of war, because of his bravery in war, and because the men all respected him.

I Samuel 18:6 "And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music."

It really does not matter, whether this was one Philistine giant spoken of here, or whether this was speaking of the Philistines he had killed in the several battles after the incident with Goliath. The people became aware that God was with David. They greatly admired him for what he had done for the Israelites. It was customary to make merry, when they won a great battle. That is what happened here. These women were shaking their tambourines, and playing their musical instruments, in celebration of the battle they had won.

I Samuel 18:7 "And the women answered [one another] as they played, and said, Saul hath slain his thousands, and David his ten thousands."

It seemed, the women made up their lyrics, as they went along. They were singing about the wonderful feats of David in battle. They were still singing of Saul's victories, but glorifying David over Saul. There is no king who would like that. This would cause Saul to be jealous of David.

I Samuel 18:8 "And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed [but] thousands: and [what] can he have more but the kingdom?"
I Samuel 18:9 "And Saul eyed David from that day and forward."

Saul feared losing the kingdom to David, if he were this popular with the people. Saul watched David's every move, to make sure he would not mount a revolt against him. David had no intention of doing this, but Saul did not realize this.

I Samuel 18:10 "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and [there was] a javelin in Saul's hand." I Samuel 18:11 "And Saul cast the javelin; for he said, I will smite David even to the wall [with it]. And David avoided out of his presence twice."

This evil spirit that came into Saul, caused him to want to kill David. This is the spirit of hate and murder. Saul had been thinking about what the women had sung about him and David. He feels the only way to stop David, is to kill him. David was playing to calm Saul down and make him feel better. Saul threw the javelin at David two different times. It did not hit David, because he was quick enough to dart out of the way. Really, God protected him.

I Samuel 18:12 "And Saul was afraid of David, because the LORD was with him, and was departed from Saul."

Saul remembered what Samuel had told him earlier. He knew the kingdom had been taken away from him by God. It just had not physically happened yet. The blessings of God were not with Saul. He, also, knew that the blessings of God were upon David. It was the power of God within David that made him strong enough to kill Goliath.

I Samuel 18:13 "Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people."

Saul had David to leave his home, and go out with the people. He made David one of his captains of his army. David was over just 1,000 men. Saul

thought he would put David in a dangerous situation in battle, and he would be rid of David. Saul was very jealous of David.

I Samuel 18:14 "And David behaved himself wisely in all his ways; and the LORD [was] with him."

The blessings of God were upon David. He had already been made king in the sight of God. David was very respectful of the office of king. He would never harm Saul, because he was God's anointed. David was not aware that God had removed his blessings from Saul.

I Samuel 18:15 "Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him."

Even the loyalty of David concerned Saul. He wanted David to rise up against him with just this handful of men, so he could kill him. David did not rise up against Saul, however.

I Samuel 18:16 "But all Israel and Judah loved David, because he went out and came in before them."

He was out with the people, and they learned to love David. They knew how brave he was in battle, and they, also, knew of his loyalty to the king. They greatly admired David, because of his high principles.

I Samuel 18:17 "And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD'S battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him."

We remember, from a previous lesson, that Saul had promised his daughter to anyone who would kill the giant, Goliath. When David, who was just a youth, killed Goliath, no more was said about it, until now. Saul did things for selfish reasons. He was not just keeping his promise, but assuring himself of a little more safety from David. He felt his son-in-law would not attack him, because of his daughter. He really wanted David to be killed by the Philistines, so his blood would not be on his hands.

I Samuel 18:18 "And David said unto Saul, Who [am] I? and what [is] my life, [or] my father's family in Israel, that I should be son in law to the king?"

David thought he was from a family not worthy of marrying the king's daughter. He was more humble than Saul. In a sense, David is saying, marrying Saul's daughter would not be a help to her father.

I Samuel 18:19 "But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife."

Perhaps, David was too young for Merab. For some unexplained reason, Merab was given to the Meholathite. It could have been that David and Merab had no attraction for each other.

I Samuel 18:20 "And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him."

We must remember that, David had played in their home to keep Saul feeling better. In fact, he lived with them for a time. I am sure this attraction started during that time. When this daughter of Saul told that she loved David, this pleased Saul.

I Samuel 18:21 "And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in [the one of] the twain."

Saul would even use his daughter to destroy David. He does not give her to David in good faith. He wants David to get killed, trying to pay the dowry that Saul requires. He believes, even if the marriage takes place, that she will act as a spy in David's home.

I Samuel 18:22 "And Saul commanded his servants, [saying], Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law."

Saul is deceiving David into believing that he loves him, so he can get him killed. David is not so unwise, that he knows some conspiracy is going on.

I Samuel 18:23 "And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you [a] light [thing] to be a king's son in law, seeing that I [am] a poor man, and lightly esteemed?"

David is telling them, again, of his upbringing, and the fact that he would not have enough money to pay for the king's daughter. They must pay a dowry to the father of the bride.

I Samuel 18:24 "And the servants of Saul told him, saying, On this manner spake David."

Saul wants to be as distant from David as he can in all of this. He does not want to be blamed by the people, when David is killed. He forgets the special protection that God has upon David.

I Samuel 18:25 "And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines."

This would not be in an ordinary battle in war. This would be a special raid on the Philistines. This would not be the whole army that would go out, but the few men that David had under his control. Saul felt sure that David would be killed in this raid. Saul did not want to kill David himself, because of the love of the people for David. He was aware that he might not win, if he tried to kill him. He wanted the Philistines to kill David for him. The 100 foreskins would be proof David had killed them.

I Samuel 18:26 "And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired."

It appears that, David wanted to marry Michal. He loved Jonathan as a friend, too. He would be pleased to be in their family. Perhaps, David thought that Saul's hate for him would diminish, if he were David's father-in-law. David let no time pass, until he goes on this raid to kill 100 Philistines.

I Samuel 18:27 "Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife."

We see, in this, David brought twice as many as were required for the dowry. God was with them against the wicked Philistines. Saul, indeed, gave his daughter Michal to David in marriage.

I Samuel 18:28 "And Saul saw and knew that the LORD [was] with David, and [that] Michal Saul's daughter loved him."

Everything Saul had done to get rid of David, had backfired on him. Even, Saul's daughter truly loved David. It becomes more and more apparent to Saul, that David is protected by the LORD.

I Samuel 18:29 "And Saul was yet the more afraid of David; and Saul became David's enemy continually." I Samuel 18:30 "Then the princes of the Philistines went forth: and it came to pass, after they went forth, [that] David behaved himself more wisely than all the servants of Saul; so that his name was much set by."

Saul's fear of David had to do with the fact that Samuel had told Saul he would not remain king. He knew that God would anoint another to take his place. He becomes more aware that God's anointed is David. Saul believes, if he can get rid of David, he can remain the king. David became more and more popular with the people with each victory in battle. Even this, was not what Saul planned.

1 Samuel 20 Questions

1. How much did Jonathan love David?
2. What, probably, started Jonathan thinking of David as a close friend?
3. Where did Saul require David to live?
4. Why did Saul require this?
5. Jonathan and David made a _____, because he loved him as his own soul.
6. They would be true to their friendship, regardless of _____.
7. What did Jonathan do for David, that greatly honored him?
8. What did Saul set David over?
9. When David came back from fighting the Philistines, who came out to sing and play instruments of music?
10. What did they say about David, that would anger Saul?
11. Saul repeats what the women have said, in verse 8, and then says, and what can he have more but the _____?
12. Why did Saul watch every move of David?
13. What happened to Saul, just before he prophesied in the house?
14. How many times did Saul throw the javelin at David?
15. Why was Saul afraid of David?
16. Saul removed David, and made him captain over a _____.
17. David behaved himself _____.
18. But all _____ and _____ loved David.
19. How did they learn to love David?
20. Who did Saul offer to give to David for a wife?
21. Who did Saul want to kill David?
22. Saul had promised his daughter to anyone who would kill _____.
23. How did David reply, when Saul offered him Merab?
24. Who, actually, was Merab given in marriage?
25. Which of Saul's daughters loved David?
26. Paul was willing to give his daughter to David, that she might be a _____ to him.
27. Who did Saul send to speak to David about the arrangements?
28. Why does Saul want to be distant from these arrangements?
29. Saul wanted David to fall at the hands of the _____.
30. What was the dowry for Michal's hand in marriage?
31. How many Philistines did David kill?
32. Why did Saul fear David so greatly?
33. David became more and more _____ with the people.

We will begin this lesson in I Samuel 19:1 "And Saul spake to Jonathan his son and to all his servants, that they should kill David."

Saul's hate for David had, now, grown into murder. He really brought all of this on himself, when he sinned so badly that the LORD removed his blessing, and gave it to David. David and Jonathan had made a covenant for everlasting friendship. Saul has told the wrong person by telling his son, Jonathan. He, at first, wanted no connection to David's death. He wanted the Philistines to do it for him. Now, he is getting desperate and really does not care how it happens, he wants David dead.

I Samuel 19:2 "But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret [place], and hide thyself:"

Jonathan's and David's friendship went much deeper than his loyalty to his dad, in doing this evil thing. Jonathan warns David, and tells him to hide from the servants, who will be after him.

I Samuel 19:3 "And I will go out and stand beside my father in the field where thou [art], and I will commune with my father of thee; and what I see, that I will tell thee."

We see, from this, that Jonathan's loyalty is with David. He will stay close by his father, Saul, and then report back to David what they are planning, so they will not catch David unaware.

I Samuel 19:4 "And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works [have been] to thee-ward very good:"

Jonathan tries to put in a good word for his friend, David. He is telling the truth, as well. David had never tried to take the kingdom from Saul. Saul's fears of losing the kingdom have caused him to want to kill David.

I Samuel 19:5 "For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest [it], and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?"

This is a very bold statement to make to Saul in behalf of David. Jonathan tries to remind Saul of all of the good things David had done, and to remind Saul that David had done no wrong to him. Jonathan is endangering his own life to save David. Jonathan goes even further and tells Saul, to kill David would be shedding innocent blood. Saul had been very joyful, when David killed Goliath and saved them all. He has forgotten all the good David did, and wants him killed for no good reason.

I Samuel 19:6 "And Saul hearkened unto the voice of Jonathan: and Saul swore, [As] the LORD liveth, he shall not be slain."

Saul listens to what Jonathan has said, and takes an oath that he will not kill David. Even though Saul swears, with the LORD as witness, he may not keep his oath. He is not true to his oaths.

I Samuel 19:7 "And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past."

For the moment, everything is fine with Saul. He does allow David to come back, and live with them. David believes that Saul truly changed his mind, and will keep his oath.

I Samuel 19:8 "And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him."

It seemed, there was no problem with Saul and David, until David fought against the Philistines. David won a great victory and killed many Philistines. It would appear that would make Saul more receptive to David, but instead, he became very jealous.

I Samuel 19:9 "And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with [his] hand."

Jealousy, hate, and murder are all the same evil spirit. They are just different steps in the same spirit. He was first jealous of David, it grew to hate, and now, he has murder in his heart. David is playing his harp to calm Saul. Saul's response is to grab the javelin that is near. He wants to kill David.

I Samuel 19:10 "And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night."

David did not try to kill Saul. He jumped out of the way of the javelin, and it stuck in the wall. David could have taken it and killed Saul, but he did not want to kill Saul. He ran for safety, instead.

I Samuel 19:11 "Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain."

It appears that, David ran to his own home and his wife, Michal. She rushes David off, because she knows that Saul's men will be there at daybreak to kill him. He must get away during the night.

I Samuel 19:12 "So Michal let David down through a window: and he went, and fled, and escaped."

Michal was like Jonathan, she loved David. She helped him get away, by letting him out a window.

I Samuel 19:13 "And Michal took an image, and laid [it] in the bed, and put a pillow of goats' [hair] for his bolster, and covered [it] with a cloth."

This image was in the shape of a man's head and shoulders. Michah made it look like David was in her bed. She even put goats' hair on the head to make it look like human hair.

I Samuel 19:14 "And when Saul sent messengers to take David, she said, He [is] sick."

She was stalling for time, to give David enough time to get away.

I Samuel 19:15 "And Saul sent the messengers [again] to see David, saying, Bring him up to me in the bed, that I may slay him."

Saul did not care that he might be sick. He told the men to just bring him, bed and all, that he might kill David.

I Samuel 19:16 "And when the messengers were come in, behold, [there was] an image in the bed, with a pillow of goats' [hair] for his bolster."

Michal had helped David have time to get away. She had endangered herself in doing this. This time she had stalled had given David several hours head start. Saul had planned for Michal to deceive David, instead she deceived Saul.

I Samuel 19:17 "And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?"

About the only answer that would have saved her life was the one she gave. She tells her father that David threatened to kill her, if she did not do this.

I Samuel 19:18 "So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth."

It appears, that David ran to Samuel, because he was the spiritual leader of the land. Many believe that David had been trained by Samuel and he ran to him, knowing the respect that the whole nation had for Samuel. Even Saul would not dare attack Samuel.

I Samuel 19:19 "And it was told Saul, saying, Behold, David [is] at Naioth in Ramah."

Naioth was where the students dwelled, when they went to study under Samuel. This, then, was like a dormitory at Ramah where Samuel lived. We see that someone saw David running to Samuel, and reported it to Saul.

I Samuel 19:20 "And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing [as] appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied." I Samuel 19:21 "And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also."

It is so beautiful what God can do to someone, who comes to the place of worship. The messengers from Saul came with evil intent to David, but

when the Spirit of the LORD entered into them, they started to prophesy themselves, as the prophets had. Three different groups of messengers came, and the same thing happened to them. God transformed the messengers.

I Samuel 19:22 "Then went he also to Ramah, and came to a great well that [is] in Sechu: and he asked and said, Where [are] Samuel and David? And [one] said, Behold, [they be] at Naioth in Ramah."

The well was where the people gathered for water. Someone there would know exactly where Samuel and David were. He inquired, and they told him where they were.

I Samuel 19:23 "And he went thither to Naioth in Ramah: and the spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah." I Samuel 19:24 "And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, [Is] Saul also among the prophets?"

The spirit of God came upon Saul, as well, and he began singing to the LORD. As he arrived at the place of worship, he stripped all of his clothes off, and lay naked all night. Saul has thrown his clothes down in grief, for the great fall he had taken from the time Samuel had anointed him king. He was momentarily remorseful for the terrible things he had done. He is regretful of the oath he has now broken about David. Naked he came into the world. This nakedness shows the condition of us all, as we stand before the LORD. We will have nothing to offer but ourselves, stripped of all the things of this world. Saul's clothing was the clothing of a king on this earth. Before God, he was naked as a new-born baby.

1 Samuel 21 Questions

1. Who did Saul speak to, and tell them to kill David?
2. David and Jonathan had made a _____ of everlasting friendship.
3. Who had Saul first wanted to kill David?
4. What did Jonathan do about this?
5. Why would Jonathan go and stand by his father?
6. Jonathan spoke _____ of David to Saul.
7. What reason did Jonathan give Saul for not killing David?
8. What has caused Saul to want to kill David?
9. Who had David killed, that none of the other Israelites would even try to fight?
10. How did this pleading from Jonathan affect Saul?
11. Why did Jonathan believe Saul?
12. Did David come back with Jonathan?
13. In verse 8, there was war with the Philistines, and David _____ them.
14. Instead of Saul being proud of the victory against the Philistines, it made him _____ David.
15. The evil spirit from the _____ was upon Saul, when he took the javelin in his hand.
16. _____, _____, and _____ are all the same evil spirit.
17. What does David do, when Saul tries again to kill him with the javelin?
18. When had Saul's messengers planned to kill David?
19. How did Michal help David escape?
20. What did Michal put in her bed to pretend it was David?
21. When the messengers from her father came to get David, what did she tell them?
22. What did Saul tell the messengers to do, even if he was sick?
23. What had she put on the head of the image, to make it look like human hair?
24. What excuse did Michal give Saul for deceiving him?
25. Where did David flee to?
26. Where did they tell Saul that David was?
27. What happened to the messengers Saul sent to get David?
28. What caused them to prophesy?
29. Where did Saul stop and ask, where David and Samuel were?
30. What happened to Saul, when he arrived where Samuel was with David?

We will begin this lesson in I Samuel 20:1 "And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what [is] mine iniquity? and what [is] my sin before thy father, that he seeketh my life?"

We remember, from the previous lesson, that Saul was under the influence of the Spirit of God and lay naked 24 hours before Samuel there. David wanted to be a member of Saul's family. David was close friends with Jonathan, and was married to the daughter of Saul. David inquires of Jonathan, if he knows anything he has done to cause Saul to hate him?

I Samuel 20:2 "And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it [is] not [so]."

Jonathan speaks in horror. His worst imaginations would not allow him to believe that Saul would kill David. Jonathan believes that Saul will surely tell him before, he attacks David. It would appear that, Saul's experience before Samuel at Ramah, would have calmed him down, so he would not want to kill David. Jonathan could not believe that Saul had broken his oath he had made before the LORD.

I Samuel 20:3 "And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly [as] the LORD liveth, and [as] thy soul liveth, [there is] but a step between me and death."

David speaks the truth to Jonathan about his father, Saul. David reminds Jonathan that Saul knows of their friendship. Saul would not tell Jonathan, for fear he would do as Michal had. Saul kept it from Jonathan, to keep from grieving his own son. He, also, did not tell him for fear he would warn David.

I Samuel 20:4 "Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do [it] for thee."

Jonathan and David are best friends. Jonathan will help David any way he can.

I Samuel 20:5 "And David said unto Jonathan, Behold, to morrow [is] the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third [day] at even."

The new moon celebrations were accompanied by a burnt and a sin offering. The trumpets were blown on the new moon, also. This was a time of great festivity. David will hide during this time. He will hide, until the third day. The festival will last two days. David was expected to celebrate new moon with Saul, because he is Saul's son-in-law.

I Samuel 20:6 "If thy father at all miss me, then say, David earnestly asked [leave] of me that he might run to Beth-lehem his city: for [there is] a yearly sacrifice there for all the family."

Saul is to believe, that David is missing from the celebration, because he went to his own father's house for a yearly celebration.

I Samuel 20:7 "If he say thus, [It is] well; thy servant shall have peace: but if he be very wroth, [then] be sure that evil is determined by him."

If Saul is peaceable about the excuse that Jonathan gives for David not being at the festival, it will mean that he no longer wants to kill David. If it angers him, it will mean he still wants to kill David.

I Samuel 20:8 "Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?"

David knows the only true friend he has is Jonathan. David reminds Jonathan, that they had gone into covenant agreement to be friends forever. David tells Jonathan, he will gladly let Jonathan kill him, if he has sinned against Saul.

I Samuel 20:9 "And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?"

Jonathan repeats his loyalty to David. If he knows anything about his father's plans for David, he will get word to him.

I Samuel 20:10 "Then said David to Jonathan, Who shall tell me? or what [if] thy father answer thee roughly?"

David is getting skeptical of even his best friend, Jonathan. He knows that Jonathan would tell him, if it were anyone but Jonathan's father. He thinks, perhaps, Jonathan will be too afraid of Saul, to come and tell him.

I Samuel 20:11 "And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field."

Out in the field, there would be no ears to hear their conversation. What they say will be for just their own ears.

I Samuel 20:12 "And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, [or] the third [day], and, behold, [if there be] good toward David, and I then send not unto thee, and shew it thee;"

The main thing we must note in this, is the fact that Jonathan makes his promise to David with the LORD as witness between them. David will know the sincerity of Jonathan, by it being sworn to in the presence of the LORD God.

I Samuel 20:13 "The LORD do so and much more to Jonathan: but if it please my father [to do] thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father."

Jonathan not only swears to his loyalty to get the proper word to David, but he also speaks a blessing on his good friend. Jonathan says, God can punish him severely, if he does not do what he promises here.

I Samuel 20:14 "And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:" I Samuel 20:15 "But [also] thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth."

Jonathan wants a promise from David, that he will be kind to Jonathan and his descendents, when he is in power. Jonathan believes that David will overcome all of these problems with Saul, and will reign in the stead of Saul. This is a great show of confidence in the relationship David has with the LORD. Jonathan knows his friend well. He truly believes David will reign in Saul's place.

I Samuel 20:16 "So Jonathan made [a covenant] with the house of David, [saying], Let the LORD even require [it] at the hand of David's enemies." I Samuel 20:17 "And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul."

These two friends have renewed their covenant agreement with each other, in the presence of the LORD. They will be loyal to each other, regardless of the circumstances.

I Samuel 20:18 "Then Jonathan said to David, To morrow [is] the new moon: and thou shalt be missed, because thy seat will be empty."

David will stay away from the house of Saul as planned. The very next day will be the new moon, when they generally celebrate together.

I Samuel 20:19 "And [when] thou hast stayed three days, [then] thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was [in hand], and shalt remain by the stone Ezel."

It appears that, David had hidden once before in this place. Both, David and Jonathan, knew where it was. David would stay as long as he could away from the house of Saul. At the last minute, he could slip down to the meeting place for the signal of whether it was safe to come in, or not.

I Samuel 20:20 "And I will shoot three arrows on the side [thereof], as though I shot at a mark."

Many people target practiced, so it would not be unusual for Jonathan to shoot three arrows. Anyone looking on would think he was just sharpening up his aim.

I Samuel 20:21 "And, behold, I will send a lad, [saying], Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows [are] on this side of thee, take them; then come thou: for [there is] peace to thee, and no hurt; [as] the LORD liveth."

The servant boy of Jonathan was to go and pick up the arrows. David would be in hearing distance. Jonathan would cry out loudly to the boy, the direction the arrows were in. If Jonathan cries out to the servant boy, that

the arrows are on this side of the stone Ezel, that is a signal that all is well and David can come in.

I Samuel 20:22 "But if I say thus unto the young man, Behold, the arrows [are] beyond thee; go thy way: for the LORD hath sent thee away."

In the case that Saul is still angry with David, Jonathan will cry out to the servant boy, that the arrows are on the other side of the rock. If this happens, David must flee quickly. This will be as a sign from the LORD. The two men and the LORD are working together on this. In the next lesson, we will see the outcome of this.

1 Samuel 22 Questions

1. Where did David go, when he left Ramah?
2. What questions did David ask Jonathan?
3. How does Jonathan answer David?
4. Jonathan still believes what about his father, Saul?
5. What should have calmed Saul down?
6. What was so unbelievable to Jonathan about Saul?
7. Why does David say, that Saul did not tell Jonathan of his intentions?
8. In verse 4, Jonathan offers to do what?
9. What was special about the next day?
10. What was this celebration accompanied by?
11. How long will David hide in the field?
12. Why would David be expected to be at the feast?
13. What was Jonathan to tell his father about David?
14. If Saul accepts David's excuse, then all is _____.
15. Who is the only true friend David has?
16. If David has sinned, he will let Jonathan _____ him.
17. Why does David believe that Jonathan might not tell him of Saul's intentions?
18. Why did Jonathan and David go out in the field to talk?
19. Who is a witness to the promise Jonathan makes David?
20. What does Jonathan do for David, besides swear he will help him?
21. What does David promise Jonathan?
22. Why does Jonathan want this agreement?
23. Why will David be missed at the new moon celebration?
24. After 3 days, where shall David go to hear from Jonathan?
25. Why will the people not realize that this is a signal?
26. How will David know whether to come in, or not?

We will begin this lesson in I Samuel 20:23 "And [as touching] the matter which thou and I have spoken of, behold, the LORD [be] between thee and me for ever."

In the last lesson, Saul had tried to kill David. David and his friend, Jonathan, had gone out in the field, and renewed their covenant of friendship. Jonathan and David had figured out a way that Jonathan could get word to David in the field, if it was safe to come in or not. Jonathan would shoot three arrows out toward a rock. Jonathan would send a youngster to get the arrows. Jonathan would, then, call out to him that the arrows were back toward Jonathan, if it was safe for David to come in. If he told the youngster to go past the rock, it meant that David must leave quickly. We see that the LORD is witness with Jonathan and David.

I Samuel 20:24 "So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat."

David was not at his usual place at the table for this feast of the new moon. He was hiding in the field, until he hears from Jonathan whether it is safe to come in, or not.

I Samuel 20:25 "And the king sat upon his seat, as at other times, [even] upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty."

I Samuel 20:26 "Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he [is] not clean; surely he [is] not clean."

They all took their places at the table. Saul did not say anything about David not being at the table. He supposed that he was ceremonially not clean for some reason.

I Samuel 20:27 "And it came to pass on the morrow, [which was] the second [day] of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?"

Saul is suddenly aware, that something is wrong with David not being present on this second day. Since Jonathan and David were best friends, Saul asks Jonathan where he is.

I Samuel 20:28 "And Jonathan answered Saul, David earnestly asked [leave] of me [to go] to Beth-lehem:" I Samuel 20:29 "And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me [to be there]: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table."

This is the story that Jonathan and David had prepared to tell Saul, except Jonathan adds that the brother wanted him to come. This would generally have been acceptable. It appears at this point, that Saul has not suspicioned anything.

I Samuel 20:30 "Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious [woman], do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?"

Saul did not like Jonathan siding in with David. It was really Jonathan, he was calling perverse and rebellious. He said this about Jonathan's mother to hurt Jonathan more deeply, than if he had said it about Jonathan. He is saying that Jonathan's mother will be ashamed of Jonathan choosing David over his father.

I Samuel 20:31 "For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die."

Saul is trying to tell Jonathan that his inheritance to the throne has been taken by David. Really Saul is not interested in Jonathan, he just wants to turn Jonathan against David. He is trying to get Jonathan to kill David. He knows that David would come in for Jonathan.

I Samuel 20:32 "And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?"

Saul knows David has done nothing to be killed for. Saul is afraid of losing his throne to David. That is Saul's real reason for killing David.

I Samuel 20:33 "And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David."

Saul attempted to hit his own son with the javelin, because he did not want to kill David. Jonathan realizes that Saul will not be satisfied, until he has killed David.

I Samuel 20:34 "So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame."

Jonathan was, now, angry with Saul, his father. He knew Saul had no good reason for wanting to kill David. Jonathan left the feast. He refused to eat the meat of the feast.

I Samuel 20:35 "And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him."

Jonathan remembered his promise to David, and went out with the lad to shoot the arrows.

I Samuel 20:36 "And he said unto his lad, Run, find out now the arrows which I shoot. [And] as the lad ran, he shot an arrow beyond him."

This was done, so Jonathan could shout instructions for him to go further. This was the sign to David that he should flee. The fact that Jonathan had the little lad with him, was to keep down suspicion.

I Samuel 20:37 "And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, [Is] not the arrow beyond thee?"

Jonathan was making sure that David realized it was necessary for him to flee.

I Samuel 20:38 "And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master." I Samuel 20:39 "But the lad knew not any thing: only Jonathan and David knew the matter."

This would not have been kept secret, if the lad had known what the reason was for running after the arrows. Jonathan cried out all of these things, so no one would know the reason.

I Samuel 20:40 "And Jonathan gave his artillery unto his lad, and said unto him, Go, carry [them] to the city."

This was a way to get rid of the boy. Jonathan sent his weapon back to town with the boy, so he could say goodbye to David.

I Samuel 20:41 "[And] as soon as the lad was gone, David arose out of [a place] toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded."

These close friends hugged, and as was the custom in their land, they kissed. David had bowed before Jonathan prior to their hugging each other. "Exceeded" means that David broke down weeping. These good friends thought this might be their last time to see each other.

I Samuel 20:42 "And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city."

They would always be friends. They would let this friendship live on in their children, if one of them die. Their bond of friendship was sealed with an oath to God. David fled to hide, and Jonathan went back into the city.

1 Samuel 23 Questions

1. Where had David and Jonathan gone to renew their covenant?
2. How was Jonathan to warn David not to come in?
3. Where did David hide to wait?
4. What was the feast celebrating?
5. Who ate with Jonathan and Saul?
6. Why did Saul think David was not there the first day?
7. What does Saul call David, in verse 27?
8. Why does Saul ask Jonathan, where David is?
9. What reason does Jonathan give for David not being there?
10. What had Jonathan added to the story he and David had prepared?
11. Who was Saul's anger kindled against?
12. What terrible things does Saul call Jonathan's mother?
13. Saul accuses Jonathan of choosing _____ over himself.
14. What excuse does he give Jonathan for killing David?
15. Is Saul really interested in the good of Jonathan?
16. What question does Jonathan ask Saul?
17. Why does Saul want David killed, really?
18. What did Saul do, that could have killed Jonathan?
19. What does Jonathan do?
20. How was Jonathan feeling toward his father?
21. Who did Jonathan take to the field with him?
22. What was the lad to do?
23. What did Jonathan cry out to the lad, after he shot the arrow?
24. Who were the only ones who knew the plan?
25. When the boy left, what did David and Jonathan do?
26. What did Jonathan say to David?

We will begin this lesson in I Samuel 21:1 "Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why [art] thou alone, and no man with thee?"

"Nob" means a knoll, or a hill. It is believed to be just out of Jerusalem. Ahimelech suspicioned something was wrong, when he saw that David was by himself. He was, probably, afraid of Saul. Saul did see to it that sacrifices and offerings were made, but he was not as respectful of the priesthood, as he should have been. Saul had a form of religion. His belief in the LORD did not, however, keep him from his own will.

I Samuel 21:2 "And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed [my] servants to such and such a place."

I would assume the reason he gave this excuse, was to save the life of Ahimelech, if Saul found out about him helping David. Some of this David has made up, but most of it is, probably, true. The Scripture does not go into detail about this, but David's men will join him later on. Perhaps, Jonathan got word to them, or perhaps, David had gotten word to them earlier. David is on secret business, and in a sense, the King was the cause of him going on this secret mission. He was trying to get away from the king. He has twisted the truth in this particular instance.

I Samuel 21:3 "Now therefore what is under thine hand? give [me] five [loaves of] bread in mine hand, or what there is present."

To travel and not be seen of Saul's men, David will need food. David is saying, give me whatever bread you have convenient.

I Samuel 21:4 "And the priest answered David, and said, [There is] no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women."

This bread had been kept before the Lord on the table for 7 days, and now, it was permissible for the priests to eat it. The request of David for the food could not be denied, because of the greatness of David in the sight of God and men. We do know that David had not been with a woman in three days, because he had been lying in the field waiting for the signal from Jonathan. The keeping themselves from women for a period of time, meant they were ceremonially clean.

I Samuel 21:5 "And David answered the priest, and said unto him, Of a truth women [have been] kept from us about these three days, since I came out, and the vessels of the young men are holy, and [the bread is] in a manner common, yea, though it were sanctified this day in the vessel."

David was, possibly, speaking of himself in this. He, possibly, did not even have any food, when he was waiting the three days in the field. Jonathan did not dare bring him any, for fear of someone finding out where he was going, when he met with David. At this point, David would have been very hungry. The bread had served its religious purposes, while it was in

the presence of God. Now, it will be eaten by men who are not perfect, like the priests were not perfect. In a sense, it is for common use.

I Samuel 21:6 "So the priest gave him hallowed [bread]: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away."

It appears, from this, that the bread had been taken out from before the Lord the day before, to place fresh bread before the Lord. It really does not matter. David was the chosen of God, and he was very hungry. God provided for the children of Israel, as they came across the wilderness. He is providing for David, here, in a most unusual way.

I Samuel 21:7 "Now a certain man of the servants of Saul [was] there that day, detained before the LORD; and his name [was] Doeg, an Edomite, the chiefest of the herdmen that [belonged] to Saul."

"Doeg" means fearful. He must have been fearful of Saul. This Edomite seemed to be in charge of everything that belonged to Saul. It would not have been a natural thing, for him to be at the same place as David. David had, possibly, hoped this would be a time, when no one was there. Doeg sees David, and goes to tell Saul that Ahimelech has helped him. This is a terrible thing.

I Samuel 21:8 "And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste."

David did not even have the simplest of weapons with him. He needed a sword and a spear badly. David had left in haste, to keep the king from killing him.

I Samuel 21:9 "And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it [is here] wrapped in a cloth behind the ephod: if thou wilt take that, take [it]: for [there is] no other save that here. And David said, [There is] none like that; give it me."

We remember that, David brought this sword to the tabernacle, after he had killed Goliath. This would be David's sword anyway. Perhaps, he had left it as an offering to the Lord. This sword and, possibly, the armour of this Philistine were kept here. The armour would have been too large, but the sword would work just fine. The ephod was in a very special place, so the sword had been given a special place, as well. David does take the sword. He feels that it is a very special sword.

I Samuel 21:10 "And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath."

David never dreamed that Saul would attack the priests for them helping him. He thought Saul had more respect for the LORD, than to attack the priests. He did feel that since he had been seen, Saul would follow after him to kill him. He fled to Gath. Gath was the first town on the Philistine border. Gath had a reputation for huge men like Goliath. Achish was the king of Gath at the time of Saul's persecution of David.

I Samuel 21:11 "And the servants of Achish said unto him, [Is] not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?"

They lived so close, they had heard of the songs the women sang about David. Truly, David had been a fierce opponent of theirs. We are not told here, but Achish, probably, admired David for his bravery in fighting Goliath. It was not unheard of for a foreigner to be accepted. Doeg was an Edomite, and yet, Saul had him over all of his stock.

I Samuel 21:12 "And David laid up these words in his heart, and was sore afraid of Achish the king of Gath."

Even though David was momentarily safe with Achish, he still feared he would turn on him and kill him.

I Samuel 21:13 "And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard."

Superstitious people are afraid of those classified as mad. This means that David pretended to not be able to distinguish between things. He was acting as if he were mad. "Scrabbled", in this particular instance, is speaking of him drumming his fingers endlessly against the doors. He seemed even unable to handle the spittle in his mouth. He let it drip down on his chin. This would indicate that he had lost control of himself.

I Samuel 21:14 "Then said Achish unto his servants, Lo, ye see the man is mad: wherefore [then] have ye brought him to me?"

I Samuel 21:15 "Have I need of mad men, that ye have brought this [fellow] to play the mad man in my presence? shall this [fellow] come into my house?"

David has succeeded in making the king believe he is mad. They had a strange belief that madmen were not to be interfered with, because of their relation to a diety. Achish had them to take him away, but not to harm him in any way. He will set him free.

1 Samuel 24 Questions

1. Where did David go for help?
2. Who was the priest David talked with?
3. What question did he ask David?
4. What does "Nob" mean?
5. Saul did see that the _____ and _____ were made.
6. He had a _____ of religion.
7. What was more important to Saul, than his belief in the LORD?
8. What reason did David give the priest for being alone?
9. Why did the author believe he gave this excuse?
10. What are some of the possibilities of why David's men join him later?
11. How many loaves of bread did David ask for?
12. How did the priest answer David?
13. What would make it alright for David to eat this bread?
14. How long had the bread been on the table before the LORD?
15. How do we know that David had not been with a woman for three days?
16. What did the keeping of themselves from a woman for a period of time, make them?
17. What does David say about the bread, after he tells Ahimilech that he is ceremonially clean?
18. So the priest gave him _____ bread.
19. When had this bread, probably, been removed from the table before the LORD?
20. Who was the Edomite, who kept Saul's herds?
21. What does "Doeg" mean?
22. What terrible thing does Doeg do?
23. What does David ask Ahimelech for in verse 8?
24. What was the only sword he had?
25. Where had it been kept?
26. How did David feel about this weapon?
27. Why did David leave Nob?
28. Where did he go?
29. Was he recognized by the Philistines?
30. Who was king of Gath?
31. When David became fearful, what did he do?
32. What effect did this have on Achish?
33. What was their strange belief about those who were mad?

We will begin this lesson in I Samuel 22:1 "David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard [it], they went down thither to him."

This cave was a natural hiding place for David. It was large enough to safely house a few hundred people. There were many caves in this area. This was not the largest, but it was large enough to give them safe haven from their enemies. It appears that, his father and his brethren came to the aid of David. David's father was aware that David had been anointed king by Samuel. The brethren, here, would have included all of David's close relatives.

I Samuel 22:2 "And every one [that was] in distress, and every one that [was] in debt, and every one [that was] discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men."

Saul had been a hard king. He had brought extra pain on some of the people. Saul was not a king that thought of justice for all the people. He was a self-willed individual. He did not concern himself with the hardships of others, as long as he was comfortable. The Israelites had insisted on having a king like their neighbors, and that is just what they got. He was not just a strong military leader, he was a dictator at home. These who have come to be with David are thinking of a revolt against Saul. They are dissatisfied with him as king. These 400 men were nothing compared to the army that Saul had, but with the LORD with them, they felt they could win.

I Samuel 22:3 "And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, [and be] with you, till I know what God will do for me."

David was aware that Saul would show no mercy to his father and mother. He sends them to safety in Moab. They will stay with the king of Moab, until the battle between the forces of Saul and the forces of David have decided who will rule. David knows that his fate is in the hands of God.

I Samuel 22:4 "And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold."

The hold, in this instance, is speaking of the cave where David is headquartered with his men. He, probably, changed locations occasionally, to keep Saul from finding out where he was.

I Samuel 22:5 "And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth."

Gad, here, seems to be a prophet who had joined David, while he was hiding in the caves. David seems to have great respect for him, as a prophet of God. David takes the advice of Gad. Perhaps, the LORD knows that Saul has found out where David is hiding, and now, he speaks through Gad for them to move to the forest of Hareth in Judah.

I Samuel 22:6 "When Saul heard that David was discovered, and the men that [were] with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants [were] standing about him;)"

It appears, from this, that Saul feared David greatly. He had his spear in his hand as a sign of his authority. He moved under this big shady tree, and had his men surrounding him on every side. This tree was a tamarisk, which was a big tree with many branches and much foliage. It gave off more shade than most of the other trees.

I Samuel 22:7 "Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, [and] make you all captains of thousands, and captains of hundreds;"

Saul is trying to tell his men, how much better off they are with him, than they would be with David. It seems to me that, Saul fears that his men will leave him, and go to the side of David. Saul had shown favoritism in his reign.

I Samuel 22:8 "That all of you have conspired against me, and [there is] none that sheweth me that my son hath made a league with the son of Jesse, and [there is] none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?"

He is accusing his own men of betraying him. He leaves no one out, when he says all. He believes that Jonathan has gone into league with David. The only thing that Jonathan has really done, is saved David's life. David had done nothing evil to his father. Saul would even kill his son, if he knew for sure he had conspired with David.

I Samuel 22:9 "Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub."

We remember that, Doeg had accidentally been at Nob at the same time David was there. He is telling Saul, that the priest, Ahimelech, helped David. He does not tell him, that David told the priest he was on the king's business. Ahimelech had not betrayed Saul, but Doeg insinuated that he had.

I Samuel 22:10 "And he inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine."

Doeg was trying to save his own life, and the life of Saul's men. He turned Saul's attention away from his own men, to the priest, Ahimelech. At this point, Saul is like a mad man.

I Samuel 22:11 "Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that [were] in Nob: and they came all of them to the king."

There would be a large number of priests in this case. Saul's madness is now directed to all of the men who were related to Ahimelech. His

intentions, from the beginning, was to kill them all. Saul was so full of hate, it had to come out in killing the innocent.

I Samuel 22:12 "And Saul said, Hear now, thou son of Ahitub. And he answered, Here I [am], my lord."

Ahimelech appeared before Saul, representing all of the priests. When Saul called his name, He answered by calling Saul his lord. This is a statement, which says he recognizes Saul as his earthly king.

I Samuel 22:13 "And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?"

Of course, Ahimelech had given food and the sword of Goliath to David, but for an entirely different reason than Saul supposes. David had told the priest, that he was on business for Saul.

I Samuel 22:14 "Then Ahimelech answered the king, and said, And who [is so] faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?"

Ahimelech knew that the heart of David was not against Saul. He even reminds Saul, that David is his son-in-law. Ahimelech had no reason to suspect that David was at odds with Saul. David had been faithful to Saul. He had won many battles in the name of Saul. He does take a stand, expressing his belief that David is an honorable man.

I Samuel 22:15 "Did I then begin to inquire of God for him? be it far from me: let not the king impute [any] thing unto his servant, [nor] to all the house of my father: for thy servant knew nothing of all this, less or more."

This verse is in defense of himself and the priests with him. He truly did not know that David was running from Saul, when he came to him. Saul was cruel and looking for someone to take out his anger on. The priests explains, that he was innocent of wrong doing, but that will not matter with Saul.

I Samuel 22:16 "And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house."

It does not matter that he is innocent. Saul orders him and his father's entire family killed. He is killing the representatives of the LORD upon the earth. This is a very serious sin.

I Samuel 22:17 "And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also [is] with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD."

The footmen of Saul's were Israelites. They knew the danger of killing a priest. The servants of Saul refused to kill these men of God. A man, who

truly knew God, would have thought about his order to kill the priests and changed it, but not Saul.

I Samuel 22:18 "And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod."

Doeg and his men had no special respect for the priest, or the priests. They were Edomites. They gladly killed these priests. There were 85 people killed who had on the garment of the LORD {linen ephod}.

I Samuel 22:19 "And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword."

Saul was so cruel, he was not satisfied just killing the priests. He turned on their wives and children, and killed all of them, too. He killed their animals, to show his utter hate for all of them.

I Samuel 22:20 "And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David."

We do not know how he got free, only that he did. He would have been a priest, as well. He was the son of Ahimelech. His name was Abiather. He had, probably, been left to care for the sanctuary, while Ahimelech and the others went to answer Saul's request. His escape to David was necessary. We read in the Scripture of the great respect that David had for Abiather. The name "Abiather" means father of plenty.

I Samuel 22:21 "And Abiathar shewed David that Saul had slain the LORD'S priests."

This was terrible news to David. He would feel responsible for their deaths. He had not intended that, when he stopped for help from them.

I Samuel 22:22 "And David said unto Abiathar, I knew [it] that day, when Doeg the Edomite [was] there, that he would surely tell Saul: I have occasioned [the death] of all the persons of thy father's house."

David had left quickly when he saw Doeg, thinking he might draw Saul away from the priests and their family. He knew that Doeg would tell Saul, and that Saul would give chase. He did not believe Saul was evil enough to kill the priests, however. David was sorrowful of the priests death, blaming himself for their problem.

I Samuel 22:23 "Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou [shalt be] in safeguard."

There really was nothing to go back to. Saul had destroyed all of his family, and all they had. Saul would kill Abiathar, the same as he would kill David, if he could find them. David promises the priest that he will be safe with him. David feels indebted to him all the days of his life.

One lesson we must all learn from this, is that sin gets worse and worse, if not checked. Saul started out doing just a few little things in contrast with the commandments of the LORD. Each time he committed a sin,

the next sin was worse. Now, he has committed one of the most heinous crimes of all history. We must immediately stop, when we commit that first little sin. We must seek forgiveness, and turn from sin at that moment. Sin is like a cancer that grows and grows, until it destroys us.

1 Samuel 25 Questions

1. Where did David escape to?
2. When his brethren and all his father's house heard it, what did they do?
3. How large was the cave?
4. David's father was aware, that David had been anointed king by _____.
5. Who were covered by "brethren" in verse 1?
6. Who gathered themselves to him?
7. How many men came to help David?
8. What kind of a king had Saul been?
9. Where did David find a place of safety, for his mother and father?
10. Why had David done this?
11. David knows that his fate is in the hands of the _____.
12. How long did his parents stay with the king of Moab?
13. What did the prophet, Gad, suggest that David do?
14. Where was Saul abiding, after he heard what David was doing?
15. What was the spear in Saul's hand a sign of?
16. What was the tree, that Saul sat under?
17. What is Saul saying in verse 7?
18. Who is he accusing of conspiring against him in verse 8?
19. Who speaks up, and tells of David coming to see Ahimelech?
20. Why did he tell this?
21. What does he tell Saul, that Ahimelech did for David?
22. Who did Saul call to his presence to check on this matter?
23. What does Saul accuse the priest of?
24. What does Ahimelech say in defense of David?
25. What is verse 15?
26. What punishment did Saul declare on the priest?
27. Who refused to move against the priests?
28. Who killed them?
29. What other cruel thing did Saul do, to the families of the priests?
30. Who ran to David for safety?
31. Why did David feel responsible for this?
32. What did David tell Abiathar to do?
33. What is a lesson we can all learn here?

We will begin this lesson in I Samuel 23:1 "Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors."

This is a break from the troubles with Saul. Possibly, Saul had been neglecting his borders with the Philistines, and they have come against Keilah. These Philistine raiders thought they would take advantage of the situation with David and Saul. They felt they could make an attack against Keilah {not far from their border}, and rob the threshingfloors.

I Samuel 23:2 "Therefore David inquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah."

David asks the will of God, before he takes this task in hand. The most important thing to David was remaining in the will of the Lord. He thought of his wishes in subjection to the LORD. The answer from the LORD is, go.

I Samuel 23:3 "And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?"

David's men feel, that this will leave them open to attack from the Philistines on one side, and Saul on the other. If they are having to hide from Saul, why should they open up another front to fight. They have forgotten that the LORD is with them.

I Samuel 23:4 "Then David inquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah: for I will deliver the Philistines into thine hand."

David asks the LORD the second time to be sure. He wants his men to believe they can win, also. This time, the answer from the LORD is more emphatic. He still tells them to go, but now promises them that they will win. The LORD will deliver the Philistines into their hands.

I Samuel 23:5 "So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah."

Keilah was near where they were encamped. David and the men went to fight for Keilah, and won. They killed the invaders, and took their cattle. These Philistines had been cattle, sheep, and goat, rustlers, as well as taking the grain. David retrieved it all and some extra as well. David and his men, with the help of the LORD, saved Keilah. All the people of Keilah would be supporters of David, now.

I Samuel 23:6 "And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, [that] he came down [with] an ephod in his hand."

Abiathar fled to David with the ephod in his hand. David knows that God will speak to him through the ephod. Abiathar was respected by David.

I Samuel 23:7 "And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars."

How could Saul be deceived into believing that God would be with him? He has just killed 85 of the priests {chosen men of God}. He is fooled into believing, that David is trapped in Keilah. The town had gates and bars which could keep people out, but could, also, keep others in.

I Samuel 23:8 "And Saul called all the people together to war, to go down to Keilah, to besiege David and his men."

The battle against the Philistines is over. Saul calls his men to go with him, to destroy David. If he can catch them inside the walled city, it would be just a matter of time, until David would be destroyed.

I Samuel 23:9 "And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, Bring hither the ephod."

David has received word of Saul's evil intent. Notice, again, David consults with God, before doing anything. Abiathar brings the ephod, so God can give David his answers.

I Samuel 23:10 "Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake." I Samuel 23:11 "Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down."

David is praying to God for directions of what he should do, from this point on. Perhaps, David had planned to stay in the city after the victory. Now, his plans may have to be changed. David presents the problem to the LORD God, and waits for an answer through the ephod from God. He is not sure just what would take place, if the giant army of Saul comes against this city. The LORD answers him and says, He will come down".

I Samuel 23:12 "Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver [thee] up."

Again, David asks the LORD, and the LORD speaks through the ephod. The men of Keilah will be afraid, and turn David over to Saul.

I Samuel 23:13 "Then David and his men, [which were] about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth."

David did not wait. When he had the word from the LORD, he immediately left with his men. Notice, David's men had grown to 600. They hid wherever they could. Saul did not bother to come to Keilah, after he heard David had left. It was David he wanted to kill, any way he could.

I Samuel 23:14 "And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand."

David inquired of the LORD, when he moved. God protected David. Saul had nothing on his mind, but capturing and killing David. David hid in the wilderness, and in the mountains, moving often.

I Samuel 23:15 "And David saw that Saul was come out to seek his life: and David [was] in the wilderness of Ziph in a wood."

Ziph was south of Hebron near the desert. This wilderness gave them a hiding place from Saul.

I Samuel 23:16 "And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God."

Jonathan and Saul were not on very good terms. Saul did not, however, keep up with Jonathan's moves. Somehow, Jonathan knew where David was, and went to him. Jonathan encouraged David. Perhaps, he, also, told him that many people believed David was the rightful king.

I Samuel 23:17 "And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth."

This was good news for David. His friend has given him the courage he needs to fight on. Jonathan is aware the reason Saul wants to kill David, is because he knows David will replace him as king.

I Samuel 23:18 "And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house."

This covenant is an agreement that the things Jonathan said, in verse 17 above, will happen. They will both live up to their agreement. Jonathan does not go back to the camp of his father, but goes home. David remains hidden in the woods.

I Samuel 23:19 "Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which [is] on the south of Jeshimon?"

Ziph was in the highland area very close to where David was hiding. This just means that some of these people went, and told Saul where David was hiding.

I Samuel 23:20 "Now therefore, O king, come down according to all the desire of thy soul to come down; and our part [shall be] to deliver him into the king's hand."

These people will fight on the side of Saul. They are promising to help Saul. The main thing they have forgotten, is that God is on the side of David.

I Samuel 23:21 "And Saul said, Blessed [be] ye of the LORD; for ye have compassion on me."

Saul knows that he is fast losing his power over the people. Many have seen the cruelty of his reign. Those who are in his army, realize that Saul

has lost his mind. To have Saul speak a blessing of God upon you, would mean nothing. Saul is not God's man.

I Samuel 23:22 "Go, I pray you, prepare yet, and know and see his place where his haunt is, [and] who hath seen him there: for it is told me [that] he dealeth very subtly."

Saul is aware that David is very careful. He knows that David will move his location, if he finds that Saul knows where he is. Saul does not want to go out, and not find David. That would be another embarrassment for him.

I Samuel 23:23 "See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah."

If they can come with certainty to Saul, and tell him where David is, he will take a large portion of his army, and seek him out, even through all of Judah. Saul does not want to look foolish hunting for David in an area, where he has already left.

I Samuel 23:24 "And they arose, and went to Ziph before Saul: but David and his men [were] in the wilderness of Maon, in the plain on the south of Jeshimon."

It seems that somehow, David found out they were going to Saul to report where he was. While they were gone, he moved to the wilderness of Maon, which is about 6 miles away from where they had been. This location was between the Sea of Galilee and the Dead Sea.

I Samuel 23:25 "Saul also and his men went to seek [him]. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard [that], he pursued after David in the wilderness of Maon."

Saul went to search David out, knowing the vicinity of where he was. It seemed that, someone got word to Saul, that David was in the wilderness of Maon, and Saul went immediately there.

I Samuel 23:26 "And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them."

Saul had so many more men than David, that Saul could separate his forces and close in on David. It appears, they were so close they could see the other troops. There seemed to be a gorge which protected David and his troops somewhat. It was frightening, however, to see the large army of Saul so close.

I Samuel 23:27 "But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land."

The LORD has delivered David out of the hands of Saul, again. The Philistine invasion took the place of importance for the moment. Saul will

have to leave this battle, to keep his land from being taken by the Philistines.

I Samuel 23:28 "Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth."

Saul calls his troops to the battle against the Philistines. David is safe for the time being. "Sela-hammahlekoth" means the cliff of divisions.

I Samuel 23:29 "And David went up from thence, and dwelt in strong holds at En-gedi."

"En-gedi" means fountain of the wild goats. This tells us there is water and food here. This place is full of caves. This would be an ideal place for David and his men.

1 Samuel 26 Questions

1. Who have the Philistines attacked in verse 1?
2. What are they robbing?
3. What did David do, before he made up his mind to attack the Philistines?
4. What did the LORD tell David to do?
5. What did David's men say to David about going?
6. What did David do, before he decided for himself and the men?
7. What did God add to His response this time?
8. Who will deliver the Philistines into their hands?
9. What did David do, besides win the battle with the Philistines?
10. What animals had the Philistines rustled?
11. Who fled to David, with an ephod in his hand?
12. God will speak to David through the _____.
13. Why did Saul believe the LORD had delivered David into his hands?
14. What would happen, if the large army of Saul trapped David in the city walls?
15. What did David do, when he heard Saul was coming to trap him?
16. What did David ask of God?
17. What was God's answer to David?
18. Why would the men of Keilah turn David over to Saul?
19. David's men have grown to _____.
20. Where did David go from Keilah?
21. How often did Saul seek to kill David?
22. Who came to meet with David and re-assure him?
23. What did he tell David in the way of encouragement?
24. What was the covenant they made in the woods?
25. Who told Saul, where David was camped?
26. To have Saul speak a blessing from God on them, meant _____.
27. Where had David and his men gone from Ziph?
28. When David heard that Saul was coming, where did he go with his men?
29. How close did Saul come to taking David?
30. What news came to Saul, that caused him to leave David alone?
31. What does "Sela-hammahlekoth" mean?
32. Where did David go next?
33. What does "En-gedi" mean?

We will begin this lesson in I Samuel 24:1 "And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David [is] in the wilderness of En-gedi."

David had been trapped by Saul and his men on the western side of the desert of Judah. While Saul was gone to war with the Philistines, David crossed over to En-gedi. This was near the Dead Sea. The last thing we learned in the last lesson, was that there was water and wild goats for food here. This is a place of many caves, as well. Someone has been keeping up with David's every move, and he reported to Saul that he was at En-gedi.

I Samuel 24:2 "Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats."

Saul has five times as many men with him as David has. We see that, Saul let no time pass after the battles with the Philistines. He is after David, again. It seems, he cannot rest, until he kills David.

I Samuel 24:3 "And he came to the sheepcotes by the way, where [was] a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave."

It is so interesting that Saul chose the very cave, where David was camped, to lie down and rest for the night. These caves were places where animals, or travelers, retreated to be safe from the storms and from robbers. It was so dark inside, that no one coming in could see five feet ahead of them. The advantage was to the person already in the cave. They had been acclimated to the light, and could see everything, and everyone, coming into the cave. David and his men saw Saul, when he lay down, and actually saw him cover up his feet. The men of David were in the cave, but further inside. They clung to the side of the cave to keep Saul from seeing them. "Sheepcotes" means inclosure.

I Samuel 24:4 "And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily."

In spite of all that Saul had done to David, David still respected him as king. He had, at one time, been anointed of God. David's men believe that God has given Saul into David's hands to kill. David does not do this, however. He cuts off the skirt of Saul, while he is asleep, to let him know that he could have killed him. David believes that this will make Saul believe he is innocent of all charges.

I Samuel 24:5 "And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt."

David was heartsick later, that he had cut off the skirt of Saul. He had feelings of guilt of humiliating Saul.

I Samuel 24:6 "And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he [is] the anointed of the LORD."

David is a man who is totally loyal to the LORD. His loyalty to Saul is based on the fact that Saul was the anointed of God. David even stresses the point to his men, that he should never raise his hand to destroy the anointed of God.

I Samuel 24:7 "So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on [his] way."

David's words, about the importance of not raising your hand against the anointed, saved Saul from David's men. The men really wanted to kill Saul. David was their leader, and he kept them from doing it. Saul left the cave, never realizing that David and his men were in the cave.

I Samuel 24:8 "David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself."

Saul had travelled a little way from the cave, but not out of hearing distance. It appeared that, Saul was not near his men, and David went out toward Saul. The idea was to prove to Saul that he did not intend to kill him. It was obvious David had the opportunity to kill him, but would not, because he was the anointed of God. David even bowed to show that he still recognized Saul as king. He wanted Saul to realize he had no intention of killing him.

I Samuel 24:9 "And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?"

David was explaining to Saul that anyone who said he wanted to destroy Saul was lying. It was almost as if he was saying to Saul, How much more proof do you need?

I Samuel 24:10 "Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and [some] bade [me] kill thee: but [mine eye] spared thee; and I said, I will not put forth mine hand against my lord; for he [is] the LORD'S anointed."

The LORD had placed Saul in the very cave, where David and his men were hiding. The men thought David should kill Saul and be rid of their problem. David did not want to kill him, because he was king, anointed thus of God. We must remember, in all of this, that David had been anointed of the LORD, as well. He would be king of Israel. It was just a matter of time.

I Samuel 24:11 "Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that [there is] neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it."

In this, David called Saul father. He was married to Saul's daughter, and that made Saul his father-in-law. This was not an arrogant showing of

the skirt with the bottom cut off. It was a way of showing Saul his good intentions. Saul was angry at David without a cause. David wanted to prove to Saul that he had no evil thoughts about him. David had not transgressed, he had only done good to Saul. Saul would have killed David, if David had been so near him.

I Samuel 24:12 "The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee."

Now, we see that Saul has not responded positively to David. David, now, brings his case before the LORD. The LORD will have to judge between them. David is, in a sense, saying that he will not harm Saul. God will have to deal with Saul.

I Samuel 24:13 "As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee."

David was not wicked, or he would have killed Saul, when he had the opportunity. Those who have a wicked heart, do and say wicked things. David does not do, or say, wicked things. He has his heart stayed upon the LORD.

I Samuel 24:14 "After whom is the king of Israel come out? After whom dost thou pursue? after a dead dog, after a flea."

Why does Saul need so many men to come against someone like David? Saul has five men to every one of David's. He classifies himself as a dead dog {harmless}. The comparison of him as a flea, is showing his small size compared to the size of Saul's strength.

I Samuel 24:15 "The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand."

The LORD is on the side of David. Saul is aware of that. This is one of the reasons he has come against him. Saul knows the kingdom has been taken away from him and given to David. All of his effort to kill David is to keep the LORD's will in this from happening. The LORD will deliver David out of Saul's hand. He will fight for David, especially since David will not fight for himself.

I Samuel 24:16 "And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, [Is] this thy voice, my son David? And Saul lifted up his voice, and wept."

Saul knows that David has spared his life. This is one of the moments, when Saul realizes the love that David has for him is sincere. David has loved him as a father, honored him as king, and respected him as God's anointed. For this moment, Saul has remorse for wanting to kill David. He is so moved by what David said, that he actually cries.

I Samuel 24:17 "And he said to David, Thou [art] more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil."

This is a very true statement. David had done only good to Saul. Saul had no legitimate reason for the evil he had wanted to do to David.

I Samuel 24:18 "And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not."

Saul is so overwhelmed that David did not kill him when it appeared the LORD placed him in the hands of David.

I Samuel 24:19 "For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day."

The answer is no. It is not natural for a man to have his enemy at his own mercy, and then do him no harm. Saul speaks a blessing on David from the LORD, for his generosity in letting him live.

I Samuel 24:20 "And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand."

Saul had known from the beginning, that David was to be the next king. This is actually what bothered him. Every time that David did some mighty feat, Saul became jealous. He had the kingdom torn from him and his son, because he did not, and would not, obey the commandments of God. Saul was like many of us. He kept the commandments that were convenient to keep. He has finally admitted that David will be king.

I Samuel 24:21 "Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house."

Saul was such a proud man, that this would be very important to him. He wanted to be remembered as being a great king. He really was, in the physical sense. He just did not follow the will of the LORD. The people thought him to be a great king. He wants David's word that David will not destroy his name, or his reputation. He wants his seed to be remembered, as well. That would be no problem for David, because Saul's son, Jonathan, was David's best friend. Saul had known for a long time that it was just a matter of time, until he would be replaced a king. Samuel had given that very message from God, when he disobeyed God by saving Agag and the best of the animals, when God told him to destroy them all.

I Samuel 24:22 "And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold."

David did swear to Saul that these things would be so. They did not physically get back together though. Saul went home, and David and his men went in their hold, where they had been staying. David knew that Saul had been known to change his mind, even though he had made an agreement. This group of men following David continued with him.

1 Samuel 27 Questions

1. Where was David and his men, when he was trapped by Saul?
2. When the army of the Philistines attacked and Saul went to help, where did David go?
3. Where was En-gedi located?
4. How many chosen men did Saul take to go get David?
5. Where did Saul go to rest for the night?
6. What was interesting about the place that Saul chose to spend the night?
7. What were these places generally used for?
8. Why could Saul not realize that David's men were in this cave?
9. What does "sheepcotes" mean?
10. What did the men of David say, about Saul being in the cave with them?
11. What did David do to Saul?
12. Why did David do this, instead of killing him?
13. Why was David heartsick about this later?
14. Why is David so loyal to Saul?
15. What saved Saul from David's men?
16. In verse 8, what did David do, to let Saul know he could have killed him?
17. David _____ to show that he still recognizes Saul as king.
18. Who does David say, that Saul has been listening to?
19. In verse 10, what is David explaining to Saul?
20. What must we remember in all of this about David?
21. What does David show Saul, that proves he could have killed him?
22. Why did David call Saul father?
23. Who does David say will judge between them?
24. What is the proverb David speaks?
25. What is David asking Saul in verse 14?
26. What is one of the reasons Saul has come against David?
27. After David spoke to Saul, what did Saul reply?
28. What emotion does Saul show?
29. What is Saul so overwhelmed by?
30. How is Saul like many of us?
31. What does Saul ask David to swear to him?
32. Who thought Saul to be a great king?
33. Who was David's best friend?

We will begin this lesson in I Samuel 25:1 "And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran."

Samuel had a school for the prophets. He really was one of the more prominent judges, as well. The law was not always well understood, and Samuel tried to make the people understand and keep the law. His ministry was during a time when the people were very casually keeping the law. It was, in fact, a time when the law was being changed to fit the needs of the people, which was not permissible with God. Samuel was a very powerful, spiritual man with the people. It would have been correct for them to greatly mourn his death. This is, possibly, speaking of him being buried on his property somewhere. He, probably, wanted to be buried at Ramah. This is speaking of David and his men moving to the wilderness. They were a fairly large group, and would have to move pretty often to have food to eat. Paran was in the Arabia. It was a vast wilderness.

I Samuel 25:2 "And [there was] a man in Maon, whose possessions [were] in Carmel; and the man [was] very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel."

Maon was an elevated town of the tribe of Judah. It was 7 miles south of Hebron. This man of Maon was a very wealthy man. Notice, that he was working in Carmel. Mount Carmel is the same place where Elijah challenged the prophets of Baal.

I Samuel 25:3 "Now the name of the man [was] Nabal; and the name of his wife Abigail: and [she was] a woman of good understanding, and of a beautiful countenance: but the man [was] churlish and evil in his doings; and he [was] of the house of Caleb."

The name "Nabal" means foolish. Nabal was descended from Caleb. Caleb and Joshua were the only two who had brought back the good report, when they first searched out the promised land. "Churlish" means severe, cruel, grievous, and hard. It, also, means obstinate, rough, and stubborn. This Nabal was, probably, all of these things. His wife appeared to be the opposite of him. "Abigail" seemed to be a source for joy. She was a beautiful woman, as well as being a joyful person.

I Samuel 25:4 "And David heard in the wilderness that Nabal did shear his sheep."

It appears, that David was trying to find Nabal that he might speak to him.

I Samuel 25:5 "And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:" I Samuel 25:6 "And thus shall ye say to him that liveth [in prosperity], Peace [be] both to thee, and peace [be] to thine house, and peace [be] unto all that thou hast."

David wanted to make peace with Nabal. David had, probably, over 600 men at this time. He needs food for his men, but he can furnish protection for Nabal's animals. David sends ten men to represent him to Nabal. The number "ten" has to do with world government. David is trying to deal with a very worldly man. David does not want any trouble with Nabal. Since they will be neighbors, it would be to both of their advantages to get along.

I Samuel 25:7 "And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel."

It seems, from this, that David had been protecting Nabal's shepherds. David sends word that they had not harmed the shepherds, even though they had great opportunity to do so. David did not allow his men to take any of the sheep from Nabal.

I Samuel 25:8 "Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David."

This is saying, that Nabal can ask his own young men, and they will tell him that David and his men have done them no harm. In fact, they had protected them from other raiders. David needed food for his men. He was not, however, asking for charity. He is asking Nabal to pay him for the services they have rendered, so that he can feed his men. David speaks of himself as son of Nabal. This is just a son in age. He was not David's father.

I Samuel 25:9 "And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased."

It is apparent that the ten young men of David went to Nabal with the message from David. They brought the exact message. They have explained the circumstances of David and his men being fugitives. They, also, have told that David is the son of Jesse.

I Samuel 25:10 "And Nabal answered David's servants, and said, Who [is] David? and who [is] the son of Jesse? there be many servants now a days that break away every man from his master."

It is obvious that the personality of Nabal was one that insulted people. He has no respect for David. He would never say these things to David's face. He is speaking these insulting things to David's servants. He is saying, that Saul was David's master, and that David was no more than a servant.

I Samuel 25:11 "Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give [it] unto men, whom I know not whence they [be]?"

These foods and drink are the things necessary to exist in this hostile environment. Notice, the word "my". Nabal is a selfish man, who does not care for the needs of others. He refuses food for David and his men.

I Samuel 25:12 "So David's young men turned their way, and went again, and came and told him all those sayings.

I Samuel 25:13 "And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff."

David had offered them a peaceful solution, but Nabal was too evil to accept it. Now, they will have to face David and four hundred of his men in battle. The reply of Nabal had greatly angered David, and he will go against this evil man. There were marauders in the area, so David left two hundred of his men to protect his camp.

I Samuel 25:14 "But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them."

We remember, from earlier in the lesson, that Abigail was the opposite of her husband. The young men had to be in attendance, when Nabal said these terrible things to David's servants. The young men knew the things Nabal had said were wrong, because they use the word {railed}.

I Samuel 25:15 "But the men [were] very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:"

I Samuel 25:16 "They were a wall unto us both by night and day, all the while we were with them keeping the sheep."

They knew the men of David had protected them over and over. The men of David needed food, but they would not take it from the servants of Nabal. They, undoubtedly, have tried to tell this to Nabal, and he would not listen. He was a very stubborn, selfish man who would not listen to his own men. These servants knew that Abigail was a fair woman and they have brought this message to her.

I Samuel 25:17 "Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he [is such] a son of Belial, that [a man] cannot speak to him."

These young men feared for the family of Nabal. They were aware that David's army was powerful enough to destroy them, and take what they needed. They, also, knew that David's servants have taken the insulting message back to David. They fear that David and his men will come, and destroy them all. They have come to Abigail to see, if she can do something that will stop this. "Belial" means worthlessness. It, also, is a description of a naughty, ungodly man.

I Samuel 25:18 "Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched [corn], and an hundred clusters of raisins, and two hundred cakes of figs, and laid [them] on asses."

I Samuel 25:19 "And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal."

I Samuel 25:20 "And it was [so, as] she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them."

We see the wisdom of Abigail far surpasses the wisdom of her husband Nabal. She does not tell her husband, because his greed will not allow him to do this. From the list of things she has taken to give to David, above, we can see that she has enough that all of the men can enjoy some of this. She sent the gifts in front of her, so that David would be more receptive to her. She is just in time to stop the attack from David. In fact, she meets David and his men on the way to destroy Nabal and his servants. It appears, she is in a covering underneath the road that David is coming on.

I Samuel 25:21 "Now David had said, Surely in vain have I kept all that this [fellow] hath in the wilderness, so that nothing was missed of all that [pertained] unto him: and he hath requited me evil for good."

I Samuel 25:22 "So and more also do God unto the enemies of David, if I leave of all that [pertain] to him by the morning light any that pisseth against the wall."

At this point, David has planned to kill all the males of the family of Nabal and all of his servants. He regrets that he had spared their flocks, because of the greed of Nabal. He had tried to be friends with Nabal, and Nabal had refused his friendship. David had done nothing but good to Nabal and his men. Nabal had done evil to David. David has every intention of killing them, and taking their flocks.

I Samuel 25:23 "And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,"

Abigail bowed herself to David recognizing him as king. She knew in her heart that someday this honorable man would be king.

I Samuel 25:24 "And fell at his feet, and said, Upon me, my lord, [upon] me [let this] iniquity [be]: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid."

Not only was Abigail an honorable woman, who was wise enough to realize what was going on, but was brave, as well. She offered to take the blame herself. She pleads with David to hear her out, before he continues on his mission of destruction.

I Samuel 25:25 "Let not my lord, I pray thee, regard this man of Belial, [even] Nabal: for as his name [is], so [is] he; Nabal [is] his name, and folly [is] with him: but I thine handmaid saw not the young men of my lord, whom thou didst send."

You remember from the beginning of this lesson, the evil things that his name meant. Abigail says, that his name describes the very way he is. She does not apologize for Nabal. She is aware that he is evil, and she admits it to David. She is saying, that had David sent the young men to speak to her, the answer would have been different. She has proof of that, by all the gifts she has for David here.

I Samuel 25:26 "Now therefore, my lord, [as] the LORD liveth, and [as] thy soul liveth, seeing the LORD hath withholden thee from coming to [shed] blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal."

We see the wisdom of Abigail in this. She immediately relates her coming to meet David with God. She says, she is there because God sent her to him. God has stopped David from shedding the blood of Nabal and his men. Abigail speaks doom upon those like Nabal, who are opposed to David. She has advised David not to avenge himself, but to let God do it for him.

I Samuel 25:27 "And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord."

We see, in this, that Abigail is being very humble. She says the gifts she has brought to them are not good enough to give David, because he is a king. She explains that these gifts {of very little value, in her sight} might be good enough for David's men who follow him. The gifts, then, are for them. Notice she calls herself, David's handmaid. This is another way of calling herself the servant of David.

I Samuel 25:28 "I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee [all] thy days."

It seems that, Abigail is already aware of the fact that David is the LORD's. This was either told her by the LORD, or she has heard this from the people who know David well. She is sure that David is destined to be king. She knows that David has lived uprightly before his LORD. Earlier she had asked David to let the blame fall upon her. Now, she is asking for forgiveness from David for those things.

I Samuel 25:29 "Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, [as out] of the middle of a sling."

She is speaking prophetically of the things that lie in store for those who hate David. This is, probably, speaking specifically of Saul, but is, also, speaking of anyone else who might come against him. Because he has given himself entirely to the LORD, he possess life eternal. "Bound in the bundle of life" means he is surrounded by life. He is in the protective care of the LORD. The LORD will sling his enemies away from him.

I Samuel 25:30 "And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;"

I Samuel 25:31 "That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid."

Notice, she does not say if, she says when. She is assured that David will be king. She is reminding him of the great responsibility of keeping himself completely free of selfish acts. He must not take vengeance for himself in this matter, because he might look back on it with regret. Someone might even accuse him of killing Nabal, because of his anger. She reminds him, that God will punish his enemies. She is so sure that he will be king, that she asks for him to remember her, then.

I Samuel 25:32 "And David said to Abigail, Blessed [be] the LORD God of Israel, which sent thee this day to meet me:"

I Samuel 25:33 "And blessed [be] thy advice, and blessed [be] thou, which hast kept me this day from coming to [shed] blood, and from avenging myself with mine own hand." I Samuel 25:34 "For in very deed, [as] the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall."

David, not only allows her to speak, but receives what she has to say as a message of warning from the LORD. He knows that what she says is right. He blesses the LORD that sent her, and blesses her for being brave enough to come with the advice. He admits he was about to kill all of the males with Nabal. He appreciates God for keeping him from shedding blood.

I Samuel 25:35 "So David received of her hand [that] which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person."

David forgives her for anything she might have done. He accepts the gifts she has sent to him, and sends her home in peace. David greatly admires Abigail.

I Samuel 25:36 "And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart [was] merry within him, for he [was] very drunken: wherefore she told him nothing, less or more, until the morning light."

She shows great wisdom in not telling him, while he was drunk. People who are drunk do not have the capacity to make wise decisions. She lets him enjoy his feast, and puts off telling him to a more favorable time.

I Samuel 25:37 "But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became [as] a stone."

I Samuel 25:38 "And it came to pass about ten days [after], that the LORD smote Nabal, that he died."

This is simply saying, that the shock from what she told him, caused him to have a heart attack, and ten days later he died. This is the way that the LORD had of removing this evil Nabal. God had taken vengeance for David.

I Samuel 25:39 "And when David heard that Nabal was dead, he said, Blessed [be] the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife."

David greatly admired Abigail for her courage and he wisdom. She would make him a good wife. David lost no time in making it known he wanted her to be his wife. David's praise went to the LORD for taking vengeance for him.

I Samuel 25:40 "And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife."

I Samuel 25:41 "And she arose, and bowed herself on [her] face to the earth, and said, Behold, [let] thine handmaid [be] a servant to wash the feet of the servants of my lord."

I Samuel 25:42 "And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife."

The legal time for a widow to mourn was 7 days. It seems, that Abigail was as pleased as David was. She humbles herself by saying she is willing to be a servant even to David's servant. This marriage is by mutual agreement. She immediately accepts the proposal of marriage, and goes to David, riding an ass. She takes five of her servant girls with her. David seemed secure against Saul at this time.

I Samuel 25:43 "David also took Ahinoam of Jezreel; and they were also both of them his wives."

It was not unusual in that day for a man to have more than one wife. "Ahinoam" means brother of grace.

I Samuel 25:44 "But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which [was] of Gallim."

David had been gone from the house of Saul for a very long time. Perhaps, Saul thought he would never come back to her, so he gave her to Phalti of Gallim. She is eventually restored to David.

1 Samuel 28 Questions

1. In verse 1, we read that _____ died.
2. Where was he buried?
3. Samuel had a school for _____.
4. Samuel was a very powerful, _____ man with the people.
5. The rich man, in verse 2, had _____ sheep.
6. Where was he shearing sheep?
7. What was the name of the rich man?
8. What does his name mean?
9. What was his wife's name?
10. What type of person was she?
11. What does "churlish" mean?
12. How many men did David send to speak to Nabal?
13. What did David ask of Nabal?
14. Why should he do this for David?
15. Who knew what David and his men had done, and could speak for them?
16. How did Nabal answer David's young men?
17. What foods did Nabal refuse to send David?
18. When David heard Nabal's answer, what did he tell his men to do?
19. Who did the young men of Nabal go to, and tell what happened?
20. What did the young men tell her?
21. What did they call Nabal in verse 17?
22. What did Abigail do, immediately?
23. Why does she not tell her husband?
24. What is David's intentions toward Nabal?
25. Not only was Abigail an honorable woman, but _____, as well.
26. How did she greet David?
27. What did she say about her husband's name?
28. Who did Abigail say had stopped David from shedding blood?
29. Why did she say the food she brought was for David's men?
30. What is she prophetically speaking of in verse 29?
31. What does Abigail suggest that David do, instead of going to battle?
32. Does David forgive her?
33. Why did Abigail not tell Nabal, what she had done that night?
34. When she told him later, what happened?
35. When did Nabal die?
36. What did David do, after Nabal died?
37. The legal time for a widow to mourn was _____.
38. How does she humble herself, when she accepts David's marriage proposal?
39. Who else did David marry?
40. What had happened to Michal?

We will begin this lesson in I Samuel 26:1 "And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, [which is] before Jeshimon?"

We see, in this, a striking similarity to the other time the Ziphites revealed to Saul where David was. I Samuel 23:19 "Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which [is] on the south of Jeshimon?" This does not, however, mean that Saul kept his oath, that he made to David earlier. Saul had spells when he was insane. He always showed his madness in hate for David.

I Samuel 26:2 "Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph."

The three thousand men were the same amount he had with him before, but that is not unusual. That is the number he kept at readiness with him all the time.

I Samuel 26:3 "And Saul pitched in the hill of Hachilah, which [is] before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness."

It appears, from this, that David was in the wilderness. He was not fleeing from Saul. Probably, David was living in relative safety at this time. He sent scouts out in every direction for safety. It appears that, one of them came in, and told David that Saul was trying, again, to find him and kill him.

I Samuel 26:4 "David therefore sent out spies, and understood that Saul was come in very deed."

When they brought word to David that Saul was in the area, David sent out spies, to specifically tell him what they were doing, and where.

I Samuel 26:5 "And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him."

In the first instance Saul had come into the cave, where David and his men were camped. This time, Saul is in his camp with his men gathered around him for protection. It seems, the captain of the host, Abner, was lying very near to Saul. Perhaps, this precaution was because of the other incident. Saul felt he was safe from harm, because the 3,000 men were encamped around him.

I Samuel 26:6 "Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee."

This would take a very brave man to go down in the middle of 3,000 men. David asks both, Abishai and Ahilemech to go with him, but only Abishai volunteers to go. His loyalty to David is above an ordinary soldier.

I Samuel 26:7 "So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him."

We see that David waited, until they were asleep. He and Abishai slipped by those posted to watch, and even slipped through the circle of men surrounding Saul. This spear, near the head of Saul, was the emblem of his authority. This trench he was in should have given some protection, as well. It is as if the LORD has caused them to be in a deep sleep.

I Samuel 26:8 "Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not [smite] him the second time."

Abishai thought that the LORD had set this up, so they could kill Saul and leave. He says to David, "If you do not want to kill him, let me do it". Abishai thinks with one blow from the spear, he can kill Saul, and they can get away. The mention of the one blow is explaining, he would not even have to wake the others, when he kills Saul.

I Samuel 26:9 "And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?"

Again, David refuses to kill Saul. He has respect for the office of king, because Saul was ordained of God for that position. He is saying, the men might not punish you, but you would be guilty before God.

I Samuel 26:10 "David said furthermore, [As] the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish."

David is depending upon the LORD to kill him, as He did Nabal. David expresses, that under no circumstances, will he kill Saul. He is leaving that entirely up to God. He may die of old age, or he may die in battle, but it is up to God when he dies.

I Samuel 26:11 "The LORD forbid that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the spear that [is] at his bolster, and the cruse of water, and let us go."

I Samuel 26:12 "So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw [it], nor knew [it], neither awaked: for they [were] all asleep; because a deep sleep from the LORD was fallen upon them."

We remember, the spear was right by Saul's head. We must, also, realize the spear was a symbol of Saul's authority. It is as if they have stripped him of his authority. The sleep, as we said before, was a deep sleep from the LORD that had fallen on them all. This was the LORD's way of showing that Saul's authority has been removed.

I Samuel 26:13 "Then David went over to the other side, and stood on the top of an hill afar off; a great space [being] between them:"

I Samuel 26:14 "And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who [art] thou [that] criest to the king?"

In this particular place, the voice carried for a good way. David has moved out of the camp to this hill, to speak to Saul and his right hand man, Abner. When the voice of David rings out from the mountain, they awake and Abner inquires, who this is that is crying out to Saul?

I Samuel 26:15 "And David said to Abner, [Art] not thou a [valiant] man? and who [is] like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord."

I Samuel 26:16 "This thing [is] not good that thou hast done. [As] the LORD liveth, ye [are] worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear [is], and the cruse of water that [was] at his bolster."

David directs his statement to the negligence of Abner in protecting the king from harm. Abner was the commander of Saul's army. He was, supposedly, the greatest of Saul's soldiers. The question is, if he is that strong and brave, how did David and Abishai slip into the camp and take the king's spear? Of course, we know that it was the LORD. Abner cannot answer this.

I Samuel 26:17 "And Saul knew David's voice, and said, [Is] this thy voice, my son David? And David said, [It is] my voice, my lord, O king."

Saul has heard that voice so many times before. He recognizes the voice of David. He loves David, when the evil spirit sent from God is not tormenting him. He even speaks of David as his son, here. Saul is aware that David could have killed him this second time, and he did not.

I Samuel 26:18 "And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil [is] in mine hand?" I Samuel 26:19 "Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if [they be] the children of men, cursed [be] they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods."

This is a very good question? Why is Saul trying to destroy David? Certainly, it is not for any harm that David has ever done to Saul. David has been faithful to Saul. He and Saul have actually had the same enemy {the Philistines}. David knows that his heart is right with Saul, and especially, with the LORD. He challenges Saul to examine what has caused him to be intent on killing David. We know that it is jealousy, because Saul knows the LORD is taking the kingship away from him, and giving it to David. David asks Saul to seek the LORD's will in this. If he has sinned, the LORD will accept and offering for the sin. David, also, speaks a curse on the people who influence Saul to do wrong.

I Samuel 26:20 "Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."

David is saying, here, that his little army of six hundred men are small compared to this hand-picked army of three thousand of Saul's men. It is like a hunter with a gun, who goes out in combat against an animal, who has no weapon. Only the LORD, Himself, has kept David from death.

I Samuel 26:21 "Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly."

The return of David, at this point, would have been an impossibility, because of the women involved. David had taken two wives, and Saul had torn Micah away and given her to another to wife. Saul's promises are not to be trusted, either. He had sworn with an oath before the LORD before, and yet, he came against David, again. At the moment, he might feel remorse, but his jealousy causes these outbursts against David. This is, probably, not true repentance on Saul's part, but an admission of their bungling their attempt to kill David.

I Samuel 26:22 "And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it."

The exciting thing, here, is the authority of the king was in David's hand. He allows this emblem of authority to be returned to Saul. It is as if it is by David's permission, that Saul's authority is restored. This really shows that the true power and authority are in David's hand.

I Samuel 26:23 "The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into [my] hand to day, but I would not stretch forth mine hand against the LORD'S anointed."

"Righteousness" is a gift from God. It means the person is in right standing with the LORD. David recognizes that his power, strength, righteousness, and faithfulness are of the LORD. It is the LORD who delivered Saul into the hands of David. In the end, it is the LORD who is the judge. He it is that brings one down, and lifts another up. David would not lift his hand against Saul in respect for the office that the LORD had anointed Saul to. David has tremendous respect for the LORD.

I Samuel 26:24 "And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation."

David realizes the divine protection of his life by the LORD. David had not harmed Saul, because of his spiritual conviction. David asks the LORD for even more divine protection, because of his spiritual convictions. David places his safety in the hands of the LORD. It is the LORD who is the Deliverer of us all.

I Samuel 26:25 "Then Saul said to David, Blessed [be] thou, my son David: thou shalt both do great [things], and also shalt still prevail. So David went on his way, and Saul returned to his place."

It is interesting, to me, that even though Saul says all of these wonderful things, the spirit within David will not allow him to place himself in the hands of Saul. Saul does, in a sense, speak a blessing on David. He does not really keep his word, however. Saul is totally consumed by the evil spirit. His heart would still desire to be rid of David, so he and his family could remain king.

1 Samuel 29 Questions

1. Who reported to Saul where David was?
2. Quote 1 Samuel chapter 23 verse 19.
3. How many men did Saul have with him?
4. Where was David, when he realized Saul had come after him?
5. Who was there to protect Saul?
6. Where was Saul sleeping?
7. Who did David ask to go with him into Saul's camp?
8. Who agreed to go?
9. When did David come into Saul's camp?
10. Where was Saul's spear?
11. Why did Abishai think he should kill Saul?
12. What was David's answer to Abishai's request to kill him?
13. Why did David not want him killed?
14. Who does David believe will smite Saul?
15. What did David take from Saul?
16. Why did this not wake Saul's men?
17. What did Saul's spear symbolize?
18. What was the LORD showing in the removal of Saul's spear?
19. Where did David go, before he cried out to Saul?
20. Who did David direct his message to?
21. How had Saul recognized David in the dark?
22. What does David ask Saul?
23. Who does David say is to be cursed?
24. Who is Saul's and David's mutual enemy?
25. What does David call himself in verse 20?
26. What does Saul reply to David?
27. What did David tell Saul to do, to get his spear back?
28. "Righteousness" is a _____ from _____.
29. What does it mean?
30. What does David realize in verse 24?
31. Where did they each go, after this meeting?

We will begin this lesson in I Samuel 27:1 "And David said in his heart, I shall now perish one day by the hand of Saul: [there is] nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand."

Even though the encounters with Saul had been victorious for David, he still felt that, sometime, Saul would be able to capture him. There was just so much area here for David to hide in, and Saul knew of those places. Perhaps, David was a little afraid that Saul's cruelty might cause him to finally kill Saul. David did not want to do this, because Saul was anointed of God. David, now, has two wives to think of, as well as himself. He believes Saul will forget him, if he goes to another country to live. David would rather face his enemies, the Philistines, than to chance killing Saul.

I Samuel 27:2 "And David arose, and he passed over with the six hundred men that [were] with him unto Achish, the son of Maach, king of Gath."

David had sought and found refuge with Achish of Gath. The last time that David was here, he did not have the 600 men and their families with them. Now, they are a force to be reckoned with. The king showed more respect for David this time.

I Samuel 27:3 "And David dwelt with Achish at Gath, he and his men, every man with his household, [even] David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife."

The fact that they all had their families with them, made it evident they had moved from their homeland to Gath. David brought both of his wives, as well. David's wife, Michah, was given by Saul to another man. David had married Abigail, after God killed Nabal. We have not learned much about Ahinoam at this point, except that she was from Jezreel. She and Abigail will be captured in a war with the Amalekites. David will rescue them. She is, also, the mother of David's first son, Amnon.

I Samuel 27:4 "And it was told Saul that David was fled to Gath: and he sought no more again for him."

It was not so much that David had fled to Gath, that stopped Saul from pursuing him. It was the fact that David, all of his men, and their families have gone to Gath. Saul would not invade the Philistines to chase David down, either. For the time being, Saul feels that he is not threatened by David.

I Samuel 27:5 "And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?"

It is not explained in detail, why Achish allowed David to live in peace with the Philistines. We do, however, know that the Philistines were enemies of Saul. They might have thought that David would help them fight Saul. It could have, also, been a fear of David.

They knew that something had caused David and his 600 men, to be able to avoid capture by Saul's chosen 3,000 men. David speaks of himself, as servant to Achish in the verse above. We know it would have been a great expense to care for this large mass of people with David. Part of the request for a city, was so David and his men could support their families themselves. Other than that, they would not be constantly watched by Achish's men.

I Samuel 27:6 "Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day."

This seemed to be a very good idea by Achish, and he gave David and his men Ziklag. Ziklag was a town in the Negeb. It was originally in the south country of Judah. Up until the time of the Babylonian captivity, it remained part of Judah.

I Samuel 27:7 "And the time that David dwelt in the country of the Philistines was a full year and four months."

This seemed to be a time of peace and rest from war. The scholars all argue about the time that David was in the land of the Philistines. It is not important the length of time, for our study here. We do know, that it was a period of rest.

I Samuel 27:8 "And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those [nations were] of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt."

The Geshurites lived in the high country. The Amalekites, Gezrites, and the Geshurites were Bedouins, who were wanderers.

I Samuel 27:9 "And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish."

This attack was strictly to sustain his men and their families. Of course, the groups mentioned were heathen people, and God had told the Israelites long ago to destroy them off the land. The animals were saved as food and industry for David's men. When David returned to Achish, it was, probably, to share the spoil with Achish. When you have just received a gift, it is difficult to find fault with the gift giver.

I Samuel 27:10 "And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites."

The question that is asked of David by Achish is, where he had fought today? It seemed, the raids on the evil people occurred often. The people David mentioned above, are of Judah. The Kenites were in alliance with Judah. David did not tell exactly the truth here.

I Samuel 27:11 "And David saved neither man nor woman alive, to bring [tidings] to Gath, saying, Lest they should tell on us, saying, So did David, and so [will be] his manner all the while he dwelleth in the country of the Philistines."

David killed all the people, so they would not be able to come and report to Achish, that they were not from Judah at all. David knew the Philistine would have to attack him, if they knew who he had killed. David was dwelling in the land of the Philistines, but they were his enemies.

I Samuel 27:12 "And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever."

David had Achish believing that the people he killed were Israelites. Achish knew the hatred would be turned to David, if he had killed his own people. Achish felt that David would fight with him against the Israelites. He felt safe, while David lived near him. He felt that David could not go home now, so he would have David to serve him.

1 Samuel 30 Questions

1. In verse 1, what did David say in his heart?
2. Where did David go?
3. What does the author believe were some of the reasons David gave himself for doing this?
4. How many men went with David?
5. Who was king of Gath at this time?
6. Who were the wives of David?
7. What did it prove, when they all had their wives with them?
8. Who is Abigail?
9. What are the few things we know about Ahinoam?
10. Who killed Nabal?
11. What is the name of David's first son?
12. Why did Saul stop pursuing David?
13. What did David ask Achish for?
14. What advantage would this be to Achish?
15. What advantage would this be to David?
16. What did Achish give David?
17. How long does verse 7 say, that David stayed here?
18. Who did David and his men attack?
19. All three groups of people were _____.
20. Who did David and his men kill?
21. What did they take away with them?
22. Who did David share the spoil with?
23. What question did Achish ask David?
24. Who did David tell Achish, that he had attacked?
25. Why did someone not report on David?
26. Why did Achish feel safe, while David lived near him?

We will begin this lesson I Samuel 28:1 "And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men."

This is the first time, since David had been with Achish, that he had insisted on David going to battle with him against Israel. If David is going to remain in their land, he will be expected to fight on the side of Achish.

I Samuel 28:2 "And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever."

Achish thinks the statement that David made, indicates that he will go with them into battle. Achish makes David his personal body guard.

I Samuel 28:3 "Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land."

We studied before, how Saul did many things pleasing unto God. He just did not do all things pleasing unto God. He kept God's commandments, when it was to his advantage. Samuel was dead, so Saul could not get him to call upon God for him. The people with familiar spirits got their information from other sources, so Saul had gotten rid of them. These people should have been done away with, because they were agents of the devil, himself.

I Samuel 28:4 "And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa." I Samuel 28:5 "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled."

Saul was afraid, because this time, he did not have the advantage. He liked to fight, when he had five times as many men as his enemies. These Philistines had many men. His heart trembled for fear he would lose this battle. This confrontation would take place on the soil of Israel. It was actually in the land of Issachar.

I Samuel 28:6 "And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets."

This was the most frightening thing of all. He prayed to the LORD, and got no answer at all. Now, he knows the LORD has removed His blessing. The Urim, on the garment of the high priest, was one of the things God spoke to His people through. All of this is very frightening.

I Samuel 28:7 "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, [there is] a woman that hath a familiar spirit at En-dor."

It appears that, Saul wanted a message of hope from somewhere, even if it is from a woman with a familiar spirit. He had been very opposed to these

people, and drove them out at one time. Saul was a man who did whatever was to his advantage, whether it was of God, or not. It is interesting, that his men knew of this witch of En-dor.

I Samuel 28:8 "And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me [him] up, whom I shall name unto thee."

This shows just how badly Saul was disturbed about this battle. His disguise was so the woman would not recognize him. She might not help him, if she recognized who he was. The two men with him were to keep him safe from his enemies. Divination was forbidden to Jews, yet it seemed many Israelites went to her, to divine for them. Deuteronomy 18:10 "There shall not be found among you [any one] that maketh his son or his daughter to pass through the fire, [or] that useth divination, [or] an observer of times, or an enchanter, or a witch," Deuteronomy 18:11 "Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." Deuteronomy 18:12 "For all that do these things [are] an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee." Saul is trying to see a vision of a dead person. Many people go to seances today to try to do the same thing. In both cases, this is very evil.

I Samuel 28:9 "And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?"

I Samuel 28:10 "And Saul sware to her by the LORD, saying, [As] the LORD liveth, there shall no punishment happen to thee for this thing."

At one time, early in the reign of Saul, he had tried to keep the commandments of the law. He just recently, had done away with all of those with familiar spirits that he knew of. This woman realizes this is Saul. She makes him swear that no harm will come to her, before she will divine for him. These evil people do have some power, but it is from the devil.

I Samuel 28:11 "Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel."

I Samuel 28:12 "And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou [art] Saul."

She must go through with her claim to be able to bring back dead people, so she asks Saul who does he want to see. He says, Samuel. When she had a vision of Samuel, she believes she was doomed. Samuel had guided Saul in the past, and Saul wanted his help here.

I Samuel 28:13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

It seems that, Saul had not seen the vision of Samuel. He believes this woman with the familiar spirit had, however. This is why he asks her what she saw. Notice, this is not God she saw rising. This, possibly, had to do with the spirits she had conjured up.

I Samuel 28:14 "And he said unto her, What form [is] he of? And she said, An old man cometh up; and he [is] covered with a mantle. And Saul perceived that it [was] Samuel, and he stooped with [his] face to the ground, and bowed himself."

Saul is convinced she had seen Samuel. He bows to Samuel.

I Samuel 28:15 "And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."

"Disquieted" means troubled. It appears that, somehow, Saul is speaking to Samuel. It, also, appears that Samuel is answering Saul. Saul had called on Samuel, because Samuel had been his friend. He knows and respects what Samuel says. Saul tried to pray to God, and God would not answer him. His only help was in Samuel.

I Samuel 28:16 "Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?"

I Samuel 28:17 "And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, [even] to David:"

There was nothing Samuel could do. God had decided long ago to take the kingdom from Saul, and give it to David. From the very early days, Saul had disobeyed God. He had kept part of the commandments, but not all. He was not sold out to God. Saul was his own god. He felt anything he did was alright, because he had been anointed. Samuel is not more powerful than God. Samuel had always tried to do exactly as God had told him to do. He would not help Saul, here, even if he could.

I Samuel 28:18 "Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day."

Saul had rebelled against the commandments of God. Rebellion is akin to witchcraft. Even this terrible thing Saul has done, here, is another very bad thing to do. He has not been king in the sight of God, since he disobeyed in the battle with Amalek. Saul tried to justify himself then, and is actually trying to justify coming to a woman with familiar spirits, here.

I Samuel 28:19 "Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow [shalt] thou and thy sons [be] with me: the LORD also shall deliver the host of Israel into the hand of the Philistines."

Saul and his sons will be dead tomorrow. The Philistines will win this battle against these Israelites, because God is not with them. It is punishment from the LORD, that causes the Philistines to win. The other Israelites, that are not killed, will be captured by the Philistines.

I Samuel 28:20 "Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night."

This just means that Saul fell face first on the earth. He either fainted from fear, or exhaustion, or both. He had eaten no bread, because he was trying to get an answer from God. The answer he got was not what he wanted to hear, however.

I Samuel 28:21 "And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me."

I Samuel 28:22 "Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way."

Even this evil woman had compassion on Saul, when she saw that he fainted. He had come to her to help him, and the best advice she has, now, is for him to eat. She will prepare food for him to eat, to make him strong enough to go back to where he came from.

I Samuel 28:23 "But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed."

At first, he did not want to eat. He was so troubled, he had no appetite. He could, also, have been fasting to receive an answer to his prayer. It will do no good to fast, now. God has intended for him and his sons to die in this battle. He finally gave in to his two friends and the woman, and agreed to eat before returning to the front.

I Samuel 28:24 "And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded [it], and did bake unleavened bread thereof:"

The unleavened cakes were because there was no time for the bread to rise. It is interesting that she had a fatted calf in her house.

I Samuel 28:25 "And she brought [it] before Saul, and before his servants; and they did eat. Then they rose up, and went away that night."

Saul, and his servants that were with him, needed strength for their trip back, and for the battle with the Philistines that lay ahead. The servants were the two men that had come with him to see the woman. Saul, in his desperation, had come to the woman with the familiar spirit. He found no help from her. When God has judged a person, there is no one who can help them. This is the case with Saul, here.

1 Samuel 31 Questions

1. In verse 1, what does Achish ask David to do?
2. What position did Achish give David?
3. Where was Samuel buried?
4. _____ had put away those that had familiar spirits.
5. When did Saul keep God's commandments?
6. Where did the Philistines gather to go against Israel?
7. When Saul saw the host of the Philistines, he was _____.
8. Which ways had Saul expected to hear from the LORD, and did not?
9. In verse 7, what does Saul tell his men to seek for him?
10. What does Saul ask her to do?
11. Why was she afraid to divine?
12. What did she make Saul do, before she would divine for him?
13. Do people with familiar spirits have any power?
14. Who did he ask her to bring up?
15. When the woman saw Samuel, what did she do?
16. What did the woman see?
17. How did she describe the man she saw?
18. Saul was convinced she had seen _____.
19. What did Samuel say to Saul?
20. Where had he tried to get help?
21. What does "disquieted" mean?
22. Who took the kingdom from Saul?
23. Rebellion is akin to _____.
24. What terrible news does Samuel give Saul in verse 19?
25. What happened, when Saul heard this news?
26. Why had he not eaten?
27. What did the woman advise Saul to do?
28. What did she feed them?
29. Why was the bread unleavened?
30. When God has judged a person, who can help him?

We will begin this lesson in I Samuel 29:1 "Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which [is] in Jezreel."

This is a continuation from chapter 28, where Saul had just been told that he and his sons will die in this war with the Philistines. "Aphek" means a fortress. This area of Jezreel has been a popular place for battles. Achish believes the men of David are with them, and against Israel. We must remember that, all of this is a plan of God to replace Saul.

I Samuel 29:2 "And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish."

God has placed David and his men at the rear of this group, so they will not be involved in the death of their brother Hebrews. The other Philistines, that are not with Achish, do not like the idea of David and his men being in this group.

I Samuel 29:3 "Then said the princes of the Philistines, What [do] these Hebrews [here]? And Achish said unto the princes of the Philistines, [Is] not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell [unto me] unto this day?"

The Philistines will have Hebrews in front of them, and Hebrews behind them, and this begins to bother them. Achish, quickly, comes to the defense of David and his men. He is not aware that David killed as many Philistines as he did. You remember, he thought David was raiding Israelites, when he came and shared his animals he had won in battle.

I Samuel 29:4 "And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? [should it] not [be] with the heads of these men?"

The other Philistines do not like the explanation, that Achish has given for David and his men. Their fear that David's loyalty will return back to Saul, is really bothering them. They insist that Achish send David back to wait out the battle. They do not want David and his men to turn on them in battle, and they will have to fight on both sides. They believe that David would become an adversary to them to win favor back with Saul. "Adversary" in this, means opponent, or arch-enemy. They are just sure that David and his men will turn on them, to find favor with Saul.

I Samuel 29:5 "[Is] not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?"

These men are aware of the reputation that David had for killing thousands of the Philistines. The main reason he was in trouble with Saul, was because of the songs the women had sung about David killing tens of

thousands of Philistines. These Philistines are not sure that David would not turn on them, and kill thousands again.

I Samuel 29:6 "Then Achish called David, and said unto him, Surely, [as] the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host [is] good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not."

It is strange for a Philistine to recognize the Eternal God. That is what is in the statement of Achish, above, however. It truly is the LORD, who gets David out of this battle. The LORD has already determined that Saul and the Israelites will lose this battle to the Philistines. This is divine intervention, to keep David from being involved in this destruction of the Israelites. Achish sends David home.

I Samuel 29:7 "Wherefore now return, and go in peace, that thou displeas not the lords of the Philistines."

It was the desire of Achish for David to be with him, but he bows to the wishes of the other Philistine lords. Achish is telling David, that he has no quarrel with him returning, and not being involved with this battle against the Israelites. The beautiful thing, in this, is the working of the LORD. The LORD is protecting David in this. He will not be responsible for the death of Saul.

I Samuel 29:8 "And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?"

David does not want to show his pleasure in the possibility of him not fighting against his own people. David reminds Achish, that he has not come against him at any time. All of this loyalty is, perhaps, to get in the good graces of Achish. I can easily see the working of the LORD in all of this.

I Samuel 29:9 "And Achish answered and said to David, I know that thou [art] good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle."

Even though David had killed so many Philistines, it appears he had been loyal to Achish. Achish feels some kinship with David. He feels that David has ministered to him personally, as well, being a great help. This reminds me so much of the following Scripture Proverbs 16:7 "When a man's ways please the LORD, he maketh even his enemies to be at peace with him."

I Samuel 29:10 "Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart."

This seems to mean that some of the men of Saul have deserted and come over to the side of David at this time. Many of the Israelites knew, the things that Saul was doing against David, was wrong. David would take all of his men, and go back into the land of the Philistines at dawn the next morning, before the battle starts.

I Samuel 29:11 "So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel."

This lesson is all about the divine intervention of the LORD to keep David pure, and attacking his own people. By the third day after David left this area, he would be back in Ziklag, which was his own city. It would have been dishonest to stay and watch, after Achish sent David away himself. The LORD, Himself, set this whole thing into motion. David is innocent of killing Hebrews. He is, also, innocent at this time of dishonoring his word to Achish.

1 Samuel 32 Questions

1. Where did the Philistines gather their army?
2. Where did the Israelites pitch their tents?
3. What does "Aphik" mean?
4. What does Achish believe about David?
5. How many Philistines came to this battle?
6. Where were David's men stationed?
7. Who complained about the men of David being in this battle?
8. Why did Achish say, that David would be loyal to him?
9. The Philistines would have Hebrews in _____ of them and Hebrews _____ them, if David stayed.
10. How had David deceived Achish?
11. What did the princes of the Philistines insist on David doing?
12. What did they say David would be to them to prove his loyalty to Saul?
13. What does "adversary" mean?
14. What did they say the women had sung about David?
15. What was the main reason David was in trouble with Saul?
16. What is strange about the statement, that Achish makes in verse 6?
17. Who truly gets David out of this battle?
18. What does Achish tell David to do?
19. What beauty from the LORD is in this?
20. In verse 8, what does David remind Achish of?
21. What does Achish call David in verse 9?
22. Quote Proverbs chapter 16 verse 7.
23. When is David to return home?
24. Who has been added to David's men?
25. What is this lesson all about?

We will begin this lesson I Samuel 30:1 "And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;"

We do not know just how far David had gone with Achish, but we do know that David was gone from his home for three days. He had taken his fighting men with him, so it left Ziklag unprotected. The Amalekites waited for this opportunity, when David was gone, and came in and attacked Ziklag. They burned the city with fire.

I Samuel 30:2 "And had taken the women captives, that [were] therein: they slew not any, either great or small, but carried [them] away, and went on their way."

It appears that, all of the women were taken captive in this, and none were killed. I would believe this is, because of divine protection of God upon them.

I Samuel 30:3 "So David and his men came to the city, and, behold, [it was] burned with fire; and their wives, and their sons, and their daughters, were taken captives."

This had to be a tremendous shock, when David realized the Amalekites have caught them gone, and ravaged their city. There are not dead bodies around, so David is aware the women and children have been taken captive. The Amalekites had spared the wives and children, because they were valuable as slave labor.

I Samuel 30:4 "Then David and the people that [were] with him lifted up their voice and wept, until they had no more power to weep."

We see a great sorrow for the loss of the wives and children, here. Possibly, they are blaming David for leaving their families helpless, while they went to war to help Achish.

I Samuel 30:5 "And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite."

I Samuel 30:6 "And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God."

They are so angry with David, that his own men are speaking of stoning him to death. They have forgotten that David's two wives were taken, also. David always places his faith in the LORD. He feels no differently here. David is assured that this is the plan of the LORD.

I Samuel 30:7 "And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David." I Samuel 30:8 "And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him,

Pursue: for thou shalt surely overtake [them], and without fail recover [all]."

The relationship with David and his LORD are not even comparable with any other in the Bible except, for Jesus. David knows that the LORD has the answer to what he should do. As we have said before, the LORD spoke to the people through the ephod of the priest. David had placed his will into the hands of the LORD, by consulting Him, before acting. The LORD tells David to take the men and pursue the enemy. He reassures David, that all will be saved. There will be no loss to David and his men. The only loss will be to the Amalekites.

I Samuel 30:9 "So David went, he and the six hundred men that [were] with him, and came to the brook Besor, where those that were left behind stayed." I Samuel 30:10 "But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor."

David had, probably, moved at a very fast pace to catch up with the Amalekites, who had their wives and children. This move was so fast, that some of the men fell by the wayside too fatigued to go on. The brook Besor was a raging current at this time. It was difficult to cross over for any of the men, but 400 went on. These 200 men, who stayed at the brook, kept the heavy part of the provisions they carried, so the other 400 could move faster.

I Samuel 30:11 "And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;" I Samuel 30:12 "And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk [any] water, three days and three nights."

This slave was not thought of as an Amalekite. When he became fatigued, they just left him behind to die. They left him no provisions at all. It had been three days, since he had eaten, or drunk, anything, and he was about to die, when David's men found him. When they fed him, he revived.

I Samuel 30:13 "And David said unto him, To whom [belongest] thou? and whence [art] thou? And he said, I [am] a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick."

The fact that the Amalekites left him behind to die, shows their inhumanity. A slave was regarded as no more than cattle, or their other possessions. They were not thought of any value, if they were sick. Of course, we know that this, too, was arranged by the LORD. He was not an Amalekite, but an Egyptian, so he had no particular loyalty to the Amalekites. He was just interested in saving his own life.

I Samuel 30:14 "We made an invasion [upon] the south of the Cherethites, and upon [the coast] which [belongeth] to Judah, and upon the south of Caleb; and we burned Ziklag with fire."

His admission of their invasion shows, that he is of the same group that took David's wives, and the wives of the other men.

I Samuel 30:15 "And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company."

We see that the Egyptian was trying to save his own life. He had no loyalty at all to his slave master. It made no difference to him, whether he was the Amalekite's slave, or the slave of David. He knew if David turned him over to the Amalekite, he would kill him. This is a reasonable thing to ask.

I Samuel 30:16 "And when he had brought him down, behold, [they were] spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah."

These Amalekites felt they were safe, because the men of David had gone with the Philistines to fight against the Israelites. They had not taken into consideration, that David would be released from that war. They were celebrating their victory, and not expecting anyone to retaliate. Drinking, here, is speaking of alcoholic beverages, which dulled the senses.

I Samuel 30:17 "And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled."

They came in on them unawares, and killed all of the men, except the 400 young men who got away on Camels. It appears, from the verse above, that David and his men fought them all through the night and until dark the second day. One thing that leaves no doubt that David attacked them in the late evening, was that they were drinking and dancing, which would not have been happening early in the morning.

I Samuel 30:18 "And David recovered all that the Amalekites had carried away: and David rescued his two wives."

This is not just speaking of all the women and children that the Amalekites had taken, but all of the spoil, as well. David's personal gain in this was the recovering of his two wives.

I Samuel 30:19 "And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any [thing] that they had taken to them: David recovered all."

I Samuel 30:20 "And David took all the flocks and the herds, [which] they drave before those [other] cattle, and said, This [is] David's spoil."

This is speaking of all the Amalekites had taken from them. It is apparent that David, also, spoiled the Amalekites, and took their animals.

I Samuel 30:21 "And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that [were] with him: and when David came near to the people, he saluted them."

We must look carefully at the men, who were left behind at the brook. They did not stay there, because of cowardice. They were left there to take care of the goods left behind, and because, they were not physically able to go on. They had not refused to go with David. They went as far as their physical bodies would allow them to go. David had specifically given them permission to stay at the brook, because of their weakened condition. They had rested at the brook, and ran out to meet David on his return.

I Samuel 30:22 "Then answered all the wicked men and [men] of Belial, of those that went with David, and said, Because they went not with us, we will not give them [ought] of the spoil that we have recovered, save to every man his wife and his children, that they may lead [them] away, and depart."

Notice, what the Scripture calls those with this attitude. It calls them wicked. and men of Belial {worthless}. Their selfishness is showing. One of the things that set the Israelites apart from the heathen, was their fairness with each other. This was showing no fairness at all.

I Samuel 30:23 "Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand."

David is scolding them for this attitude. It was not by their strength, that they defeated the Amalekites. It was the might of the LORD. David, immediately, tells them that this victory is of the LORD.

I Samuel 30:24 "For who will hearken unto you in this matter? But as his part [is] that goeth down to the battle, so [shall] his part [be] that tarrieth by the stuff: they shall part alike."

I Samuel 30:25 "And it was [so] from that day forward, that he made it a statute and an ordinance for Israel unto this day."

David is the leader, here. He will determine what shall be done with this. He is not ugly with the evil ones who propose this, but he does not listen to them, either. He lets them know, immediately, that this will not be tolerated. He even causes this to be the a statute and and ordinance forever with the Jews.

I Samuel 30:26 "And when David came to Ziklag, he sent of the spoil unto the elders of Judah, [even] to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD;"

The spoil from the Amalekites seemed to be very large. He kept some for himself, gave some to his men, and there was still an abundance, that he sent to the elders of Judah. These were not earned by the elders, but were a gift from David.

I Samuel 30:27 "To [them] which [were] in Beth-el, and to [them] which [were] in south Ramoth, and to [them] which [were] in Jattir," I Samuel 30:28 "And to [them] which [were] in Aroer, and to [them] which [were] in Siphmoth, and to [them] which [were] in Eshtemoa," I Samuel 30:29 "And to [them] which [were] in Rachal, and to [them] which [were] in the cities of the Jerahmeelites, and to [them] which [were] in the cities of the Kenites,"

I Samuel 30:30 "And to [them] which [were] in Hormah, and to [them] which [were] in Chorashan, and to [them] which [were] in Athach,"

I Samuel 30:31 "And to [them] which [were] in Hebron, and to all the places where David himself and his men were wont to haunt."

All of these above, represent those who had befriended him in the past. One thing that shows us the type of man that David was is the fact that he shared the spoil. He was not a greedy man in his heart. His sharing with them was a way of showing his gratitude to the LORD for helping him. Some people cannot handle success. Some of his men were filled with greed, when they experienced success. Others, like David, make them even more thoughtful of others. Whatever we are in our heart is the way we act, whether it is a small amount, or a large.

1 Samuel 33 Questions

1. When did David and his men get back to Ziklag.
2. What had happened at Ziklag, while they were gone?
3. Who had the Amalekites taken captive?
4. Why does the author believe the women were not killed?
5. What did David do, when he saw that Ziklag was burned, and the people taken captive?
6. What did some of the men want to do to David?
7. Who did David call to him to bring the ephod?
8. Why does David have him to bring the ephod?
9. How does the LORD answer David?
10. How many men went with David?
11. Where did those, that were left behind, stay?
12. How many men stayed behind?
13. Why did they stay behind?
14. Who did David's men find in the field.
15. What condition was he in?
16. What did David ask him?
17. Under what conditions, did he tell David where the Amalekites were?
18. How did David know for sure, he was speaking of the same ones who raided Ziklag?
19. What were the Amalekites doing, when they found them?
20. Why were they not being more careful?
21. When did David smite them?
22. Who were killed?
23. Who did David recover?
24. What were the cattle of the Amalekites that were taken called?
25. Who did not want to share the spoil with those, who waited at the brook?
26. What does "Belial" mean?
27. David made it a _____ and an _____ from that day forward.
28. Who did David send of the spoil to, when he came to Ziklag?
29. Who do verses 27 through 31 represent?
30. Whatever we are in our _____ is eventually the way we act.

We will begin this lesson in I Samuel 31:1 "Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa."

This chapter occurs, actually, just after the happenings of chapter 28. We find, in this, that the final judgment on Saul happens. The LORD had told him, long before the death of Samuel that the kingdom would be wrenched out of his hand and given to David. This is the fulfillment of that. For the purposes of the LORD, the Philistines prevail in this battle. Most of the 3,000 men with Saul are killed.

I Samuel 31:2 "And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons."

Jonathan, David's friend, is among the sons of Saul who were slain. The Philistines would not spare the sons of Saul, for fear they might rise up against them, again. I Samuel 14:49 "Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters [were these]; the name of the firstborn Merab, and the name of the younger Michal:" Abinadab is the same as Ishui.

I Samuel 31:3 "And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers."

Saul had known before this battle started, that he would lose his life. He was a brave soldier with tremendous pride. The fact that he was wounded, was worse to him than being killed outright.

I Samuel 31:4 "Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it."

Saul knew that the Philistines would not let him live. He was afraid they would torture him, before they actually killed him, so he asks his armourbearer to kill him. Saul did not want these uncircumcised Philistines to be able to brag, that they had killed him. The Philistines were known for their cruelty. One example was when they poked out the eyes of Samson. Saul did not want to be humiliated like this. His armourbearer was afraid to kill Saul. He had, probably, taken an oath to protect him. Saul, actually, committed suicide. He fell upon his own sword. An Amalakite passing by said he helped him finish the act.

I Samuel 31:5 "And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him."

The humiliation of allowing his master to die was more than the armourbearer could take. He could not face that ridicule and he killed himself, as Saul had. He fell on his sword and killed himself.

I Samuel 31:6 "So Saul died, and his three sons, and his armourbearer, and all his men, that same day together."

We are not told the details of how Jonathan, and the other brothers, died. We may assume they were killed in battle. In fact, all of Saul's men, who protected Saul, died in this battle. This may not mean that all 3,000 died, because Abner and Ishbosheth lived.

I Samuel 31:7 "And when the men of Israel that [were] on the other side of the valley, and [they] that [were] on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them."

These are not speaking of the three thousand men that were with Saul as soldiers. These are the men who stayed at home, and raised the crops, and tended the sheep. They are no longer protected by the army, and they know the Philistines will overrun their cities, so they flee and give them to them. They want to save their lives. The Philistines just moved right in, and inhabited the vacated cities.

I Samuel 31:8 "And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa."

The Philistines took all of the swords, and everything else of value, off the bodies of the slain. This is how they found the bodies of Saul and his sons.

I Samuel 31:9 "And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish [it in] the house of their idols, and among the people."

The cutting off of his head, possibly, is in revenge for David cutting off the head of Goliath, and taking it back to show. This would indicate the total destruction of Saul. His armour, displayed in the house of their false gods, would be a constant reminder, that they had defeated Saul with the help of their false gods. They are not aware, that it was with God's help, they defeated Saul. This was God's way of punishing Saul.

I Samuel 31:10 "And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan."

Ashtaroth was the false goddess of these people, along with Baal, the male false god. This is saying, they nailed his body to the wall in the temple of this false goddess. This was another form of humiliation of these Israelites. It appears, from the following verses, that they nailed the bodies of Saul's sons here, too.

I Samuel 31:11 "And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;"

The inhabitants of Jabesh-gilead remembered the brave deeds, that Saul had done for his people. It seems, they made a brave surprise raid on the temple of the false goddess Ashtaroth, and took Saul's, and his son's bodies, down from the wall.

I Samuel 31:12 "All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there."

I Samuel 31:13 "And they took their bones, and buried them under a tree at Jabesh, and fasted seven days"

These men could not allow these people to degrade the bodies of Saul and his sons. It would not only be a disgrace to Saul and his family, but all Israel. They took their bodies down at night, while the city was asleep. They burned the bodies in Jabesh. Had they not burned them up, the Philistines might have been able to find them, and desecrate their bodies further. This is the only instance of cremation in the Bible by Hebrews.

1 Samuel 34 Questions

1. How did the battle go between the Philistines and Saul's men?
2. What is this chapter telling of?
3. How many men were with Saul?
4. What happened to them?
5. Who were Saul's sons, that died in this battle?
6. Abinadab is the same as _____.
7. What did the Philistines do to Saul?
8. What was worse than being killed to Saul?
9. Who did Saul ask to kill him?
10. Did he do what Saul said?
11. How did Saul die?
12. Why would his armourbearer not kill him?
13. After he saw Saul was dead, what did the armourbearer do?
14. What may we assume about the deaths of Saul's sons?
15. When the Israelites in the cities heard what had happened, what did they do?
16. When did the Philistines find Saul's body?
17. What did they do to Saul, to defame him?
18. What did they do with Saul's body?
19. Who was Ashtaroth?
20. Who did they nail to the wall, besides Saul?
21. Who comes to retrieve their bodies?
22. When did they come for their bodies?
23. What did they do with the bodies?
24. Why did they do this?
25. This is the _____ instance of cremation by the Hebrews in the Bible.

We will begin this lesson in II Samuel 1:1 "Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;"

This book is a continuation of 1 Samuel. We will read primarily of the history of the reign of David in this book. Saul, and his three sons, were killed in the battle with the Philistines. David would have been in this battle, except the LORD found a way for the Philistines to refuse his help. While he was gone for three days, the evil Amalekites came and destroyed his city, and took his family. They burned Ziklag. David and his men went after them, and killed them. After they returned to Ziklag, and had been there 2 days, is when verse 1 is set. Saul is dead, but David is not yet aware of it.

II Samuel 1:2 "It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and [so] it was, when he came to David, that he fell to the earth, and did obeisance."

This man is aware who David is, because he bows to him. He is in mourning, when he comes, because he had his clothes rent and dust upon his head. This takes place the very next day after verse 1 above. He had been with Saul, but David is not immediately aware of that.

II Samuel 1:3 "And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped."

This man was in the camp area after the battle was over, to pick up anything of value that might be left. He does not tell David that. He tells David, that he just happened by. When David asks him where he came from, he tells him from the camp of Israel.

II Samuel 1:4 "And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also."

This is terrible. This is not what David wanted to hear. Jonathan was his best friend. The Israelites have lost the battle, and Saul and his sons are dead.

II Samuel 1:5 "And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?"

David does not want to hear that Saul and Jonathan are dead. He wants the young man to give him proof.

II Samuel 1:6 "And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him." II Samuel 1:7 "And when he looked behind him, he saw me, and called unto me. And I answered, Here [am] I."

In the last chapter of 1 Samuel, the account was a little more vague than here. Saul was wounded by the Philistines, and then, he fell upon his sword. We did read in the other account, where he died. It does not say that the act of him falling upon his sword did not kill him. This man is saying, that after Saul fell upon the sword, he called to him. This meant that his falling on the sword did not kill Saul.

II Samuel 1:8 "And he said unto me, Who [art] thou? And I answered him, I [am] an Amalekite."

Saul did not want a Philistine to kill him. This man is an Amalekite. He tells Saul who he is.

II Samuel 1:9 "He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life [is] yet whole in me."

Saul asked the Amalekite to stand upon him, and drive the sword deeper into his body. It appears that, Saul was in great pain, and this would quicken his death.

II Samuel 1:10 "So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that [was] upon his head, and the bracelet that [was] on his arm, and have brought them hither unto my lord."

He did just as Saul had asked him to do. He, in a sense, killed Saul, but he really just shortened his life. He would have died anyway. He just shortened the time, it took for him to die. He took his crown and bracelet to prove who he was.

II Samuel 1:11 "Then David took hold on his clothes, and rent them; and likewise all the men that [were] with him:"

The tearing of the clothes was a sign of deep mourning. David, and all the men, tore their clothes in grief.

II Samuel 1:12 "And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword."

David had never stopped loving Saul, Jonathan, or his countrymen. He was so overwhelmed with grief, that he cried and did not eat food. This was grief of a personal nature, but it was, also, a grief for their fallen nation. Israel, in its greatness, had been the people of God. Saul, and some of his men, had turned from the pure keeping of God's commandments. This terrible loss of life was punishment for their sins. This is so much like the church. Many of us start out with God, keeping His commandments. The world, sometimes, calls so strongly, that we wander away from the absolute truth. This was Saul's problem. At first, he seemed to have every intention of following God, but more and more started doing things that were advantageous to himself.

II Samuel 1:13 "And David said unto the young man that told him, Whence [art] thou? And he answered, I [am] the son of a stranger, an Amalekite." II Samuel 1:14 "And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD'S anointed?"

This Amalekite had come to David, believing that David would rejoice in the death of Saul. He really thought that David wanted him dead. It really does not matter, whether his story of killing Saul is true, or not. It seems, that he was out to be rewarded for the death of Saul. This Amalekite was not a Hebrew. He did not understand about not raising his hand against the anointed of God. David is explaining to him the error in destroying the anointed.

II Samuel 1:15 "And David called one of the young men, and said, Go near, [and] fall upon him. And he smote him that he died."

This young man was an Amalekite, but had, probably, settled in Israel. David had not immediately killed him, so it was not done from a fit of rage. He fasted and wept, even before he sentenced the man. If his story is true, he assisted Saul in the act of suicide. If it is not true, he was a looter and had taken the things he brought off the body of Saul. He was looking for advantage from Saul's death, at the least. I would believe that David consulted with the LORD, during his fast, to find what to do with the man. I, also, would believe this judgment is from God. He is executed.

II Samuel 1:16 "And David said unto him, Thy blood [be] upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed."

We have seen, on two previous occasions, the respect that David had for the position Saul held as being the anointed of God. Even though Saul had fallen in his own character, David still respected the office. We remember, the remorse he felt from just cutting off the skirt of the anointed. Somehow, this was an affront to the LORD himself, to kill His anointed.

II Samuel 1:17 "And David lamented with this lamentation over Saul and over Jonathan his son:"

"Lamented", in this, means chanted, or wailed, at a funeral. The sorrow that David felt was not just a surface grief. This was a hurt deep in his heart. We remember that, Jonathan was David's best friend.

II Samuel 1:18 "(Also he bade them teach the children of Judah [the use of] the bow: behold, [it is] written in the book of Jasher.)"

Since Saul was initially injured by an arrow from a bow, David trains his men in the bow. This is a training for their future wars. This book of Jasher is not in the Bible, but is an important book. This book of Jasher is sometimes called The Book of Canticles. The Song of Solomon is also called Canticles.

II Samuel 1:19 "The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

David felt so strongly about the personality of Jonathan, that this may indirectly be speaking of him. Their friendship was beautiful. The relationship of the LORD with His people Israel was very beautiful, as well.

II Samuel 1:20 "Tell [it] not in Gath, publish [it] not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

David could not stand thinking of the uncircumcised Philistines gloating about the victory over Israel. Gath was near him, and he would be repulsed, hearing them speak of their victory over Saul and Israel. It was, generally, the custom for the women to rejoice in song and dance when their was a decisive victory. He is saying, he prays this will not happen close enough, that he will hear it with his own ears.

II Samuel 1:21 "Ye mountains of Gilboa, [let there be] no dew, neither [let there be] rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, [as though he had] not [been] anointed with oil."

This is speaking of the shield of Saul, which had been taken and set up as a symbol of their victory. David is praying to the LORD, to withhold rain from the place where it is set up. He wants them to be aware of the LORD's displeasure in their defamation of the character of God's anointed. David is praying to God, to withhold the crops from the Philistines.

II Samuel 1:22 "From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty."

Jonathan, as well as Saul, had been a mighty warrior. They had come back from many battles with the blood of the enemy upon their swords. Now, their swords and their shields were in the possession of the Philistines.

II Samuel 1:23 "Saul and Jonathan [were] lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions."

David is like many of us looking back over the lives of someone we loved very much. He was unable to see the faults of Saul. He remembers only the good things. True, Saul and Jonathan were powerful men of war, winning many battles. Even though Saul knew he would lose his life in this battle, he did not run and hide. He fought as a brave soldier. He was a very strong man, physically.

II Samuel 1:24 "Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with [other] delights, who put on ornaments of gold upon your apparel."

This weeping that David is calling for over Saul, is for the material things he had furnished them with from his battles.

II Samuel 1:25 "How are the mighty fallen in the midst of the battle! O Jonathan, [thou wast] slain in thine high places."

II Samuel 1:26 "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

The friendship of David and Jonathan still remains today, an example of two friends who stick to each other, even greater than two natural brothers do. This is not speaking of sexual attachment they had for each other. This is speaking of two men who had a communion of thoughts and ideas. This is speaking of them having great mutual admiration for each other. They

believed so much alike, they made covenants with each other. David loved and trusted Jonathan more than anyone else. This friendship grew from Jonathan's great admiration of David, for standing up against Goliath. He admired David greatly. This became a mutual admiration for each other. On occasion, Jonathan had warned David, and saved his life.

II Samuel 1:27 "How are the mighty fallen, and the weapons of war perished!"

This is like a eulogy given at a funeral. David reflects on the greatness of Saul and Jonathan. He laments their death.

2 Samuel 1 Questions

1. How long had David been back at Ziklag in verse 1?
2. Who had he slain in the battle, he had just returned from?
3. 2 Samuel is a continuation of _____.
4. Why did David go after these Amalekites?
5. When did David hear of Saul's death?
6. What condition was the man in, who brought the sad news of Saul's death?
7. Where had the man come from?
8. What question did David ask the man?
9. What was the condition of the battle?
10. What terrible news did he give David?
11. How did he prove their death to David?
12. What does he tell about Saul's death?
13. This man was an _____.
14. What does he say, that Saul asked him to do?
15. When David believed, that Saul and Jonathan were dead, what did he do?
16. What two types of grief was David feeling?
17. Why had this terrible thing happened?
18. Why did this man not understand about raising his hand against God's anointed?
19. Why does it not matter, whether his story is true, or not?
20. What had testified against this Amalekite?
21. What punishment did David pronounce on the man?
22. What does "lamented", in verse 17, mean?
23. What did David have them teach the Israelites?
24. Who is David speaking of in verse 19?
25. Where did David not want to hear celebrations of this victory from?
26. How did the women, generally, rejoice over a victory?
27. What is verse 22 speaking of?
28. Who had the swords and shields of Jonathan and Saul?
29. How is David like many of us, in verse 23?
30. Why did David say, the daughters of Jerusalem should mourn over Saul?
31. Describe the friendly relationship between David and Jonathan?

II Samuel 2:1 "And it came to pass after this, that David inquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron."

David mourned greatly for Saul and Jonathan. When he had finally recovered from his grief, he began to think of his homeland. David always consulted the LORD, before he did anything. He prayed and asked the LORD, if he should go back to his homeland. When the LORD told him that he should, he prayed, again, and asked the LORD where should he go. The Lord told him to go to Hebron, which is a short distance from Jerusalem. We must remember that Samuel, on instructions from the LORD, had anointed David to be king.

II Samuel 2:2 "So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite."

II Samuel 2:3 "And his men that [were] with him did David bring up, every man with his household: and they dwelt in the cities of Hebron."

David had been living in exile in Ziklag. We will find that, after the death of Saul and his three sons in the battle against the Philistines, many of the men of Judah had come to be with David. It was, now, time for him to go home, and pull his countrymen together. He is moving permanently out of the Philistine territory, so he carries the families with them. David's nephew gathered a large group of men to come and join him, to show that the people were behind David. We will find that David did nothing without a Word from the LORD. Abiathar was in charge of the ephod at this time. The LORD spoke to David through this ephod. David and his men took their families with them to Hebron, and carried the flocks they had, as well. They would not be a burden to the land, but an asset.

II Samuel 2:4 "And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, [That] the men of Jabesh-gilead [were they] that buried Saul."

The anointing from Samuel, of David, was an anointing from God. This anointing from the people was to make him an earthly king. David will never stop being the LORD's king for this earth. The people admire him for his physical strength and his power in battle. They are unaware that the LORD had Samuel to anoint him. This just proves that those the LORD chooses to be king, will be made king in the secular world.

II Samuel 2:5 "And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed [be] ye of the LORD, that ye have shewed this kindness unto your lord, [even] unto Saul, and have buried him."

This is the first thing that David did as king. David never stopped loving Saul, in spite of Saul trying to destroy him. Anyone that did a kindness to Saul was thought of highly by David. We remember, how the Philistines had nailed him to the wall, and these men went and got his body and buried him.

II Samuel 2:6 "And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing."

David is pleased that these men have been kind to Saul and Jonathan, and now, he is speaking a blessing upon these men. David will show kindness to them, because of their kindness.

II Samuel 2:7 "Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them."

David's message to them is a message that would, generally, be sent by the king. In a sense, he is telling them not to give up, because their leader has fallen. He, also, explains to them that he has been anointed king in the stead of Saul. The people of Judah have already accepted David as their king.

II Samuel 2:8 "But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;"

We must remember that, Abner had been with Saul, when he sought David to kill. It would be a natural thing for the remainder of the men of Saul to elevate Abner to continue to lead them. All they had known was the leadership of Saul. They had been trained to follow Abner. Ish-bosheth was the youngest of Saul's 4 sons. His name means man of shame. Abner was his uncle, and he thought the rule should go to the surviving son of Saul. At this point, there was very little to lead. The Philistines had destroyed many of their cities. There was, also, just a remnant of the three thousand soldiers Saul had. He only reigns 2 years. His reign is actually in name only, anyway. Abner is their true leader. Mahanaim was on the east of the Jordan river, on the border of Manasseh and Gad.

II Samuel 2:9 "And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel."

His rule was of just the families listed above. This is the first breaking of the twelve tribes. This was not absolute rule over these people, because of the weakness of Abner and Ish-bosheth.

II Samuel 2:10 "Ish-bosheth Saul's son [was] forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David."

He was not a youngster when he began to reign, but the country never quite accepted him as king. His reign was short and uneventful. Judah led the way in accepting David as king.

II Samuel 2:11 "And the time that David was king in Hebron over the house of Judah was seven years and six months."

We will find that David reigns as king 40 years. The time listed here, is the time that he reigned only in Judah. Even though David is depicted as a bloody man, he does not seem to oppose Ish-bosheth and try to take leadership over his people. To the end, he respected the house of Saul. It seems as though, this was not so with Abner. He did not respect, or receive David as king.

II Samuel 2:12 "And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon."

We can easily see, from this, that Abner was really the controlling force, even though he was not king. It was Abner, who was making the decisions.

II Samuel 2:13 "And Joab the son of Zeruah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool."

This, Gibeon was about 6 miles from Jerusalem, and 26 miles from Hebron. It was, also, 26 miles from Mahanaim. Even though David had no intention of coming against Abner in force and taking the people, Abner had other plans about David and Judah. Abner felt that Ishbosheth should be uncontested ruler of all the people. If Abner and David finally war against each other, both would lose. The Philistines would benefit from this internal war.

II Samuel 2:14 "And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise."

Abner represented Ishbosheth in this, and Joab represented David. These were not games, as you and I think of games. These young men, chosen from each side, will enter into mortal combat. Those chosen from each side will represent the entire army. The name "Joab" means Jehovah is father. Joab had confidence, even though Abner was the aggressor.

II Samuel 2:15 "Then there arose and went over by number twelve of Benjamin, which [pertained] to Ishbosheth the son of Saul, and twelve of the servants of David."

The number "twelve" has always been a representative of the whole. Each side sends twelve of their best men to engage in combat with the enemy.

II Samuel 2:16 "And they caught every one his fellow by the head, and [thrust] his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, which [is] in Gibeon."

Helkath-hazzurim means field of swords. It appears, they had no shields and by brute force, they grab the hair of the head of their opponents and stab them through with the sword. It appears, to me, this was a field of blood. It, also, appears, to me, that this shows the cruelty of men toward each other. It seems that Abner, and Joab thought very little of the bloodshed of these men.

II Samuel 2:17 "And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David."

This does not tell how many on each side of the twelve died. Perhaps all 24 died. It does seem to start a battle between Abner and Joab. The men they had with them on both sides begin to fight, and it seems, that David's men, led by Joab, win.

II Samuel 2:18 "And there were three sons of Zeruah there, Joab, and Abishai, and Asahel: and Asahel [was as] light of foot as a wild roe."

Zeruiah was the mother of the three sons mentioned above. She and Abigail were earlier specified as the sisters of David. These three young fighters for David are his nephews, then.

II Samuel 2:19 "And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner."

The name "Asahel" means made of God. His swiftness got him to Abner before the others. He did not get distracted along the way. He went directly within hearing distance of Abner.

II Samuel 2:20 "Then Abner looked behind him, and said, [Art] thou Asahel? And he answered, I [am]."

The only reason I can think of for Abner hesitating to kill Asahel, was because he was David's nephew. He knew he would have trouble with David, if he killed his nephew. The fact that he could ask this question, and get it answered, shows just how close they really were.

II Samuel 2:21 "And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him."

It seems that, Asahel felt if he could catch and kill Abner, the kingship of Ish-bosheth would be over. The power behind him was Abner. Abner must have had on armour, and told the young man to put on armour. Asahel would not be distracted from his mission, however.

II Samuel 2:22 "And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? How then should I hold up my face to Joab thy brother?"

Abner did not want to kill him, because he knew his brother Joab would come to fight with him, if he did. The battle had been instigated by Abner. He had not taken into consideration that Joab was a powerful man. He, also, thought the battle would be easily won, and he lost instead.

II Samuel 2:23 "Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth [rib], that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, [that] as many as came to the place where Asahel fell down and died stood still."

Abner saw that Asahel was going to kill him, if he did not kill him. The spear went through the heart of Asahel, and killed him.

II Samuel 2:24 "Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that [lieth] before Giah by the way of the wilderness of Gibeon."

The pursuit of the other two brothers became even more intent, after Abner killed Ahasel. They pursued after him all day long, until the evening.

II Samuel 2:25 "And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill."

Abner ran far enough, that he came to some troops to back him up. The men of Benjamin joined him, to come against Joab and Abishai. These men stood on a hill waiting for them, to ambush them.

II Samuel 2:26 "Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?"

We see that, finally, Abner decides that fighting among the tribes of Israel are of no advantage. He calls out to the two brothers, who are in hot pursuit to avenge the death of their brother Asahel. Abner had enough men with him, that he could have killed the two brothers. He would not, however, be ahead, because this would cause a bitter war with David. He shows that he is a statesman, here, by trying to stop this futile battle.

II Samuel 2:27 "And Joab said, [As] God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother."

Joab makes it very plain, that it was Abner who wanted this war in the first place. Joab is willing to stop the war, before it goes any further. Joab was just repelling an attack, not beginning an attack.

II Samuel 2:28 "So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more."

It appears that, David's men had followed after Joab, and they were just about to have an all-out war. When Joab blew the trumpet, it was to stop the pursuit, which would have eventually wound up in a war.

II Samuel 2:29 "And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim."

Abner and his men left the place where the battle would have taken place, and walked all night. The separation of the two armies would stop any more confrontation.

II Samuel 2:30 "And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel."

We see, from this, there was a limited confrontation. Most of the nineteen were, probably, the twelve which fought originally. The total loss was 20 because Asahel, the nephew of David, was lost along with the nineteen regular soldiers.

II Samuel 2:31 "But the servants of David had smitten of Benjamin, and of Abner's men, [so that] three hundred and threescore men died."

We read earlier that David's men had won the battle. We definitely see, here, that was true. Abner's army lost 360 men in this confrontation.

II Samuel 2:32 "And they took up Asahel, and buried him in the sepulchre of his father, which [was in] Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day."

The name of the father of Asahel is never given. It does appear that, he was from Bethlehem, as was the mother of Asahel, since they buried him in Bethlehem. David had set up his headquarters at Hebron. The men, that Joab led, returned to Hebron at the same time that Abner's men returned to their home. The battle is over.

2 Samuel 2 Questions

1. Where did the LORD tell David to go, to make his home?
2. Where is that city located?
3. Who were David's wives at this time?
4. Who went with David and his wives?
5. The men of Judah anointed David _____.
6. Why do they want David?
7. Who had buried Saul?
8. What was different about David's anointing by the people here?
9. What does David speak to these people, who buried Saul?
10. David offered them what?
11. Who did Abner set up as king?
12. Who was Ish-bosheth?
13. Where was Mahanaim located?
14. How old was Ish-bosheth, when he began to reign?
15. _____ led the way in accepting David as king.
16. How long was David king of just Judah?
17. How was David different from Abner?
18. Who went out and met against Abner?
19. Where did they meet?
20. What is play, in verse 14, speaking of?
21. How many men met in battle?
22. The number "twelve" has always been a _____ number.
23. What was unusual about their fighting?
24. After the young men met and killed each other, what happened?
25. Who was Zeruah?
26. How many sons did she have?
27. What does "Asahel" mean?
28. Why did Abner hesitate to kill Asahel?
29. When Asahel kept coming forward, what did Abner do to him?
30. In verse 26, what did Abner say, that stopped the bloodshed?
31. What did Joab do, to stop his troops?
32. How many of David's men were killed?
33. How many of Abner's men were killed?

We will begin this lesson in II Samuel 3:1 "Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker."

This is speaking of a period of several years. There just seemed as if there was too much revenge to take for past happenings.

II Samuel 3:2 "And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;"

David was like many of the kings who had several wives. It seemed that, the prosperity that went with being king, caused them to marry several times. Sometimes, they were marriages of state to help their political position. In the case of Ahinoam, this was not true. She was actually the third wife of David. "Amnon" means faithful.

II Samuel 3:3 "And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;"

The name "Chileab" means protected by the father, or quite like the father. Abigail had married David after the death of her husband. In 1 Chronicles chapter 3 verse 1, he is called Daniel. This son, perhaps, did not live very long, because he is not mentioned as the eldest son, after the deaths of Amnon and Absalom. Geshur was a small Armenian town in the northeast of Bashan. Absalom was the only son of Maacah. It appears, she was from a very prominent family, since her father was a king. Absalom is best known for killing his brother Amnon for raping their sister Tamar. In later years, he tried to take over his father's kingdom.

II Samuel 3:4 "And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;"

Adonijah becomes the eldest son of David, after the death of the first three. "Adonijah" means Jehovah is my LORD. Adonijah is eventually put to death by Solomon. There is nothing more known of Haggith, except the fact that she was the wife of David, and the mother of Adonijah. The fifth son of David's, Shephatiah, has a name that means Jehovah judges. About the only thing we know of Abital, the wife of David, was that she was born in Hebron, and bore this son to David.

II Samuel 3:5 "And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron."

David was in Hebron about seven and one-half years. These children, listed above, all were born during that time. All of these were born about 1,000 B.C. Nothing else is known of this son, but what is here. Some believe that Eglah, Ithream's mother, is the same as Michal.

II Samuel 3:6 "And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul."

In the last lesson, it was Abner who tried to call off the war between him and the followers of David. Perhaps, that was for a selfish reason, because we read here that they continued to fight off and on for the entire rule of Ishbosheth.

II Samuel 3:7 "And Saul had a concubine, whose name [was] Rizpah, the daughter of Aiah: and [Ish-bosheth] said to Abner, Wherefore hast thou gone in unto my father's concubine?"

Abner was the strength of Saul's army. He really had made Abner more powerful, than he would have been without him. What makes the statement above ridiculous, is the fact that Saul is dead. As long as Saul was alive, she was his, but when he died she is free to marry anyone she wishes. In the case of a king, sometimes she would be taken by the next king, when her husband died. This is the only error, we could, possibly, see in this. The Levitical law does not give the woman to the next king. This would make this a fleshly custom, and not a law.

II Samuel 3:8 "Then was Abner very wroth for the words of Ishbosheth, and said, [Am] I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?"

Abner was very wroth, because Ishbosheth was trying to defame him. Abner, possibly, thought that the king was going to demote him. Abner is asking the king, if he had betrayed him to Judah? He does not understand why the king is trying to make him look bad, before the people. He is explaining to the king, that he could have turned him over to the armies of David, if he had not been loyal. He says, that Ishbosheth is just trying to find some little something wrong, to demote him.

II Samuel 3:9 "So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him;"

II Samuel 3:10 "To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba."

We see, from this, that Abner knew all along that the LORD had anointed David king by Samuel. Suddenly, he is saying, that David will be king over all the people. It is inevitable, because the LORD anointed him as king. He is speaking prophetically, that David will be king of both Israel and Judah. It is not if David will be king of them all, but when.

II Samuel 3:11 "And he could not answer Abner a word again, because he feared him."

Ishbosheth was not a strong person in the beginning. Even though what he said was treason, he did not arrest Abner, for fear Abner would kill him. Ishbosheth had no idea, whether the men would be faithful to him or not, if he went against their military leader, Abner. He just did and said nothing.

II Samuel 3:12 "And Abner sent messengers to David on his behalf, saying, Whose [is] the land? saying [also], Make thy league with me, and, behold, my hand [shall be] with thee, to bring about all Israel unto thee."

Abner, it seems, was not afraid of Ishbosheth. He did not even regard that Ishbosheth was king. He sent word to David, that he could give him possession of the land, if David would go into an agreement with him. "Whose is the land" is a sarcastic remark, that he can hand over the land of Ishbosheth to David.

II Samuel 3:13 "And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face."

Saul had given David Michal to wife in his youth. She was David's first wife. When Saul turned on David, and David had to go in exile to save his life, Saul gave her to another man. It appears, from this, that David wanted her back. David not only wants her for his wife, but wants the recognition of Saul's daughter being his wife. The only way that David will make an agreement with Abner is, if Abner brings David's wife back to him.

II Samuel 3:14 "And David sent messengers to Ish-bosheth Saul's son, saying, Deliver [me] my wife Michal, which I espoused to me for an hundred foreskins of the Philistines."

David had bought the right to be Michal's husband by killing the Philistines, and carrying their foreskins to Saul. Saul had no right to give David's wife to another. She was David's, not Saul's, to do with such as this.

II Samuel 3:15 "And Ish-bosheth sent, and took her from [her] husband, [even] from Phaltiel the son of Laish."

"Phaltiel" means deliverance of God. This is first strange, that it would be Ishbosheth that would do this instead of Abner. It is, also, very unusual for a woman, who is living with her husband, to be taken from him for another. This is really what happened in the beginning with Michal and David, so perhaps, that is why this happens here.

II Samuel 3:16 "And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned."

They had lived together for a number of years, so it would be understandable that this would grieve her husband. He must understand, however, that it grieved David, when she had been taken from him earlier. Abner refuses to let him go with Michal, and sends him home.

II Samuel 3:17 "And Abner had communication with the elders of Israel, saying, Ye sought for David in times past [to be] king over you:"

It seemed that, many of the elders had felt they should have David for king. They had to go along with Abner taking Michal back to David, as well. They had wanted David to be king all along.

II Samuel 3:18 "Now then do [it]: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies."

It appears Abner knew all along that David was the choice of the LORD for king. He knew that the LORD had told David, he would save his people

from the Philistines. The Philistines were their enemies, as well as David's enemies. Abner had suffered defeat at the hands of the Philistines. He had, also, suffered defeat at the hands of Joab, David's military leader. Abner has lost his leadership qualities.

II Samuel 3:19 "And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin."

It appears that, the house of Benjamin wanted to follow David. They were in mutual consent, that the agreement with David would be a very good thing. Abner had extra strength to carry to the bargaining table, because the house of Benjamin was behind him.

II Samuel 3:20 "So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that [were] with him a feast."

Many times, agreements were made over a big feast of celebration. These 20 men, that came to this feast, were, possibly, the elders spoken of earlier. They were men of influence who, also, wanted to make agreement with David. The group, also, brought Michal back to David. This was their part of the bargain, to get David to sit down and talk to them. There would be details to work out for David to become king of all Israel.

II Samuel 3:21 "And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace."

The tribes would be gathered together and unanimously make David their king. Abner had been their true leader, and he would tell them he thought this would be a good thing to do. David allowed Abner to leave peacefully, to go and tell the others of the plans.

2 Samuel 3 Questions

1. During the wars between the house of Saul and the house of David, what happened?
2. Who was the firstborn son of David?
3. Who was the mother of the son?
4. Who was David's son by Abigail?
5. Who was Abigail, before she married David?
6. What does "Chileab" mean?
7. What name is Chileab called in the book of 1 Chronicles chapter 3 verse 1?
8. Who was Absalom the son of?
9. What is Absalom best known for?
10. When does Adonijah become the eldest son of David?
11. What does "Adonijah" mean?
12. How many years did David reign from Hebron?
13. Who was strong in the house of Saul?
14. Who ruled at that time?
15. What was the name of Saul's concubine, who Abner went in to?
16. If there is no law about taking a dead man's wife or concubine, then this is a _____.
17. In verses 9 and 10, what is Abner saying about David?
18. Why did Ishbosheth not arrest Abner for saying, David would be king?
19. What sarcastic remark did Abner make in verse 12?
20. How did David answer Abner's offer to an agreement?
21. Why did David want Michal?
22. What was the condition David placed upon the possibility of an agreement?
23. Who did David send a message to, to release his wife to him?
24. Who was her husband at this time?
25. What is unusual about all of this?
26. How did her husband act at them taking Michal?
27. Who had Abner communicated with?
28. What had Abner known from the beginning?
29. Who came with Abner to Hebron to meet with David?
30. Who will Abner go back to, to get them to agree to the proposal he and David had made?
31. How did David let Abner leave?

We will begin this lesson in II Samuel 3:22 "And, behold, the servants of David and Joab came from [pursuing] a troop, and brought in a great spoil with them: but Abner [was] not with David in Hebron; for he had sent him away, and he was gone in peace."

We remember from a previous lesson, that Joab was the leader of David's military. He was a very brave man. He has been off in a battle, and has come home victor. He has brought the spoil from the battle home with him. David was aware that Abner had killed Joab's brother. David may have sent Abner on this mission to get him away from headquarters, while Abner was there. This is the first that Joab has heard about Abner coming over to David's side. David has made the agreement without consulting Joab. The agreement is set, and David has sent Abner away in peace.

II Samuel 3:23 "When Joab and all the host that [was] with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace."

Joab hates Abner for killing his brother. He cannot seem to forget that. The men heard the people of Hebron tell of the visit of Abner. They, also, relate that David let him live. In fact, he let him go peacefully. This has to bother Joab, who has not forgiven him for killing his brother.

II Samuel 3:24 "Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why [is] it [that] thou hast sent him away, and he is quite gone?" II Samuel 3:25 "Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest."

David had to be a tolerant king, to let his subordinate speak to him in this manner. Perhaps, Joab thinks that David might replace him with Abner, the military leader of Saul's army. He actually feels that David has deliberately not told him of his plans. Joab tries to say, that Abner cannot be trusted. Whether Joab really believes that Abner is a spy, or whether there is a touch of jealousy, is not clear. He is not satisfied with the way David handled Abner. He feels he had better take care of this himself.

II Samuel 3:26 "And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew [it] not."

Joab did not get orders from David, to go after Abner. He did this on his own. The scouts that Joab sent out told a lie to Abner, undoubtedly. Abner would not have come back with them at all, if he had known that it was Joab, and not David, that wanted him. The well of Sirah, mentioned here, is about two and a half miles out of Hebron. This is where Joab waited for him.

II Samuel 3:27 "And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth [rib], that he died, for the blood of Asahel his brother."

In a sense, Joab was paying a tooth for a tooth. His brother had been killed by a spear going in under his fifth rib. It was Abner, who had

actually speared him. The action of Joab was an act of revenge. The place where Joab killed him was a private place. He, possibly, made Abner believe there was something secret he needed to talk to him about. When they met in secret, Joab struck him under the fifth rib and killed him.

II Samuel 3:28 "And afterward when David heard [it], he said, I and my kingdom [are] guiltless before the LORD for ever from the blood of Abner the son of Ner:"

The fact that the leader of David's military did this, would cause people to believe that David was in on the plot to kill Abner. David immediately denies any part in this deceit. He places the blame clearly at Joab's feet. This act of treachery, if it were done by David, could cost him the agreement he had just made to be the king of all Israel.

II Samuel 3:29 "Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread."

David is very angry with Joab, for this terrible thing he has done. In a sense, he speaks a curse on Joab and his family. He is very disappointed that the leader of his army would do such a thing. David had a strong feeling of justice to all men. He had just made an agreement, that would have brought all of Israel under him as king. This incident could cause the other tribes not to make David their king. David was an honorable king. He was completely revolted by the sneaky manner that Joab killed Abner to take revenge. Joab never once thought of the good of his country, he just wanted to get even for his brother's murder. This terrible curse was on all of Joab's people. They would be sickly from that day forward.

II Samuel 3:30 "So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle."

This is simply a brutal revenge on Abner.

II Samuel 3:31 "And David said to Joab, and to all the people that [were] with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David [himself] followed the bier."

The whole nation must mourn for Abner. David spoke a command, and they must do it, want to, or not. King David showed Abner the respect of a high diplomat in following the bier.

II Samuel 3:32 "And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept."

King David truly was sorry about the death of Abner. David had given his word. Joab actually broke David's word. Abner was buried with honor in Hebron.

II Samuel 3:33 "And the king lamented over Abner, and said, Died Abner as a fool dieth?"

II Samuel 3:34 "Thy hands [were] not bound, nor thy feet put into fetters: as a man falleth before wicked men, [so] fellest thou. And all the people wept again over him."

David gave the eulogy for Abner. The thing that disturbed David the worst, was the fact that Abner had not been given a chance to defend himself. He had not been tried in a court of law, and found guilty. Joab had taken the law into his own hands. He had killed him without a trial.

II Samuel 3:35 "And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down."

David fasted the entire day, until the sun went down, to show the sincerity of his grief over what had happened.

II Samuel 3:36 "And all the people took notice [of it], and it pleased them: as whatsoever the king did pleased all the people."

David's respect for Abner and his actions at his death, showed that David was an honorable man. The people were very pleased with the way David handled this situation.

II Samuel 3:37 "For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner."

Not only did the people of Judah understand what happened was not the wishes of David, but all of Israel realized it.

II Samuel 3:38 "And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?"

David speaks high praise of his opponent, Abner, here. He and Abner had been caught on opposite sides for a long time, but they had settled their differences and decided to live in peace.

II Samuel 3:39 "And I [am] this day weak, though anointed king; and these men the sons of Zeruiah [be] too hard for me: the LORD shall reward the doer of evil according to his wickedness."

David blames himself for being too weak to control the actions of Joab. David tries to convince them that what Abner tried to do in uniting them, was the right thing to do. David asks God to punish the evil doers.

2 Samuel 4 Questions

1. Where had Joab been, while David was talking to Abner?
2. What did they bring back with them?
3. David had sent Abner away in _____.
4. What position did Joab have with David?
5. Why did Joab hate Abner?
6. How did Joab find out about the agreement David had made with Abner?
7. What question did Joab ask David about this?
8. What did Joab accuse Abner of doing, when he came to meet David?
9. How do we know that David was a tolerant king?
10. Who did Joab send to bring Abner back?
11. Where did they bring Abner?
12. Where did Joab kill Abner?
13. Why did he kill him in the manner he did?
14. When David heard what Joab had done, what did he do immediately?
15. What curse did David speak on Joab and his family?
16. Who helped Joab kill Abner?
17. What did David command Joab and all the people to do in verse 31
18. How did David show his respect for Abner?
19. Where was Abner buried?
20. How did David show his grief over Abner at the grave?
21. Who gave the eulogy for Abner?
22. What disturbed David the worst about Abner's death?
23. What did David do all day long, to show the sincerity of his grief over what happened?
24. Who understood that it was not David, who ordered Abner's death?
25. What did David call Abner in verse 38?
26. Why does David blame himself for what happened?
27. David asks _____ to punish the evil doers.

We will begin this lesson in II Samuel 4:1 "And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled."

Ishbosheth was greatly troubled that his military man was killed. He, probably, thought that David would come after him next. He did not know that David had nothing to do with this. Saul's son, here, is speaking of Ishbosheth. It appears, that the people were not aware of the circumstances surrounding this.

II Samuel 4:2 "And Saul's son had two men [that were] captains of bands: the name of the one [was] Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin."

These two were men in the army. They were not related to Saul, or to Ishbosheth. These Beerothites were not true Benjamites, but were actually captured by them. These two men were willing to follow anyone that might benefit them.

II Samuel 4:3 "And the Beerothites fled to Gittaim, and were sojourners there until this day.)"

They were actually driven out, when the Benjamites took them over. They fled to Gittaim as a refuge.

II Samuel 4:4 "And Jonathan, Saul's son, had a son [that was] lame of [his] feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name [was] Mephibosheth."

We must remember that, Jonathan was David's best friend. At the death of Ishbosheth, there were no more sons to carry on the family of Saul. This son of Jonathan was the only real family connection that David had with his old friend. The son of Jonathan was Mephibosheth. His name meant destroying idols. This son of Jonathan is a crippled man. We are not told whether David had been aware of this son of Jonathan before, or not. He was just 5 years old, when Jonathan was killed.

II Samuel 4:5 "And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon."

Ishbosheth seemed to be a very lazy man. He was lying down at noon here. He really had very little power himself. He had depended upon Abner to get him by as king. Abner is gone now, and his power is gone. These two men are not really loyal to him either.

II Samuel 4:6 "And they came thither into the midst of the house, [as though] they would have fetched wheat; and they smote him under the fifth [rib]: and Rechab and Baanah his brother escaped."

Under the fifth rib is mentioned, again here, because this is the easiest area to kill a person. These two evil men believe, if they kill Ishbosheth, it will put them in good standing with David. This is murder. They have no cause to kill Ishbosheth.

II Samuel 4:7 "For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night."

Ishbosheth was taking his siesta, as most of the people did in the heat of the midday. They were not satisfied just to kill him, they behead him, so that David will believe they have killed him.

II Samuel 4:8 "And they brought the head of Ishbosheth unto David to Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed."

These two very evil men did not care what they did to others, if it would advantage them some way. Saul was not hated by David. David had made no move against Ishbosheth himself, either. These two men had heard about Abner's death, and they thought it was David who ordered his death. They, in a sense, are saying the line of Saul will die out with Ishbosheth. They brought this head to David, believing he would be pleased that they had killed Ishbosheth.

II Samuel 4:9 "And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, [As] the LORD liveth, who hath redeemed my soul out of all adversity,"

We see that, David spoke to them of the power of God working for him, and in him. God took care of David's adversity. David knew that God had saved him over and over from capture and death from Saul. We remember that, David would not raise his sword against Saul.

II Samuel 4:10 "When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who [thought] that I would have given him a reward for his tidings:"

We remember, from an earlier lesson, how the Amalekite came to David with the news of Saul's death. He had even taken jewelry off of Saul, to prove it was the body of Saul. David had the man killed for trying to take gain of the death of Saul. Here, these two men are trying to do the same thing; the only difference is that they actually killed Saul's son. How could they expect any better from David? David did not need vicious, evil men to help him. He did not want, or need, their help. They had murdered for money and influence. David will not let them live.

II Samuel 4:11 "How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?"

David was totally revolted at the sin they had committed. This man was not a military man. He was a harmless puppet king. They have killed a man, who could not defend himself. The worst part was they had invaded his home,

and killed him in his own bed. They are not just killers, they are murderers. God's law required the death of those who murder others.

II Samuel 4:12 "And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged [them] up over the pool in Hebron. But they took the head of Ish-bosheth, and buried [it] in the sepulchre of Abner in Hebron."

The cutting off of their hands and feet was in retaliation for their murder of Ishbosheth. Their hands were cut off, because of the evil thing they had done with their hands. Their feet were cut off, because they had carried Ishbosheth's head to David. They were hung up, so that others intending to do some hideous crime, would change their minds, when they saw what happened to them. The head of Ishbosheth was buried to show that David honored him.

2 Samuel 5 Questions

1. How did Ishbosheth feel about Abner's death?
2. Why was he so afraid?
3. Who were the two men, who were captains of the bands?
4. _____ was reckoned to Benjamin.
5. Where did the Beerothites flee to?
6. What was wrong with Jonathan's son?
7. How did the accident happen?
8. How old was he, when Jonathan was killed?
9. What was his name?
10. _____ was David's best friend.
11. What does Mephibosheth mean?
12. When did Rechab and Baanah go to Ishbosheth's house?
13. What did they pretend to be there doing?
14. How did they kill him?
15. What was he doing, when they killed him?
16. What did they do, after they killed him?
17. Why did they take his head to David?
18. In verse 9, who did David say took care of his adversity?
19. Who did David tell them about, before he passed sentence on them?
20. What did he have his men do to them?
21. What was the purpose of this type of punishment?
22. What was done with Ishbosheth's head?

We will begin this in II Samuel 5:1 "Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we [are] thy bone and thy flesh."

This does not mean that every single person came, but means that large numbers of them came. Some believe the number that came were into the hundreds of thousands. This happened, probably, quite a time after the death of Ishbosheth. This large gathering to see David is, possibly, to remind him that they are the same nationality that he is. Their common enemy is the Philistine. They are all Israelites descended from Jacob.

II Samuel 5:2 "Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel."

This is a recognition of David, as being the anointed king of Israel. David was highly respected as a mighty military leader. This, however, is recognizing him as a leader in domestic affairs, as well.

II Samuel 5:3 "So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel."

Israel had never been governed by an earthly king, until Saul. We see, in this verse above, that all of Israel had decided they want David to rule over them. They have unanimously agreed that he should be their king, so they anoint him for that office. They all traveled to anoint him in Hebron. He had already ruled locally in Hebron for seven and a half years.

II Samuel 5:4 "David [was] thirty years old when he began to reign, [and] he reigned forty years."

He was thirty, when he began his reign in Hebron. Not at the time, they made him king of all Israel. He was 70 years old, when he died.

II Samuel 5:5 "In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah."

Now, we see that the 40 year reign included the seven and a half years he reigned over just Judah.

II Samuel 5:6 "And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither."

Hebron had been associated as the capital of Judah. These other tribes did not want to become part of Judah. They just wanted David to rule over them as a united Israel. They would have to seek a new capital. The Jebusites had been defeated a number of times, but always seemed to come back strong. At this time mentioned here, they seemed to have control of Jerusalem, known as Jebus. Shalom was added to the name, because it meant

peace. This signified that Jerusalem was a city of peace. These Jebusites were proud, obstinate people, who thought they could not be overthrown. They thought of David and his men as helpless against them, as the blind and lame.

II Samuel 5:7 "Nevertheless David took the strong hold of Zion: the same [is] the city of David."

All of their powerful boasting was to no avail. David took Zion. Zion was the hill on the southwest corner. It is, also, the place the LORD chose for the sight of the temple later. The city of David is Jerusalem.

II Samuel 5:8 "And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, [that are] hated of David's soul, [he shall be chief and captain]. Wherefore they said, The blind and the lame shall not come into the house."

The city was thought of as impossible to penetrate. They had overlooked the water system, and possibly, some of David's men went in through the gutter, spoken of above, into the city. They would have had to wade water, probably, shoulder deep to get in that way. The brave men, who would slip into the city this way, would be given the high positions of chief and captain. It appears that, Joab was one of the volunteers who went in, and then, he regained his position in David's army. They speak of weak people as the lame and the blind; those who are unable to help themselves.

II Samuel 5:9 "So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward."

This is speaking of a fort on Mount Zion. This is where David stationed himself, until the whole city could be taken. This fort at Millo became known as the Citadel.

II Samuel 5:10 "And David went on, and grew great, and the LORD God of hosts [was] with him."

We know the LORD had been with David from the very beginning. It was the strength of the LORD in David that made him win over the giant Goliath. This victory over Goliath threw him into prominence. We, also, know that the LORD protected David from the jealousy of Saul. The LORD had Samuel to anoint David as king, many years before he became king. The LORD protected him over and over. God was with him in every battle. God will set up the city of Jerusalem as David's city. It will be known as the city of God. At first, only Samuel, David, and David's family knew that the LORD had Samuel to anoint him king. Soon, it became apparent to everyone that the LORD wanted David to be the king over all Israel.

II Samuel 5:11 "And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house."

Cedar trees have a strength and durability, that makes houses built of them last a very long time. Perhaps, this gesture from the king of Tyre was to let David know he wanted to be friends with him. He did not want to have war with a man such as David, who was so blessed of God. David's men were not as skilled in the fine arts as the men of Tyre. The men of Tyre were artisans at building and decorating. David's men were men of war.

II Samuel 5:12 "And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake."

We know, from reading the Psalms, that David had some very sad times in his life, when he was not sure of being king over all Israel. The first few years, when Saul was chasing him to kill him, were certainly uncertain. The fact that he was recognized by the king of Tyre and built a home to live in, helps him realize that he is truly king of all Israel. David was aware that the LORD did this to help all of Israel. The LORD had a special love for David, because David loved and obeyed the LORD with all his heart.

II Samuel 5:13 "And David took [him] more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David."

One indication of the greatness of a king was the number of wives that he had. It appears that, each person on this earth has a weakness in some area. We would have to say that David's weakness was women. David would have a very large family by all these wives and concubines.

II Samuel 5:14 "And these [be] the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,"

Solomon, of course is the one who stands out in this. He would follow his father on the throne as king of Israel. He was the son of David by Bathsheba. Shammuah was, also, the son of Bathsheba and David. The name "Shobab" means backsliding, or rebellious. He was, also, the son of Bathsheba. Nathan seems to have not been involved in the politics of government. He, too, was a son of David by Bathsheba. The genealogy of Jesus from the book of Luke, which leads to Mary shows Nathan as her ancestor.

II Samuel 5:15 "Ibhar also, and Elishua, and Nepheg, and Japhia," II Samuel 5:16 "And Elishama, and Eliada, and Eliphalet."

These are all sons born of the wives of David. There seem to be no listing of children by concubines. There are two more names listed in Chronicles, that are not listed here. Perhaps, they were children who died in their youth. Very little is known of the sons mentioned above.

II Samuel 5:17 "But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard [of it], and went down to the hold."

Verse 17 is not in chronological order. The children were not born, before this happened. This happens soon after David was anointed king of all Israel. This hold was, probably, a cave that David was in. The Philistines wasted no time coming against David. The fact that all of Israel is united under David, would cause great concern to the Philistines. They could easily fight a fragmented army by individual families, but it would be much more difficult to come against all Israel. This would be especially true with a strong leader like David.

II Samuel 5:18 "The Philistines also came and spread themselves in the valley of Rephaim."

The valley of Rephaim is about three miles long by two miles wide. "Rephaim" means giants. Og was a good example of the great size of the earlier people of Rephaim. The Philistines were here to attack David's army. They prefer to starve them out and make them come to them, instead of going in to attack.

II Samuel 5:19 "And David inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand."

The one thing that I truly admire about David, is the fact that he prays to the LORD, before making any military attack. In this case, when he prays to the LORD, the LORD tells David that He will give these Philistines to him. David will go against them, and David will win.

II Samuel 5:20 "And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim."

"Baal-perazim" means possessor of breeches. It was the LORD who went before David, and caused the victory here. When David is in the will of God, there is no way for him to lose.

II Samuel 5:21 "And there they left their images, and David and his men burned them."

These were images of false gods, they had brought to bless them in battle. Idols and images have no power at all. That is pretty obvious here, since David's men gathered them and burned them. It appears that, the Philistines had run in defeat, here.

II Samuel 5:22 "And the Philistines came up yet again, and spread themselves in the valley of Rephaim."

We find that the first battle had not killed a large number of the Philistines, they had just driven them off. They have re-grouped, and have come back to fight against David's army. David's army is small, but the LORD is with them.

II Samuel 5:23 "And when David inquired of the LORD, he said, Thou shalt not go up; [but] fetch a compass behind them, and come upon them over against the mulberry trees."

Notice, David did not rely upon the message that he had in the past from the LORD. He asked for guidance in this battle, as well. The LORD has another plan this time. The Philistines would be expecting a frontal attack, since that is the way David's men attacked the first time. The compass means they slipped around to the rear of their army, and used the mulberry trees for cover to get in close.

II Samuel 5:24 "And let it be, when thou hearest the sound of agoing in the tops of the mulberry trees, that then thou shalt bestirthyself: for then shall the LORD go out before thee, to smite the hostof the Philistines."

The LORD will even give the sound of attack, when the mulberrytrees begin to rustle. If David follows the exact commands of the LORD, the LORD will go before them and defeat the Philistines for them.

II Samuel 5:25 "And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer."

This just means that they killed the Philistines, who were in wait to come into the battle, as well as those in the valley of Rephaim. This was a large army, and it seemed to take a fairly long time to destroy them. They were spread out over many miles. Victory for David, and for us, comes, when we are in the perfect will of God. Had David varied from the instructions the LORD gave him, he would have been defeated. He followed the commands of the LORD to the utmost, and won a very difficult battle.

2 Samuel 6 Questions

1. Where did all the tribes come to speak with David?
2. What did they say to him?
3. Their common enemy is the _____.
4. What is the message in verse 2?
5. The elders of Israel anointed David _____ over Israel.
6. How long had David ruled in Hebron, before he was anointed king over all Israel?
7. How old was David, when he began to reign?
8. How many years did he reign?
9. Who held Jerusalem at this time?
10. Why did they not make Hebron the capital of the Israelites?
11. What was another name used first for Jerusalem?
12. What does "Shalom" mean?
13. Where was Zion?
14. What honor would David show those, who slip into the city and smite the Jebusites?
15. It appears one of the volunteers is _____.
16. The fort at Millo became known as the _____.
17. How do we know the LORD protected David?
18. Who sent cedar trees, carpenters, and masons to build David a house?
19. Why did the LORD have a special love for David?
20. Whose sons are the names in verse 14?
21. Which of these sons succeeds David on the throne?
22. What does "Shobab" mean?
23. What special name is associated with Nathan?
24. Who are the sons in verses 15 and 16?
25. What did the Philistines do, when they heard David was anointed king?
26. Where did David go for protection?
27. Where did the Philistines set up camp?
28. What is one thing the author really admires David for?
29. What does "Baal-perazim" mean?
30. What did David's men do with the Philistine images?
31. When the Philistines re-grouped, what did they do?
32. What did the LORD tell David to do this time?
33. What were the results?

We will begin this lesson in II Samuel 6:1 "Again, David gathered together all [the] chosen [men] of Israel, thirty thousand."

Thirty thousand of the chosen men were representative of each of the tribes. There were the choicest of the military from all the tribes, but there were elders and well respected men from each tribe, as well. David tried to impress upon them the necessity of them being one nation under God. Jerusalem has been recognized as their capital.

II Samuel 6:2 "And David arose, and went with all the people that [were] with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth [between] the cherubims."

Jerusalem will not be truly thought of as their capital, until they get the ark of the covenant permanently headquartered there. This mutual place of worship will draw them even closer together as one nation. It appears, there is a break in the fighting, and they are going after the ark. The ark symbolized the presence of the LORD with them. Baale, here, is, probably, the same as the city of woods. It is just out of Jerusalem about 8 miles. It appears, these 30,000 men had agreed that it was time to bring the ark to their capital.

II Samuel 6:3 "And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that [was] in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart."

David had made an error here. He was not supposed to have the ark on a cart. It was to be carried by the family of the Levites, and even they were supposed to have it covered with a cloth that it might not be seen. Even they were not to touch the ark itself. It was carried by poles through loops on the sides. This is not a willful act of sin on the part of David. Much of the teaching of the proper way to handle the ark in travel had long since been forgotten. David wanted deeply in his heart to please God. The ark had been in safe keeping in the house of Abinadab. Uzzah and Ahio could have been the great grandsons of Abinidab. Sometimes, the word son means grandson, or descendent of.

II Samuel 6:4 "And they brought it out of the house of Abinadab which [was] at Gibeah, accompanying the ark of God: and Ahio went before the ark."

It seems, from this, that Ahio was in the front of the ark leading the way, and Uzzah was at the side watching it.

II Samuel 6:5 "And David and all the house of Israel played before the LORD on all manner of [instruments made of] fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals."

This was like a joyful parade taking the ark to their capital. There was music and dancing by David and many of the chosen people in front of the ark. This was like a marching band in a parade, but the parade, here, was of a spiritual nature. They were singing praises to the LORD, playing wooden instruments, such as guitars and harps, and dancing in front of the ark.

II Samuel 6:6 "And when they came to Nachon's threshingfloor, Uzzah put forth [his hand] to the ark of God, and took hold of it; for the oxen shook [it]."

It seemed, the ark was about to fall over, and Uzzah reached up to stop its fall. It was strictly forbidden to touch the ark. He had made a bad mistake.

II Samuel 6:7 And the anger of the LORD was kindled against Uzzah; and God smote him there for [his] error; and there he died by the ark of God.

Uzzah had not deliberately done the forbidden thing. He had reached out to the ark on impulse, when he thought it was falling. Some modernist would question why, such a thing would happen. We must realize the holiness of the ark. God had given specific instructions about the caring and moving of it. Ignorance of the law is no excuse. This, probably, benefited those around it. It would leave a lasting impression on those who saw this, not to touch the ark. In Numbers chapter 4 verse 15, there are specific instructions not to touch the holy things, lest ye die.

II Samuel 6:8 "And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-Uzzah to this day."

David was displeased with such a harsh punishment, when he, or Uzzah, meant no harm at all. It seemed to David, as if the LORD was suddenly angry with them. "Perez-Uzzah" means breach of Uzzah.

II Samuel 6:9 "And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?"

David, suddenly, is afraid of the LORD. Now, David was not so sure he wanted the ark to go with him to Jerusalem. He had meant no harm. David will not take the ark into the city of David at this time. He realizes there is much about the ark he does not understand. He takes it to the home of the nearest Levite.

II Samuel 6:10 "So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite."

Obed-edom was spoken of as a Gittite, but was of the Levitical tribe. He was actually a Korahite which is of the Levitical tribe. He was born in one of the Levitical cities of Dan.

II Samuel 6:11 "And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household."

We see that for the three months time that the ark is in the hands of Obed-edom, they are greatly blessed. It is not a curse, but a blessing, when it is properly handled. It appears that, this three months was spent finding out exactly what they had done wrong, when they moved the ark at first.

II Samuel 6:12 "And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that [pertaineth] unto him, because

of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness."

David wanted the presence of the LORD, which the ark symbolized, to be with him in the city of David. Again, there was music, and dancing, and singing of praise, as the ark was carried to the city of David from Obed-edom. This time the priests had been consulted, and they knew more about how to carry the ark.

II Samuel 6:13 "And it was [so], that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings."

David wanted to be sure, this trip with the ark was blessed of God. The sacrifices were for that purpose. They were sacrificed to insure the blessings of the LORD in the moving of the ark.

II Samuel 6:14 "And David danced before the LORD with all [his] might; and David [was] girded with a linen ephod."

David was overwhelmed by the Spirit of the LORD, and danced before the ark. He had taken off his kingly robes, and danced as a child would. He wore the linen garment which indicated righteousness. He was symbolically clothed in the righteousness the LORD provides for those who believe. The linen ephod showed that he was wrapped in the righteousness of the LORD.

II Samuel 6:15 "So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet."

This was a happy occasion bringing the ark to their capital. The shouting was expressing their happiness at their worship being restored in their capital. The trumpet was blown to gather the people to worship.

II Samuel 6:16 "And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart."

Michal thought of David as the mighty king. She was ashamed that he had humbled himself in such a manner.

II Samuel 6:17 "And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD."

David had, probably, found out from the priests the way the tabernacle should be set up, and he has this one as nearly like the tabernacle in the wilderness as he can. The actual offerings were taken care of by the priests, but they were given by David for this occasion. David was pleased to have the ark at home, at last in the city of David.

II Samuel 6:18 "And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts."

David was not the high priest, but was the anointed of God to lead His nation Israel. It would be proper for David to speak the blessing of the LORD upon these people.

II Samuel 6:19 "And he dealt among all the people, [even] among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece [of flesh], and a flagon [of wine]. So all the people departed every one to his house."

The sacrifice offered by David, is now, shared by all the people. He gives each person a piece of the meat, a portion of bread, and a portion of wine. A city is not home to a believer, until their place of worship is there. Joy has returned to Israel. Everyone went home happy.

II Samuel 6:20 "Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!"

David had blessed all the other families, now it is time to care for his own family. The feast, that took place in his house, would be attended by his wives and children. Michal was too proud. She thought David should have worn his kingly robes in front of the ark, instead of clothes fit for a servant. "Vain", here, means worthless. She did not want David to appear as an ordinary man, and especially in front of the servant girls.

II Samuel 6:21 "And David said unto Michal, [It was] before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD."

David had humbled himself before the LORD in public. He was not ashamed to be thought of as the LORD's servant. He knew that what authority he had, came from the LORD. This was the same LORD who had chosen David, and anointed David king of all Israel. He had put down the house of Saul, and elevated David to king. Michal was like her father Saul. She put too much emphasis on superiority of people, and not the superiority of the LORD over all.

II Samuel 6:22 "And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour."

These maidservants understood, better than Michal did, that David was humbling himself before Almighty God. David did not think of himself more highly than he should. He humbled himself before the LORD, and would do it again, if the occasion arose. His only regret was that he could not have humbled himself even more. The maidservants will honor David even more, knowing that he regards the LORD that greatly.

II Samuel 6:23 "Therefore Michal the daughter of Saul had no child unto the day of her death."

Having children was thought of by the Hebrews as a blessing from God. The blessings of God were not upon her, because she would not humble herself. She never had any children because of her pride.

2 Samuel 7 Questions

1. How many chosen men of Israel did David assemble?
2. Who did they represent?
3. What was David trying to impress upon the people?
4. Where did David go, and take these people with him?
5. When will Jerusalem be thought of as the capital of the people?
6. How did they carry the ark?
7. What was the only way permissible to carry the ark?
8. Whose house had the ark been in?
9. Why was the ark to be covered with a cloth?
10. Why did they not know this way of carrying the ark would be a sin?
11. Who were the two young relatives of Abinadab, that went to help with the ark?
12. Where did David go in this group of people carrying the ark?
13. What was David doing?
14. How did this differ from a marching band in a parade?
15. Where was the ark, when Uzzah put forth his hand and touched it?
16. Where {in the Bible} do we find specific instructions not to touch the holy things?
17. What happened to Uzzah?
18. Why was David displeased with what happened?
19. Why did David not continue on with the ark?
20. Where do they take the ark?
21. _____ - _____ was a Levite.
22. While the ark was in his possession, what happened to Obed-edom?
23. How long did the ark remain with him?
24. What did David do, after they had gone 6 paces with it?
25. What was David wearing before the ark?
26. How did he show his gladness?
27. What did the people with David do in celebration?
28. What caused Michal to despise David in her heart?
29. Where did they put the ark?
30. What was the first thing done by David, after the ark arrived?
31. He blessed the people in the _____ of the _____.
32. Who came to meet David?
33. "Vain", in verse 20, means what?
34. Why had David done the dancing before the ark in the linen ephod?
35. Quote 2 Samuel chapter 6 verse 23.

We will begin this lesson in II Samuel 7:1 "And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;"

This is speaking of a time of peace from wars with the Philistines. David is, now, the undisputed king of all Israel.

II Samuel 7:2 "That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains."

This, again, shows that David realizes that the LORD is the real King. He is just acting king. He feels guilty, having a beautiful cedar home, and the LORD is still dwelling in tents. He wants to do something to show the greatness of his God to all the world. At this time, Nathan is acting prophet. Nathan was David's spiritual adviser.

II Samuel 7:3 "And Nathan said to the king, Go, do all that [is] in thine heart; for the LORD [is] with thee."

Nathan speaks hastily here. He knows that David has very good intentions. His quick answer is, probably, because he knows the love that David has for the LORD.

II Samuel 7:4 "And it came to pass that night, that the word of the LORD came unto Nathan, saying," II Samuel 7:5 "Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?"

We are not told, whether Nathan was asking the LORD about this, or whether the LORD just makes Nathan aware of His presence, and tells him. It could have been through a dream, or a vision, or even a spoken Word from God. We do know that the LORD communicated with Nathan, and told him to go and speak to David, before he starts on a house for the LORD. The office of prophet was a divine call from God. Nathan would speak to David the Words the LORD has given him. We see in this, not a direct command not to build the house of the LORD, but showing that the LORD cannot be held in a house made with human hands.

II Samuel 7:6 "Whereas I have not dwelt in [any] house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle."

The presence of the LORD in the tabernacle in the wilderness, had been obvious to the people by the smoke by day and the fire by night. Perhaps, the fact that the LORD was in the tabernacle {like a tent}, was because He would remain with them, as long as they kept His commandments. The blessings, received by His presence, were conditional on them keeping His commandments. These people were not aware that the LORD is "omnipresent". He is not confined to just one place at one time. He is everywhere all the time. His obvious presence in the tabernacle was to reassure them. He was not limited to one location.

II Samuel 7:7 "In all [the places] wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I

commanded to feed my people Israel, saying, Why build ye not me an house of cedar?"

The LORD had never commanded anyone to build Him a permanent house of Cedar. This would be a little futile, since all the world cannot contain Him. We see in the following Scripture, what Solomon says about this very thing. II Chronicles 6:18 "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house w hich I have built!"

II Samuel 7:8 "Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepecote, from following the sheep, to be ruler over my people, over Israel:"

This is an explanation from the LORD, about the high calling that was on David's life. God had chosen David from a meager childhood to be his servant. There are not many people in the Bible spoken of as servant of God. It is a very high calling. Saul had been a king of the people's desire. David is a king of the LORD's desire. He was to show the world, what a servant of God is. The Messiah {Jesus Christ} was the ultimate of those who are servant of God. He was a visual example of the LORD in heaven, here on the earth. Jesus is descended from David in the flesh, but in the Spirit is the God of David. The kingly office that David held over all Israel {physical Israel} is a type and a shadow of Jesus, who will be KING of kings and LORD of lords. Spiritual Israel {all believers in Christ} are waiting for that Day, when Jesus will reign over all the earth, as KING.

II Samuel 7:9 "And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great [men] that [are] in the earth."

Among flesh and blood men that dwelled upon the earth, David was highly honored. David's reign on the earth was a type and shadow of the millennium reign of Jesus Christ as KING of all the earth. David won every battle, because the LORD was with him. David is the only earthly king that is spoken of in connection with the LORD Jesus. Mark 12:36 "For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Mark 12:37 "David therefore himself calleth him Lord; and whence is he [then] his son? And the common people heard him gladly." David called Jesus LORD, and yet, He was the ancestor of Jesus in the flesh. Jesus is even spoken of as Son of David.

II Samuel 7:10 "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,"

The LORD is speaking of the promised land. This is the land promised to Abraham, so very long ago. This was the land that the LORD had chosen for the children of Israel. The Lord had gone to great trouble, to see that they received this land as their inheritance from Him. This is their permanent home.

II Samuel 7:11 "And as since the time that I commanded judges [to be] over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house."

The house that the LORD made for Israel was the land of Israel. He had, also, built them a spiritual house, built to show the world the greatness of the LORD. The judges had been given the people to bring them to the knowledge of the severity of the law, if it were not kept, and the blessings that went with keeping the law. God blessed the land, while the judges were ruling the land. Their rebellion against their LORD is what had brought difficulties for them. The establishment of David as king, is a shadow of a better kingdom to come through Jesus Christ our LORD.

II Samuel 7:12 "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom."

This is speaking of a time, when David will die and his son, Solomon, takes his place as king of Israel. In this, David is assured, that one of his sons will reign as king of Israel.

II Samuel 7:13 "He shall build an house for my name, and I will stablish the throne of his kingdom for ever."

The LORD will have the son of David to build the house of the LORD, that David desires to build. The kingdom established in David is a never-ending kingship. I Chronicles 17:14 "But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore."

II Samuel 7:14 "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:"

II Samuel 7:15 "But my mercy shall not depart away from him, as I took [it] from Saul, whom I put away before thee."

This is speaking of Solomon as a type of king of peace. Solomon's reign will be a reign of peace upon the earth. The chastening from God comes through the men of the earth. God's grace is eternal. This grace is speaking of the grace that is in Jesus Christ. The law is fulfilled in Him, and grace will reign in its stead.

II Samuel 7:16 "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever."

I Kings 2:45 "And king Solomon [shall be] blessed, and the throne of David shall be established before the LORD for ever." This is speaking of that never-ending kingdom, that is finally established through the LORD Jesus Christ.

II Samuel 7:17 "According to all these words, and according to all this vision, so did Nathan speak unto David."

These words of Nathan, which were actually Words of the LORD through Nathan, encouraged David in several ways. God would allow the temple that David wanted to be built. David would not build it, however. It would be built by his son, Solomon. The kingdom of David would be an everlasting kingdom through Jesus Christ.

II Samuel 7:18 "Then went king David in, and sat before the LORD, and he said, Who [am] I, O Lord GOD? and what [is] my house, that thou hast brought me hitherto?"

David never stops being humble before the LORD. David is truly overwhelmed by the promises from the LORD spoken to him through Nathan. David actually stayed for a while before the LORD, is what the sitting means. We know that Solomon would kneel before the altar of the LORD with both of his hands raised in praise, when he dedicated the temple. I would assume he learned this humbleness from David.

II Samuel 7:19 "And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And [is] this the manner of man, O Lord GOD?"

Whatever the LORD says is an absolute truth, and David is aware of that. David is, also, very aware that the eternal blessing he had heard is not an earthly blessing at all, but is a heavenly blessing on the house of David. This is not difficult for the LORD, but it is a major thing in the sight of David.

II Samuel 7:20 "And what can David say more unto thee? for thou, Lord GOD, knowest thy servant."

This is true of all mankind. The LORD knows what is in our hearts, sometimes, even better than we know ourselves. David knows there is no need to try to explain to the LORD how he feels. The LORD already knows.

II Samuel 7:21 "For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know [them]."

The following Scripture tells exactly how God feels about His Word. Psalms 138:2 "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name." David has weaknesses, just like all of us. The reason that the LORD has chosen to do this through David is, because of God's love, and not David's goodness.

II Samuel 7:22 "Wherefore thou art great, O LORD God: for [there is] none like thee, neither [is there any] God beside thee, according to all that we have heard with our ears."

David knows of the greatness of the LORD. He has been protective of David in every danger. He found David a little shepherd boy, and made him a king. David made mistakes, as we all do, but he had a heart that was stayed upon God. I Kings 8:23 "And he said, LORD God of Israel, [there is] no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:"

II Samuel 7:23 "And what one nation in the earth [is] like thy people, [even] like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, [from] the nations and their gods?"

David is looking back, when there was no nation of Israel. There was a family of Jacob in bondage to an Egyptian Pharaoh. They had no hope left. The LORD sent Moses, and the ten plagues, and freed the house of Jacob from bondage in Egypt. They were made the nation of Israel during their wilderness wanderings. God gave His law to them. The blessings of God were upon them. All he wanted from them, was for them to put away false gods, and be faithful to Him. Over and over in the Bible, the LORD is spoken of as the LORD God of Israel. They were His chosen people.

II Samuel 7:24 "For thou hast confirmed to thyself thy people Israel [to be] a people unto thee for ever: and thou, LORD, art become their God."

The original promise was made to Abraham. God keeps His Word. God honored His covenant with Abraham through physical Israel and spiritual Israel {Christians}. The gates of hell shall not prevail against spiritual Israel {Christians}. Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

II Samuel 7:25 "And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish [it] for ever, and do as thou hast said."

This is like David saying, "Amen", so be it. He is pleased that the LORD has chosen to do this. He does not understand, why God has chosen to do this through his lineage, but he is pleased, and believes that it will happen, because God said it.

II Samuel 7:26 "And let thy name be magnified for ever, saying, The LORD of hosts [is] the God over Israel: and let the house of thy servant David be established before thee."

Great is the LORD, and greatly to be praised. David is saying, let it be. David has decided for himself, that he will forever magnify the name of the LORD. The desire of every Christian is that all of their children, grandchildren, and so on will know the Lord and trust Him. David is thrilled that his ancestry will follow the Lord, the same as he has done.

II Samuel 7:27 "For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee."

David is so pleased that the LORD has told him all of this and now, he has found courage to pray, that all the LORD said would be true. He would have felt presumptions praying for such a wonderful thing, had the LORD not revealed to him, that it would happen.

II Samuel 7:28 "And now, O Lord GOD, thou [art] that God, and thy words be true, and thou hast promised this goodness unto thy servant:"

This is David speaking confidently that the LORD, He is God. He knows beyond a shadow of doubt, that the LORD is Truth. His Word is True. David is saying, "Lord you said it, and I know all these good things are true".

II Samuel 7:29 "Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord

GOD, hast spoken [it]: and with thy blessing let the house of thy servant be blessed for ever."

David is praying, that the LORD will not regret placing this wonderful blessing on him. We see a very positive statement from David that he believes the LORD will do, just as He has said. Notice, the word "now". David says, "let the blessings begin". We all feel that way. True Christians now are crying out, "Lord Jesus, come quickly". We want to be blessed, also.

2 Samuel 8 Questions

1. Who is the king in verse 1?
2. Who was the prophet David spoke to?
3. What was concerning David?
4. How does Nathan speak hastily in verse 3?
5. What happened that night, that made Nathan change his message to David?
6. The office of prophet was a _____ from God.
7. What does the Lord say to David in verse 6?
8. How had the presence of the LORD been obvious to the people in the wilderness?
9. The blessings received by the presence of the LORD was _____.
10. What does "omnipresent" tell us?
11. Had God asked them to build a house of cedar for Him?
12. Why would that be a futile thing to do?
13. Quote 2 Chronicles chapter 6 verse 18.
14. What was David called, in verse 8, that few are called?
15. Jesus is descended from David in the _____.
16. Who are spiritual Israel?
17. What was David's reign a type and shadow of?
18. Quote Mark chapter 12 verses 36 and 37.
19. What land is the Lord speaking of in verse 10?
20. Why had God given them judges?
21. When David dies, who will reign in his stead?
22. Who will build the temple?
23. Solomon was a type of king of _____.
24. Quote 2 Samuel chapter 7 verse 16.
25. Nathan's words were actually whose?
26. What question does David ask the Lord in verse 18?
27. When Solomon dedicated the temple, how did he pray?
28. Why is it not necessary for David to explain what is in his heart to the LORD?
29. Quote Psalms chapter 138 verse 2.
30. How does David know of the goodness of the LORD?
31. God honors His promise to Abraham through whom?
32. The _____ of _____ is the God over Israel.
33. How had David found courage to pray?

We will begin this lesson in II Samuel 8:1 "And after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines."

The war with the Philistines was a never-ending battle front. It seemed, they would defeat them in one place, and then there was another place to fight them. "Metheg-ammah" means the bridle of the mother city. This city is the same as the city of Gath, where David had run to for refuge, when Saul was after him. David had already defeated the other four prominent cities. With the defeat here, now, David would have control of the whole land. The LORD fought on the side of David, or he would not have been able to defeat this strong city.

II Samuel 8:2 "And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And [so] the Moabites became David's servants, [and] brought gifts."

It appears that, David ordered at least half, and perhaps two-thirds, of the Moabites killed. The others became servants to David. The gifts were for saving their lives. Some of the historians believe David killed these people, because they had killed David's mother and father, when they ran there for safety from Saul. I do not find that in the Bible, however. It could be so, and that would answer why so much blood was shed here.

II Samuel 8:3 "David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates."

Hadadezer was the Armenian king of the state of Zobah. David led the battle against them, and he was utterly destroyed.

II Samuel 8:4 "And David took from him a thousand [chariots], and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot [horses], but reserved of them [for] an hundred chariots."

The number of chariots shows, that Hadadezer was strong militarily. David kept only one hundred of the horses of the enemy here. It would be much faster travel with the horses, than on foot. This means that they cut the hamstrings on 900 horses. This seems a terrible thing to do to the horses. They would not be able to walk. They would just lie down and die. The 20,000 men were either taken captive, or killed.

II Samuel 8:5 "And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men."

"Succour" means protect, aid or help. This 22,000 is in addition to the 20,000 above. This is part of the reason David was known as a bloody king.

II Samuel 8:6 "Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, [and] brought gifts. And the LORD preserved David whithersoever he went."

Those, who were not killed in the massacre, became servants of David. The Syrians were allowed to stay on their land and work, but they had to pay tribute to David. The garrisons were outposts of strength, to keep them from raising an army against David.

II Samuel 8:7 "And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem."

There had to be an abundance of gold, for the servants to have gold. This was spoil from the battle, that David took home.

II Samuel 8:8 "And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass."

This is believed to be the same brass, that was used in the temple to make the laver. Solomon and David had much brass, gold and silver.

II Samuel 8:9 "When Toi king of Hamath heard that David had smitten all the host of Hadadezer,"

Toi was like many of the kings of the smaller countries, here. Hadadezer had them all under the yoke of his rule. David delivered them, when he defeated him.

II Samuel 8:10 "Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And [Joram] brought with him vessels of silver, and vessels of gold, and vessels of brass:"

This wonderful offering of precious metals was in appreciation to David for ridding them of their oppressor.

II Samuel 8:11 "Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;"

King David dedicated these precious metals to the LORD, and they would be used in the fine things in the temple, that Solomon builds to the LORD.

II Samuel 8:12 "Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah."

These are some of the people defeated by David, and spoiled of their precious metals, which were dedicated to the LORD for the use in the temple.

II Samuel 8:13 "And David gat [him] a name when he returned from smiting of the Syrians in the valley of salt, [being] eighteen thousand [men]."

The battles, we just read about, were hardly over, when the Edomites attacked them. On the way back, they battled and killed 18,000 more in the valley of salt near the Dead Sea. This made quite a reputation for David. David's victories were, because the LORD was with him.

II Samuel 8:14 "And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went."

This is the same as we read about earlier. David allowed them to live in their own homes, and do their regular work. They had to pay tribute to David, however. David left soldiers in the garrisons, to see that they did pay tribute.

II Samuel 8:15 "And David reigned over all Israel; and David executed judgment and justice unto all his people."

We know that David knew his power was of God. He would be just, and would judge fairly, remembering that he would some day be judged of God himself.

II Samuel 8:16 "And Joab the son of Zeruiah [was] over the host; and Jehoshaphat the son of Ahilud [was] recorder;"

This was speaking of the officers of David, who took care of these jobs for him. This would have been a time of great prosperity for David and his men that worked for him.

II Samuel 8:17 "And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, [were] the priests; and Seraiah [was] the scribe;"

Zadok was of the line of Eleazar. Zadok, at a later time, will be thrown out and Abiathar will replace him. At the time this was written, they were both priests. Seraiah was a scribe, which could be compared to a modern secretary of state.

II Samuel 8:18 "And Benaiah the son of Jehoiada [was over] both the Cherethites and the Pelethites; and David's sons were chief rulers."

David had many sons, and they, also, had plenty to rule over. David was king of all Israel, but also, had defeated the Philistines and the countries around them. This meant there were many places, where these sons of David could actively rule as subordinate to David. The Cherethites and the Pelethites were small countries of people, who were basically Philistines. Benaiah and Jehoida were over them.

2 Samuel 9 Questions

1. Who does David attack in verse 1?
2. What does "Metheg-ammah" mean?
3. What is another name for Metheg-ammah?
4. Why was David so successful in these wars?
5. Who did David measure with a line, to determine who would live?
6. The Moabites who lived became David's _____.
7. Why do some historians believe that David killed these Moabites?
8. Why did the living bring gifts to David?
9. Hadadezer was an _____ king.
10. How many chariots did David take from Hadadezer?
11. What does "houghed" mean?
12. How many horses did David keep for himself?
13. Who came to their rescue?
14. What does "succour" mean?
15. How many of the rescuers were killed?
16. David put _____ in Syria of Damascus.
17. The Syrians became _____ of David.
18. The Syrians were allowed to stay on their land and work, but they paid _____ to David?
19. Whose shields of gold did David take?
20. Where did David take exceeding brass from?
21. Who sent his son to king David to salute him?
22. Who had Toi been fighting against?
23. What did Toi send David as gifts?
24. Why did he send David gifts?
25. What did David do with these precious metals?
26. Who are listed, in verse 12, that David defeated?
27. How many Edomites did David kill at the valley of salt?
28. What did David do with the other Edomites?
29. David executed _____ and _____ unto all his people.
30. Who was Joab?
31. Who was recorder?
32. Who were priests to David?
33. What would a scribe be compared to in our society?

We will begin this lesson in II Samuel 9:1 "And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?"

At the time of this chapter, it had been somewhere between 15 and 20 years after the battle that Jonathan and Saul died in. David had made a covenant with Jonathan to watch after his family. All of these years since the death of Jonathan, David had been extremely busy in wars and establishing himself as king of all Israel. David is finally secure in his office as king, and looks for Jonathan's family.

II Samuel 9:2 "And [there was] of the house of Saul a servant whose name [was] Ziba. And when they had called him unto David, the king said unto him, [Art] thou Ziba? And he said, Thy servant [is he]."

Mephibosheth {Jonathan's son} was unknown to David during this period of time. He had not even known of his birth, much less his survival, when his father and grandfather were killed. It appears, that it came to David's attention, that someone who had worked in the house of Saul, was now with them. David sent for Ziba {Saul's servant}. David still had kind feelings toward Saul, Jonathan, and their tribe. He, possibly, thought he might help Ziba. David wants to help all who are left of Jonathan, or Saul.

II Samuel 9:3 "And the king said, [Is] there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, [which is] lame on [his] feet."

David even gave God credit for the kindness in his heart toward Jonathan and Saul and their descendents. We know this must have been good news to David, that his best friend had a child that he might help. He would certainly need the help of David, since he is lame.

II Samuel 9:4 "And the king said unto him, Where [is] he? And Ziba said unto the king, Behold, he [is] in the house of Machir, the son of Ammiel, in Lo-debar."

Machir, it seemed, had cared for Jonathan in his home. He seemed to be a wealthy man, who had a very generous heart. Later, we will see his father, Ammiel, befriend David, when he is having trouble with Absalom. Lo-deber is, probably, the same as Debir, which is in Gilead north of the river Jabbok.

II Samuel 9:5 "Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar."

At the time this happened, he would have been glad to come, because David had become a very famous and powerful king.

II Samuel 9:6 "Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!"

Mephibosheth had no idea why David had sent for him. It was the general rule, that the king, who takes the throne, destroys all the members of the

family they replace, to keep them from coming back to power. Mephibosheth thinks he will be killed. He bows to David to show he recognizes him as king. He even speaks of himself as the servant of David, to show he is not trying to take the throne from David. David's love for Jonathan is, possibly, in the tone of voice he speaks his son's name.

II Samuel 9:7 "And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."

It was a very high honor to eat at the king's table, and be his friend. Mephibosheth is certainly relieved, that he is not to be killed. In his wildest dreams, he never expected to get back his grandfather's land. This will not please Ziba, because he held some of this land. David leaves no doubt, the reason he is doing this, is in memory of his old friend Jonathan.

II Samuel 9:8 "And he bowed himself, and said, What [is] thy servant, that thou shouldest look upon such a dead dog as I [am]?"

Mephibosheth had a very low opinion of himself, it seems. This could, however, be a way of expressing the difference in the station of the king and himself. Compared to the king, he was the dog. It, also, is a very unusual way of saying, thank you. Mephibosheth is very well aware that this is not deserved, but freely given.

II Samuel 9:9 "Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house."

This was a very sad day for Ziba. This is a total restoration of the personal holdings of Saul. Of course, the statement master's son, actually means grandson. By a few words spoken by David, Mephibosheth is a rich man with many servants.

II Samuel 9:10 "Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in [the fruits], that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants."

All of these, are, now, to serve Mephibosheth. He would, now, live in Jerusalem, as a very rich man. The crops from the land will be cultivated and harvested by Ziba's sons and servants, and the wealth from it will belong to Mephibosheth. This does not mean that Ziba's family will have nothing. It does mean, they will not have it all as before.

II Samuel 9:11 "Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, [said the king], he shall eat at my table, as one of the king's sons."

We see the rank and privilege that went with eating at the king's table. He is, now, a prince, like all the sons of the king. We see that David's rule was absolute, because Ziba gave no argument back.

II Samuel 9:12 "And Mephibosheth had a young son, whose name [was] Micha. And all that dwelt in the house of Ziba [were] servants unto Mephibosheth." II Samuel 9:13 "So Mephibosheth dwelt in Jerusalem: For he did eat continually at the king's table; and was lame on both his feet."

This crippled son of Jonathan had a family. His family lived in the house of Ziba, and all of Ziba's people were servant to Mephibosheth.

2 Samuel 10 Questions

1. What inquiry does David make in verse 1?
2. How long had it been, since Jonathan had died until this inquiry was made?
3. Why had David not tried to find Jonathan's family earlier?
4. Who did they find, that had been servant to Saul?
5. Who was Mephibosheth?
6. Was David aware that Jonathan had a son, when he called Ziba before him?
7. Why did David inquire of the family of Saul?
8. Who was the one the servant mentioned?
9. What physical ailment did he have?
10. Where was this son of Jonathan staying?
11. What does Ammiel do for David later?
12. Where were they living?
13. Why would Mephibosheth not run away, instead of coming to David?
14. What did he do, when he came into David's presence?
15. What are the first two words David says to him?
16. What does David give him?
17. What does he call himself in verse 8?
18. What are some of the possibilities, why he called himself this?
19. Who did David call, to carry out the things David had given Mephibosheth?
20. What will happen to Ziba and his family?
21. How many sons did Ziba have?
22. Where shall Mephibosheth eat?
23. What rank goes with eating at the king's table?
24. What was the name of the son of Mephibosheth?

We will begin this lesson in II Samuel 10:1 "And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead."

The Ammonites had been in battle with David before, but once the battle was over, David forgot the hate. We see, in the verse above, the father of the children of Ammon. As is the case in many countries, one of the sons becomes king in his stead. In this particular instance, it is Hanun.

II Samuel 10:2 "Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon."

We see that David tries to show them kindness. It seems, when Saul was trying to destroy David, he had found help with this Nahash. Since Nahash was an enemy of Saul, he helped David. Nahash had been enemies with Saul, because he wanted to put out the right eye of the people of Jabesh-gilead to have peace with them. Saul attacked them, and was always enemies with them. David appreciated the kindness Nahash had shown him, and wanted to be friendly with his sons. David sent some servants to tell the sons of his sorrow of their dad's death.

II Samuel 10:3 "And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David [rather] sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?"

It appears, they did not trust the intentions of David. They were, probably, jealous of the great power that David had won in war. It seemed, they did not trust David, or the servants he sent them.

II Samuel 10:4 "Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, [even] to their buttocks, and sent them away."

This was done to disgrace them. The orientals wore long beards, as a symbol of their freedom. They wore no undergarments, so this was a terribly embarrassing thing, to have half of their clothes cut off. David had wanted peace with them, but this will bring war.

II Samuel 10:5 "When they told [it] unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and [then] return."

They sent someone on to tell David of their plight. He knew the embarrassment it would cause them to come into camp, so he allowed them to stay at Jericho, until their beards were grown out.

II Samuel 10:6 "And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men."

The children of Ammon knew they had done something, that David would not overlook. There would be war. They must have been very wealthy, because they hired soldiers to help them fight against David. They had hired 33,000 men to fight David.

II Samuel 10:7 "And when David heard of [it], he sent Joab, and all the host of the mighty men."

This is speaking of the large army led by Joab. David's troops are skilled in war, and they have become mighty warriors. David quickly sends men to the area, where the enemy is gathering for war.

II Samuel 10:8 "And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, [were] by themselves in the field."

It appears, from this, that the hired soldiers will be at the most risk out in the field. The Ammonites will stay back in relative safety, near the entering of the gate. The hired soldiers have not united yet with the Ammonites. Joab gets his troops there, while they are still separated.

II Samuel 10:9 "When Joab saw that the front of the battle was against him before and behind, he chose of all the choice [men] of Israel, and put [them] in array against the Syrians:"

Joab would have to divide his army up, also. He takes his very choicest men and sets them against the Syrians, which are 33,000 in number.

II Samuel 10:10 "And the rest of the people he delivered into the hand of Abishai his brother, that he might put [them] in array against the children of Ammon."

It appears, from this that Joab has placed his army between the Ammonites and the Syrians. Abishai, the brother of Joab, will face the Ammonites. Whichever one needs help, the other can turn their troops and help. The only thing that will save David's army, is the LORD.

II Samuel 10:11 "And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee."

II Samuel 10:12 "Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good."

This army of David had been in battle before. They were brave men, who knew the fate of their nation depended upon them standing, and not running. Notice, also, that Joab calls on the help of the LORD in this battle. Joab and Abishi were brave men, and would do their best.

II Samuel 10:13 "And Joab drew nigh, and the people that [were] with him, unto the battle against the Syrians: and they fled before him."

We are not told the size of Joab's army. We are told, here, that the Syrians became afraid and ran away. It appears that, Joab and his men started advancing, and that is when the Syrians ran.

II Samuel 10:14 "And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem."

They were no longer boastful, when their hired soldiers ran. They ran back into their city for safety. The Ammonites refusal of friendship from David had greatly cost them. They not only lost the war, but lost self-respect in the process.

II Samuel 10:15 "And when the Syrians saw that they were smitten before Israel, they gathered themselves together."

II Samuel 10:16 "And Hadarezer sent, and brought out the Syrians that [were] beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer [went] before them."

All of this seems to be a more full explanation of the same battles we read of in chapter 8. Hadarezer had not entered personally in hiring out to the Ammonites to fight for them. It does seem, that when they lost the battle, however, he felt obligated to restore their good name by fighting the troops of David himself. He sent for his men to come back to him. Shobach was the captain of his hosts.

II Samuel 10:17 "And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him." II Samuel 10:18 "And the Syrians fled before Israel; and David slew [the men of] seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there."

David leads the men himself in this. Joab had not gone in and finished the job on the Ammonites and Syrians in the last confrontation. There is a slight discrepancy in the numbers in this war against David. The exact number is not that important, however. The important thing is that David and his men destroy them.

II Samuel 10:19 "And when all the kings [that were] servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more."

There were thousands of the enemies slain in this battle led by David. It seems, Hadarezer had been over several countries before this battle, and they had paid tribute to him. Now that he is defeated, they made peace with Israel, and became their subjects. The Syrians saw how futile it was to fight against David, so they do not help the Ammonites anymore.

2 Samuel 11 Questions

1. Who reigned in Ammon, when his father died?
2. What does David attempt to do at the death of Nahash?
3. Who did David send with greetings to Hanun?
4. Why had Saul been enemies with Nahash?
5. What did the princes of Ammon decide about David's offer of friendship?
6. What did Hanun do to David's servants?
7. Why did orientals wear long beards?
8. What will this embarrassment bring?
9. Where did David tell his servants to tarry, until their beards grew back out?
10. What did the children of Ammon do, when they realized they stank before David?
11. How many soldiers did they hire?
12. Who did David send to lead his army?
13. Where would the children of Ammon fight?
14. Who does Joab set his very choicest army against?
15. Who led the other part of the army?
16. Where had Joab placed his men?
17. The only thing that will save David's army, is the _____.
18. What were David's soldiers encouraged to do?
19. When Joab and his men came toward the Syrians, what did the Syrians do?
20. What happened to the sons of Ammon, when they saw what the Syrians did?
21. Where do we read another place of these same battles?
22. Why did Hadarezer get involved in this battle?
23. Who led the army of Israel against Hadarezer?
24. What did the other kings do, when they saw David defeat Hadarezer?
25. Why did the Syrians no longer fight against David?

We will begin this lesson in II Samuel 11:1 "And it came to pass, after the year was expired, at the time when kings go forth [to battle], that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem."

We must remember in the last lesson, that Joab allowed them to go back into their city unharmed. David did not lead the battle against Rabbah, but sent Joab. Perhaps, this was to finish the job, he started a year ago. This army is made up of men of all the tribes. This is quite a large army gathered against the Ammonites.

II Samuel 11:2 "And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman [was] very beautiful to look upon."

Possibly, David was unable to sleep. The roof of the house was a common place for these people to go, and cool off in the heat. There would be a breeze on the roof. It appears, this woman's house was very near the king's house. She was bathing herself. She was a very beautiful woman, and David looked upon her. She was the wife of one of his officers in the army.

II Samuel 11:3 "And David sent and inquired after the woman. And [one] said, [Is] not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?"

This should settle the whole matter. She is a married woman. Her husband is off fighting a war, that David has sent him to. Her name is Bath-sheba, which means daughter of an oath.

II Samuel 11:4 "And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house."

David had a weakness, and it was women. He already had a large number of wives and 10 concubines. His lust for this woman has caused him to commit adultery. She had no choice in this matter. She would not dare disobey the king. It appears that, this sin left him out of God's good graces, and many sins took place between his children. This was the beginning of the downfall of David.

II Samuel 11:5 "And the woman conceived, and sent and told David, and said, I [am] with child."

The sin of adultery, for a woman, was punishable by stoning to death. She is pregnant, and there is no way to conceal that very long. The only thing she could do was get word to David, and perhaps, he could save her life. We must remember that, she did not instigate this thing. He did.

II Samuel 11:6 "And David sent to Joab, [saying], Send me Uriah the Hittite. And Joab sent Uriah to David."

David is supreme ruler of the land. The head of the army, Joab, would not dare refuse to send Uriah home, if the king ordered it.

II Samuel 11:7 "And when Uriah was come unto him, David demanded [of him] how Joab did, and how the people did, and how the war prospered."

David pretended that his reason for calling Uriah home, was to see how the war was going.

II Samuel 11:8 "And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess [of meat] from the king."

David's plan was for Uriah to sleep with Bath-sheba, and everyone would believe the baby was his. David, in a sense, is sending him home to relax, before going back to the battleground. The mess of meat is a present from the king for Uriah and his wife. Uriah was one of David's highest ranking officers. Some believe he was one of the 37 heroes of David.

II Samuel 11:9 "But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house."

The trick has not worked. he did not go home to be with Bathsheba. He stayed in the soldiers quarters at the door of the king's house.

II Samuel 11:10 "And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from [thy] journey? why [then] didst thou not go down unto thine house?"

David could not understand, why Uriah would not go to visit so beautiful a wife as Bath-sheba? He calls him, to explain that he had given him a day off to be with his wife, before going back into battle.

II Samuel 11:11 "And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? [as] thou livest, and [as] thy soul liveth, I will not do this thing."

Uriah was a man who believed in fairness. He did not believe it fair for him to be with his wife, when his men were still on the battlefield. The ark, at this time, was housed in a tent. It had no permanent building. The tent was a tabernacle, where the people could worship. It was not in a permanent building. What he is really saying, is that he feels bad about being home having a good time, when his men are facing death on the battlefield.

II Samuel 11:12 "And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow."

II Samuel 11:13 "And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house."

David thought surely, if he could get him drunk, he would go home to his wife. Even while he was drunk, he was a man of honor. He did not go home, but slept with the king's guards.

II Samuel 11:14 "And it came to pass in the morning, that David wrote a letter to Joab, and sent [it] by the hand of Uriah."

Not everyone could write, but David had been taught in the school of the prophets. Uriah was such a man of honor, that he would not look at the message David sent to Joab by him.

II Samuel 11:15 "And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die."

Now, David has added premeditated murder to his sin of adultery. Be sure, one sin leads to another. David is not only committing this sin himself, but is including his nephew Joab in it, as well. The worst thing of all this, is the fact that the doomed man took the message, as a good soldier would, to Joab.

II Samuel 11:16 "And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men [were]."

This is just saying, he put him in the most dangerous part of the battle. They were stationed outside the city, but the place he sent Uriah was a very vulnerable place.

II Samuel 11:17 "And the men of the city went out, and fought with Joab: and there fell [some] of the people of the servants of David; and Uriah the Hittite died also."

The enemies are the men of the city, who came out trying to break the blockade against their city. During the battle, Uriah was killed along with some of the other servants of David.

II Samuel 11:18 "Then Joab sent and told David all the things concerning the war;"

II Samuel 11:19 "And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,"

This is a report of the disaster in which Uriah was killed. It appears, the men of Israel had come too close to the wall of the city, and some of the soldiers were killed with Uriah. Perhaps, Joab thought this would be less conspicuous, than doing exactly what David had said. The sad thing is that more innocent people were killed, because of this.

II Samuel 11:20 "And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?"

Joab knew that David would not approve of this move, until he hears that Uriah is killed. David would, generally, be angry with Joab for making such a poor decision. It appears, from this, that Uriah was killed with an arrow from someone shooting from the wall.

II Samuel 11:21 "Who smote Abimelech the son of Jerubbesheth? Did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also."

Joab, and all the mighty men of Israel, had been taught of mistakes made in battles in the past, so they would not make them again. "Jerubbesheth" is speaking of Gideon, who was known as Jerubbaal. When David heard that Uriah was killed, he would understand why Joab made such a foolish decision.

II Samuel 11:22 "So the messenger went, and came and shewed David all that Joab had sent him for."

II Samuel 11:23 "And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate."

II Samuel 11:24 "And the shooters shot from off the wall upon thy servants; and [some] of the king's servants be dead, and thy servant Uriah the Hittite is dead also."

This is an even more detailed description of what happened here. The servant, that Joab sent, is relating this, as if he were involved in the battle, and therefore knew the details.

II Samuel 11:25 "Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him."

This messenger is unaware of what is going on. He is to carry a message of encouragement back to Joab. David, also, insists on them going ahead and taking the city. It appears the blockade is not working, and they must go on in and take the city.

II Samuel 11:26 "And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband."

One thing, we must remember, about Bath-sheba, is that she was not in on the plan to kill her husband. She, probably, loved her husband. She mourned for the appropriate number of days. Some people were mourned for thirty days. We do not know for sure how long her period of mourning was.

II Samuel 11:27 "And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD."

We know that David had been a man, who pleased the LORD. This act of adultery, and then, murder was displeasing to the LORD. It caused a tear in the relationship of David with the LORD. This child that David and Bath-sheba had, from this adulterous affair, was a son. The sad thing in this, is that we see no confession of this sin of David, nor do we see David repent of this. It is as if he feels he is above sin. He has, probably, become calloused, and thinks the king can do whatever he wants to. He has forgotten, that even kings have to answer to God.

2 Samuel 12 Questions

1. Where had David sent Joab and his warriors in verse 1?
2. Where did David stay?
3. What did David do in the evening?
4. Who did he see from his rooftop?
5. When David inquired of her, what answers was he given?
6. Why should this have stopped his interest in her?
7. What did he have a messenger go and do?
8. What was David's weakness?
9. What sin did she and David commit?
10. What terrible news did she send back to David?
11. Who did David immediately send for?
12. What did David ask Uriah, when he came?
13. What was David's real plan for having Uriah come home?
14. What did Uriah do instead?
15. What did David do the second night, thinking surely Uriah would go to his wife?
16. Why did he not go home?
17. When David saw he could not trick him into sleeping with Bath-sheba, what did he do?
18. What was in the letter?
19. What sin has David, now, added to adultery?
20. What did Joab do about the note?
21. Was Uriah killed?
22. Who did Joab send with the news?
23. Why would the messenger not suspicion that he was bringing word of Uriah's death?
24. What message did David send back to Joab?
25. What did Uriah's wife do, when she heard he was dead?
26. What is one thing we must remember about Bath-sheba?
27. When her mourning was over, what did David do?
28. What did this do to David's and the LORD's relationship?
29. What was really sad about all of this?
30. What had David forgotten about even kings?

We will begin this lesson in II Samuel 12:1 "And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor."

This is a continuation of chapter 11. We know from that chapter, that David and Bath-sheba had committed adultery, and she had conceived a child. David had sent her husband to the front of the battle, and had him killed, so he and Bath-sheba could marry. At the end of the last lesson we learned that they had a son born from that affair. It appears that David has not repented before the LORD for these sins. At least a year has passed, since the adulterous affair began. Nathan is a prophet of God. The LORD has sent Nathan to speak to David. The parable, he gives, will show David just how guilty he is of this sin. Of course, the rich man in this is speaking of David, and the poor man is Uriah.

II Samuel 12:2 "The rich [man] had exceeding many flocks and herds:"

II Samuel 12:3 "But the poor [man] had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter."

II Samuel 12:4 "And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him."

This is a parable about what David had done to Uriah. David was, indeed, rich, but he, also, had many wives and many concubines. Uriah had only one wife. This is telling how David took the only wife that Uriah had, instead of being satisfied with the wives he already had.

II Samuel 12:5 "And David's anger was greatly kindled against the man; and he said to Nathan, [As] the LORD liveth, the man that hath done this [thing] shall surely die:"

II Samuel 12:6 "And he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

David had a sense of fairness, even though he had not shown it in the case of Uriah. He had judged many things among his people, and he immediately knew the man in the parable was very wrong. David is saying, that the man that would do such a thing should surely die. The last part of this really would be an impossibility, if the man had been killed. He could not give 4 back for one, if he is dead.

II Samuel 12:7 "And Nathan said to David, Thou [art] the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;"

Suddenly, Nathan tells David the man in the parable is speaking of him. God had shown great confidence in David. God had trusted David with the whole kingdom, when He anointed him. He had miraculously saved him from Saul. David has ruined God's trust in him.

II Samuel 12:8 "And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if [that had been] too little, I would moreover have given unto thee such and such things."

The custom in the orient was that all possessions, including wives, belonged to the king, who took over the throne from another. This is what is meant by houses and wives. David did not take the wives of Saul, or Ishbosheth, for his own. David had taken many wives, however. He had everything he should have wanted. If there was a desire of his heart he did not have, he should have asked God, and God would have given it to him.

II Samuel 12:9 "Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife [to be] thy wife, and hast slain him with the sword of the children of Ammon."

We can easily see, that just because David had not pierced Uriah with his own sword, did not free him from the guilt of killing him. Truly, David killed Uriah, and God holds him responsible.

II Samuel 12:10 "Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife."

The punishment for David killing Uriah will continue on, until the death of David. God does not count this sin as an ordinary sin, but it is a sin against God, as well as against Uriah. We will see in David's children the punishment of God through his children. Amnon was murdered. Absalom rebelled against David, and died before David's death. There were so many violent things that happened to David's children, we will just mention these two here. In addition to the two mentioned, is a sentence that both David and Bath-sheba are punished by, when they lose the baby that was born from their adulterous affair.

II Samuel 12:11 "Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give [them] unto thy neighbour, and he shall lie with thy wives in the sight of this sun."

David had spoken of death, as part of the punishment on the man in the parable that Nathan brought. He, also, spoke of the lamb being replaced four times over. The punishment of David from the LORD came right out of his own mouth. Perhaps, this is speaking of Absalom trying to take David's wives. He rebelled against his father and wanted to be king, which would have given him David's wives.

II Samuel 12:12 "For thou didst [it] secretly: but I will do this thing before all Israel, and before the sun."

What David thought was a secret sin, was something the LORD knew all about. David had not come forward and repented of this sin. The Lord punishes him in the open.

II Samuel 12:13 "And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die."

David is truly sorry, and has repented in his heart. He was so in love with Bath-sheba, that he was blinded to his sin. David confesses his sin to Nathan. David knows he deserves to die. David knew the penalty for adultery and for murder was death. Both penalties would be very hard to carry out against a king. David was not as concerned of what man could do to him, as he was with his standing with God. Nathan assures David that the sin has been set aside by the LORD, and He will not kill David for the sin. In the Psalms, we read of the great sorrow that David felt, because of his sins.

II Samuel 12:14 "Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also [that is] born unto thee shall surely die."

David represented the LORD, especially to the heathen world. They were aware that David was anointed of the Lord to carry out His wishes. The fact that David committed so terrible a sin, would be a shame for David, and for God who chose David. It would actually make the heathens think less of the LORD, because He let David get away with such a sin. The death of the baby would be a visible sign of the LORD punishing David for his sin.

II Samuel 12:15 "And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick."

Notice, this punishment is from the LORD. This is not something Satan did to David. This is from the LORD. The death of the baby would prove to the heathen world, that the LORD was just, and was so powerful, that He could strike the king for sin. The baby is very sick.

II Samuel 12:16 "David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth."

David did all he knew to do. He fasted and lay on his face before the LORD. His prayer was sincere, but the LORD would not hear.

II Samuel 12:17 "And the elders of his house arose, [and went] to him, to raise him up from the earth: but he would not, neither did he eat bread with them."

His grief was so overwhelming, that the elders tried to get him up. He fasted, while the baby was sick. His prayers were sincere and with deep grief, but the LORD would not hear.

II Samuel 12:18 "And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?"

David prayed and fasted the entire 7 days, that the baby was sick. It was to no avail. The baby died. They were afraid of the worst, when they told David the baby was dead. He knew it was his sin that brought this upon

his baby. The elders had tried to talk to him, but he would not listen. Now, they were afraid of what he might do, on hearing of the baby's death.

II Samuel 12:19 "But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead."

The servants were afraid to tell David, for fear of what he might do. The whispering gave indication to David, that the baby was dead. David helped them by asking the question. Then they must answer. The baby is, indeed, dead.

II Samuel 12:20 "Then David arose from the earth, and washed, and anointed [himself], and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat."

David had not been in the sanctuary before. He had been lying before the LORD somewhere in his own house. There is no need to weep for the baby any longer, the baby is dead. He went to the sanctuary, after cleansing himself and worshipped the LORD. David knows he deserves the punishment the LORD brings upon him. He finally agrees to eat after the baby is dead.

II Samuel 12:21 "Then said his servants unto him, What thing [is] this that thou hast done? thou didst fast and weep for the child, [while it was] alive; but when the child was dead, thou didst rise and eat bread."

The servants did not understand why David was weeping and fasting. He was fasting and weeping, as much for the sin he committed, as he did for the life of the child. He did grieve over the child, but his greatest grief was that he had done something that displeased God so greatly. David actually showed the people around him, that he accepted the punishment levied upon him by the LORD, when he went to the sanctuary to worship at the death of the baby.

II Samuel 12:22 "And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell [whether] GOD will be gracious to me, that the child may live?"

David was very aware of the gracious forgiveness of the LORD, he had been shown so many times. He fasted and wept, hoping that the LORD would, one more time, be gracious and let the child live. There was still hope of receiving that forgiveness, until the baby died. Now, it is too late.

II Samuel 12:23 "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

The answer is no, he cannot bring him back. David has done all that he can. We know that, truly, it is appointed unto man once to die.

II Samuel 12:24 "And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him."

It appears that, David had great love for Bath-sheba. The fact that she conceived, again, and God gave her a son, shows that God had forgiven them

for their sins. Notice, the statement, "the LORD loved him". "Solomon" means peaceable. Solomon was known as a man of peace. The name David gave Solomon indicates that the wars of David's early days are over.

II Samuel 12:25 "And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD."

"Jedidiah" is the same as Solomon, and it means beloved of Jehovah. Remember, this name is the one God gave him, not his parents. Nathan was speaking as a representative of the LORD, when he gave the name.

II Samuel 12:26 "And Joab fought against Rabbah of the children of Ammon, and took the royal city."

II Samuel 12:27 "And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters."

This is not in chronological order. This battle is the same one, that Uriah was involved in. Even though it was a long siege, all of the above things did not happen during this time. The two Scriptures above happened a short time after the death of Uriah.

II Samuel 12:28 "Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name."

II Samuel 12:29 "And David gathered all the people together, and went to Rabbah, and fought against it, and took it."

David needed to lead the actual final assault on the city. David took more men with him, too. David needed the honor of the conquest very much at this point. Joab is, also, saying, if he takes the great risk of storming the wall, he would claim the city for himself. David will lead the assault. The men fight better, knowing their king is leading them.

II Samuel 12:30 "And he took their king's crown from off his head, the weight whereof [was] a talent of gold with the precious stones: and it was [set] on David's head. And he brought forth the spoil of the city in great abundance."

This crown weighed about 125 pounds. This would be a terrible weight for a man to have on his head. This crown had to be taken off their king's head and symbolically placed on David's head to show his supreme rule. This was a proclamation of victory.

II Samuel 12:31 "And he brought forth the people that [were] therein, and put [them] under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem."

This is a description of cruelty to the ultimate. This does not say whether this is all the people, or just the soldiers. We should hope it was just the soldiers. It appears, some of them died by being sawed. It seemed, the Israelites dismembered the people with pieces of iron swung like a sickle. Some were beheaded with axes. The brickkiln is, probably, the most cruel. These kilns are heated to extreme heat to bake the bricks, as they pass through the heat. A person could not

last long in here, they would burn to death. They returned to Jerusalem with the name of being a bloody king. The only answer we have for the cruelty that David showed here, is the fact that had they lost, the enemy would have killed them in this same manner.

2 Samuel 13 Questions

1. Who did the LORD send to David with a message?
2. How was the message presented?
3. How much time had elapsed since the adulterous affair?
4. What is this parable truly about?
5. What reaction did David have to the parable?
6. What punishment did David speak on himself?
7. What did Nathan tell David about the man in the parable?
8. What did the LORD tell David, He had done for him?
9. What is the custom in the orient about wives and houses of kings?
10. David had despised the _____ of the LORD.
11. Who really killed Uriah in the sight of God?
12. What judgment did the LORD speak on David?
13. What were some of the examples of this judgment?
14. What was meant by taking his wives?
15. David's punishment will be _____, because his sin had been secret.
16. Who did David admit his sin to?
17. What reassurance did he give David?
18. What terrible news did Nathan give David about his baby with Bath-sheba?
19. Who did David's sin hurt?
20. What would the death of the baby prove to the heathen world?
21. What did David do, to show his sincere wish for the baby to live?
22. When did the baby die?
23. Who told David the baby was dead?
24. What did David do, after the baby died?
25. What was another reason David was weeping and fasting, besides wanting the baby to live?
26. David _____ Bath-sheba.
27. How do we know God forgave them?
28. What does "Solomon" mean?
29. What did God name Solomon?
30. What does that name mean?
31. What word did Joab send David from the war?
32. How much did the crown of gold weigh, that they captured?
33. What horrible ways did they kill the people they defeated?

We will begin this lesson in II Samuel 13:1 "And it came to pass after this, that Absalom the son of David had a fair sister, whose name [was] Tamar; and Amnon the son of David loved her."

Tamar was the daughter of Maacah. David had married Maacah, while he was in Hebron. Absalom and Tamar were full brother and sister. They had the same mother and the same father. David was their father. Amnon was half-brother to Tamar. His father was David, but his mother was Ahinoam of Jezreel. Amnon was David's first son. One bad thing about having more than one wife is there are many children. Some of them not very closely related, but living in the same house. It appears that, Amnon fell in love with his half-sister, Tamar.

II Samuel 13:2 "And Amnon was so vexed, that he fell sick for his sister Tamar; for she [was] a virgin; and Amnon thought it hard for him to do any thing to her."

Amnon must have been older than Tamar. He was the oldest of David's children. I would assume that Tamar is somewhere around 15 or 16. Amnon wanted to sleep with his sister, but she was in the women's quarters with her mother, and he could not get her out of there. He, also, knew that he would be in terrible trouble, if he raped her. The sad thing is that he was not thinking of her good, but his desires. He thought about it so much, he was sick.

II Samuel 13:3 "But Amnon had a friend, whose name [was] Jonadab, the son of Shimeah David's brother: and Jonadab [was] a very subtil man."

Jonadab was David's nephew. "Subtil" here means clever, wise or cunning. Amnon did not go to an elder for advice. He went to someone his own age. This is a mistake.

II Samuel 13:4 "And he said unto him, Why [art] thou, [being] the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister."

The girls were kept very secluded in those days, so Jonadab, probably, had never seen her. Amnon explains that she is whole brother to Absalom. His love {lust} for Tamar had him not wanting to eat, and he was very thin. Jonadab did not understand why a king's son would be so thin, until he heard Amnon" story.

II Samuel 13:5 "And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see [it], and eat [it] at her hand."

The daughters lived in a separated place with their mothers. They did not, generally, come in direct contact with the young men. The older sons seemed to have separate quarters of their own in the palace. This pretense that he is sick, is to get Tamar away from her mother, and into his private quarters. The terrible thing is he uses his father, David, to help him with his plot.

II Samuel 13:6 "So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand."

We see that, Amnon took the advice, and David did come to see about him, thinking he was truly sick. He said to David, exactly what his friend had told him to.

II Samuel 13:7 "Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat."

David did not suspicion that anything was wrong. He did just as Amnon had asked. The word of the father was like law, so Tamar did as she was told.

II Samuel 13:8 "So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded [it], and made cakes in his sight, and did bake the cakes."

II Samuel 13:9 "And she took a pan, and poured [them] out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him."

The trick has worked, and Tamar is in his house. She is obeying David, fixing a meal for her brother. He could not rape her in front of witnesses, so he sent everyone out but her.

II Samuel 13:10 "And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought [them] into the chamber to Amnon her brother." II Samuel 13:11 "And when she had brought [them] unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister."

Now, the truth is out. He was not hungry for food, he wanted to sleep with her.

II Samuel 13:12 "And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly."

Hebrew women were very careful to keep their reputation unspotted. Adultery was punishable by death. Worse than adultery is incest. This is the very sin he wants to commit here. This is one of the blackest marks on our society today. Incest is practiced in over 1/4 of the homes. God has strictly forbidden this type of relationship with members of one's own family. To force her, would be rape. That, also, is punishable by death. This would bring disgrace on David's family.

II Samuel 13:13 "And I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee."

Tamar is trying to talk him out of committing so deplorable a sin. She reminds him that his reputation, as well as her own will be ruined, if he does this. Her last advice is that, if he is in love with her, go tell David, the king, and he will let them marry. The Levitical law forbid such marriages, however. Leviticus 18:9 "The nakedness of thy sister, the

daughter of thy father, or daughter of thy mother, [whether she be] born at home, or born abroad, [even] their nakedness thou shalt not uncover."

II Samuel 13:14 "Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her."

His feelings toward her were lust, and not true love. Love does not violate someone else. There is no good that could come from him raping his sister. This is some of the violence that came to the house of David in punishment for his sin.

II Samuel 13:15 "Then Amnon hated her exceedingly; so that the hatred wherewith he hated her [was] greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone."

As we said above, he had never loved her. He lusted for her body. The deed done, this would be replaced by hate. Every time he looked at her he would be reminded of the terrible sin he had committed. He no longer desires her, so he tries to send her away.

II Samuel 13:16 "And she said unto him, [There is] no cause: this evil in sending me away [is] greater than the other that thou didst unto me. But he would not hearken unto her."

II Samuel 13:17 "Then he called his servant that ministered unto him, and said, Put now this [woman] out from me, and bolt the door after her."

He has humiliated her. His sending her away is saying, that this was all her fault. He has no compassion for her feelings at all. At least he could marry her and save her good name. In addition to committing the sin of rape, he had also lied. He told her that he loved her, when in fact he had no regard at all for her. She was a thing to be used and thrown away. The worst thing of all is having the other men to throw her out.

II Samuel 13:18 "And [she had] a garment of divers colours upon her: for with such robes were the king's daughters [that were] virgins apparelled. Then his servant brought her out, and bolted the door after her."

The servant would have known that this was a daughter of the king, because of the colorful garment. This is the actions of a very selfish man. He did not want to share in the shame he caused her.

II Samuel 13:19 "And Tamar put ashes on her head, and rent her garment of divers colours that [was] on her, and laid her hand on her head, and went on crying."

We see that Tamar did not try to hide the shame. The throwing of the ashes on her head, showed that she was mourning for her lost virginity. The tearing of the clothes, that the virgins wore, showed that she was no more a virgin.

II Samuel 13:20 "And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he [is] thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house."

Absalom comforted his sister. He stopped her from causing a big commotion over this terrible thing. He was in hopes that David would take care of this, being her father. It appears that, Tamar remained in Absalom's quarters, to keep down trouble and the gossip spreading. We will find later, that Absalom did not forget this humiliation of his sister by Amnon. Whatever Amnon gets, he deserves for so terrible a sin.

II Samuel 13:21 "But when king David heard of all these things, he was very wroth."

He was angry, but what did he do? At the least, Amnon should have been cut of from his people. Probably, the reason David did not punish Amnon, is the fact that he had sinned so greatly himself.

II Samuel 13:22 "And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar."

Absalom was waiting for the right time. He did not do anything immediately, but would later. He hated Amnon for his disgrace of his sister. It appears that, Absalom did not push David to punish Amnon, thinking he would find a time to do it himself.

II Samuel 13:23 "And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which [is] beside Ephraim: and Absalom invited all the king's sons."

We learned in another lesson, that this particular time was a time of parties and rejoicing. The two years that Absalom waited was to find just the right time to get even with Amnon for disgracing his sister. This was about 8 miles out of Jerusalem, and would not have been far for the king's sons to come.

II Samuel 13:24 "And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant."

II Samuel 13:25 "And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him."

David would not go to the party himself, but he would allow his sons to go, and celebrate with Absalom. David gave him a large gift of some kind. That is what is meant by the blessing.

II Samuel 13:26 "Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?"

David, probably, sensed the hate that Absalom had for Amnon. That is why he asked, why he should go?

II Samuel 13:27 "But Absalom pressed him, that he let Amnon and all the king's sons go with him."

This was a time for the young sons of David to celebrate and he relented and let Amnon, and in fact, all the sons go.

II Samuel 13:28 "Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant."

Absalom has been waiting for just this moment for two years. He has planned it with great detail. He had already explained to his servants to wait, until Amnon is drunk, and then kill him. Absalom will take the blame after it is over. Perhaps, he would not be able to get as close as Absalom's servants could.

II Samuel 13:29 "And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled."

We see that the very thing that Absalom had commanded his servants to do, they did. In those days, you could tell who the king's sons were, because they all had a mule to ride. Amnon is dead, and all of the other sons mount their mules, and hurry away. They left in such a hurry, thinking they might be the next one killed.

II Samuel 13:30 "And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left."

II Samuel 13:31 " Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent."

The sons had not made it back to David, but news came that all of David's other sons had been killed by Absalom. David prayed this was not true. He went into deep mourning immediately, and all of his servants with him. He tore his clothes, and lay face down before God, praying this news is not true.

II Samuel 13:32 "And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose [that] they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar."

II Samuel 13:33 "Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead."

This is the same Jonadab, that helped Amnon trick Tamar to his house. He knew that the rape of Tamar had never been paid for, and that her brother Absalom has done that now. His hate was not for all of the brothers, it was just for one who disgraced his sister. Jonadab, probably, did not know of the plot, but he was aware of the details of the sin that Amnon committed. He, probably, had realized the hate that Absalom had let build up inside for his brother Amnon.

II Samuel 13:34 "But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him."

Absalom was afraid for his own life, because he killed Amnon. He fled to his grandfather for protection. These are the mules carrying the sons of David coming.

II Samuel 13:35 "And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is."

Jonadab did not volunteer the fact that the whole plot of Amnon's was his idea. He does speak here, that David's other sons are coming. He knew that he was right, that Absalom had killed no one by Amnon.

II Samuel 13:36 "And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore."

The weeping was in mourning for Amnon, but it is plain that David realizes, this too, is punishment for him killing Uriah, and taking his wife. The sword is, indeed, present in the life of David, within his own home. They all wept for the loss of Amnon.

II Samuel 13:37 "But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And [David] mourned for his son every day."

Talmai was the father of Absalom's mother. This would be a safe place. David knew in his heart that, again, he had made a mistake. If he had punished Amnon properly, he would still be alive, and Absalom would not be a fugitive from his own father.

II Samuel 13:38 "So Absalom fled, and went to Geshur, and was there three years." II Samuel 13:39 "And [the soul of] king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead."

David understood why Absalom had done this thing. After Absalom was gone three years, David longed to see him, because he loved him. David blames himself, not Absalom, for the death of Amnon.

2 Samuel 14 Questions

1. What was the name of the sister of Absalom?
2. Who does verse 1 say, loved her?
3. What relation was Tamar to Amnon?
4. How badly does verse 2 say, Amnon wanted Tamar?
5. Why did he not have access to Tamar?
6. He is not thinking of her good, but his _____.
7. What was the name of Amnon's friend?
8. What advice did he give Amnon?
9. Who actually sent for Tamar to come to Amnon's quarters?
10. What was she supposed to be in Amnon's house for?
11. When he asked her to come lie with him, what answer did she give him?
12. Incest is practiced in over _____ of the homes in America.
13. Adultery, or rape, was punishable by _____.
14. Quote Leviticus chapter 18 verse 9.
15. What did she tell him to do, if he truly loved her?
16. His feelings toward her were _____, not true love.
17. After he had raped her, how did his feelings change?
18. What did she say was a greater sin, than what he had done?
19. What did he do in reply to that?
20. How were the king's virgin daughters dressed?
21. What did the servant do to her?
22. How did Tamar mourn?
23. Who found her, and told her to not regard the thing?
24. How did David react, when he heard of what happened?
25. Absalom hated _____.
26. What went on at sheepshearing time?
27. Did David go with Absalom?
28. Who did David let go with Absalom to celebrate?
29. What had Absalom told his servants to do, when Amnon got drunk?
30. What bad news came to David about his sons?
31. Who told David, that it was just Amnon who was dead?
32. What did David's sons ride?
33. Where did Absalom go for safety?

We will begin this lesson in II Samuel 14:1 "Now Joab the son of Zeruiah perceived that the king's heart [was] toward Absalom."

The heart of David was the heart of a father. David loved Absalom, in spite of what he might have done. Joab was David's nephew, by his sister, Zeruiah. Joab is around David enough, that he knows his feelings.

II Samuel 14:2 "And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:"

Joab wanted to get David to show some emotion about Absalom. This plot with the woman had to be done perfectly, to keep David from finding out, and punishing the woman and Joab. "Tekoah" is the town this wise woman comes from. The town is about 6 miles out of Bethlehem. She must be able to convince David, that she is truly a mourner of long standing, to be able to talk to David. She is to pretend to have been mourning for the dead a very long time.

II Samuel 14:3 "And come to the king, and speak on this manner unto him. So Joab put the words in her mouth."

"Joab put the words in her mouth" is saying he told her exactly what to say.

II Samuel 14:4 "And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king."

The word "obeisance" means depress, or prostrate. This means she fell on her face to the ground before the king. She was showing extreme respect for the king. She asks David for his help.

II Samuel 14:5 "And the king said unto her, What aileth thee? And she answered, I [am] indeed a widow woman, and mine husband is dead."

This speaks highly of David, that he would even hear her. We must remember that this whole story is made up. She is a good actress and David believes her.

II Samuel 14:6 "And thy handmaid had two sons, and they two strove together in the field, and [there was] none to part them, but the one smote the other, and slew him."

This should sound familiar to David, because one of his sons, Absalom, had killed his oldest son Amnon.

II Samuel 14:7 "And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband [neither] name nor remainder upon the earth."

We hear a sad story from this woman of how the people of her tribe want to kill her remaining son for killing his brother. She beautifully describes how the fire of her life will be completely put out, if they kill her surviving son. He is the last son in her family to carry on the family name. In a case like this, she has appealed to the highest court. A king has wide privileges pertaining to this. If he speaks the word, the boy will not be killed.

II Samuel 14:8 "And the king said unto the woman, Go to thine house, and I will give charge concerning thee."

II Samuel 14:9 "And the woman of Tekoah said unto the king, My lord, O king, the iniquity [be] on me, and on my father's house: and the king and his throne [be] guiltless."

She has appealed to the highest court in the land. What a beautiful job, she has done with her acting. She even goes so far as to say the penalty for any sin regarding this would be on her shoulders, and not on the kings. She has made this seem very real. She is asking for a full pardon for her son. In reality, she is asking for a full pardon for Absalom.

II Samuel 14:10 "And the king said, Whosoever saith [ought] unto thee, bring him to me, and he shall not touch thee any more."

II Samuel 14:11 "Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, [As] the LORD liveth, there shall not one hair of thy son fall to the earth."

This assurance for the safety of her make-believe son, is an assurance of the safety for Absalom. She did mention the fact, that the law said a murderer should not live. David, by his own words, has pardoned this fictitious son.

II Samuel 14:12 "Then the woman said, Let thine handmaid, I pray thee, speak [one] word unto my lord the king. And he said, Say on."

II Samuel 14:13 "And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished."

She has said a very dangerous thing. The king could have her killed for this deception. The people of God, in this, is the bereaved mother. She says that she was speaking for the people, when she represented this story to David. Most every one would understand why Absalom killed Amnon. It was the law of the land, if someone raped another, they were to be killed. Tamar was Absalom's sister. He had every right to kill her attacker.

II Samuel 14:14 "For we must needs die, and [are] as water spilt on the ground, which cannot be gathered up again; neither doth God respect [any] person: yet doth he devise means, that his banished be not expelled from him."

She is saying that, there is no way to bring Amnon back. He should allow Absalom to live at home with the family. God restored David to right standing. David should do the same for Absalom.

II Samuel 14:15 "Now therefore that I am come to speak of this thing unto my lord the king, [it is] because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid."

Joab and some of the others had been afraid to speak to the king about this. They hired this woman to speak for them. She thanks David for hearing her, and appeals to his forgiveness and grace.

II Samuel 14:16 "For the king will hear, to deliver his handmaid out of the hand of the man [that would] destroy me and my son together out of the inheritance of God."

In her behalf, the king has authority to let her go in peace. She appeals for him to restore the inheritance to his son Absalom.

II Samuel 14:17 "Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so [is] my lord the king to discern good and bad: therefore the LORD thy God will be with thee."

David has figured out what is going on. She will be satisfied with the decision that David makes, because she knows it is right. He is guided from above. The LORD will direct David in his decision.

II Samuel 14:18 "Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak."

II Samuel 14:19 "And the king said, [Is not] the hand of Joab with thee in all this? And the woman answered and said, [As] thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:"

In verse 18, David tells her to tell him the truth. He then realizes, and gets her to admit that Joab put her up to bringing this message to him. Joab told her exactly what to say. She said it so well, that it was a while, before David realized that this was directed to him.

II Samuel 14:20 "To fetch about this form of speech hath thy servant Joab done this thing: and my lord [is] wise, according to the wisdom of an angel of God, to know all [things] that [are] in the earth."

She is flattering David, that he discovered these were the words of Joab in her mouth.

II Samuel 14:21 "And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again."

David tells Joab, that he has given his word to let Absalom go free. It is time to go get him.

II Samuel 14:22 "And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant."

Joab had used this woman to do something he knew he would never be able to convince David to do. Now that he is found out, he falls on his face before David. He has allowed Joab's plan to work.

II Samuel 14:23 "So Joab arose and went to Geshur, and brought Absalom to Jerusalem."

We remember that, Absalom was gone three years, before he returned to David's home. Joab brought him home.

II Samuel 14:24 "And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face."

David loved Absalom, but did not want to see his face to remind him of what he did to Amnon. His house was like an apartment in David's house and grounds.

II Samuel 14:25 "But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him."

II Samuel 14:26 "And when he polled his head, (for it was at every year's end that he polled [it]: because [the hair] was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight."

Verse 25, above, speaks of a very handsome man. He had lived as a king's son, so he had no cuts and bruises. "Polled" means shaved. His hair was so thick and heavy to carry around, that he shaved his head once a year. His hair that he cut off weighed about 6 pounds.

II Samuel 14:27 "And unto Absalom there were born three sons, and one daughter, whose name [was] Tamar: she was a woman of a fair countenance."

Absalom named his daughter for his sister, Tamar. His sister, Tamar, had been very beautiful, and so was this daughter. His three sons are not named, because they died at a very early age.

II Samuel 14:28 "So Absalom dwelt two full years in Jerusalem, and saw not the king's face."

This is hard to believe with them living in such a close area. David did not want to see Absalom, and the king's word was obeyed.

II Samuel 14:29 "Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come."

This, again, is very strange. Joab had gone to a lot of trouble to get him back to Jerusalem, and now, will not speak to king David for him.

II Samuel 14:30 "Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire."

II Samuel 14:31 "Then Joab arose, and came to Absalom unto [his] house, and said unto him, Wherefore have thy servants set my field on fire?"

Absalom did this to get the attention of Joab. He had asked him to come and he had not. This would make him come. Joab came immediately to find out why Absalom burned his field.

II Samuel 14:32 "And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? [it had been] good for me [to have been] there still: now therefore let me see the king's face; and if there be [any] iniquity in me, let him kill me."

Absalom's answer is understandable. Why had he come back, if his father will have nothing to do with him? Really, Absalom had done no wrong, because he was taking vengeance for the disgrace of his sister. Besides that, David had pardoned him. He wants to see David.

II Samuel 14:33 "So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom."

When Joab carried the message to David, he gave Absalom audience. After over five years, the father accepted his son Absalom. Absalom bowed to David as his king, and David kissed him as his father.

2 Samuel 15 Questions

1. The king's _____ was toward Absalom.
2. What relation was Joab to David?
3. "Tekoah" is the _____ this woman comes from?
4. It is about _____ miles out of Bethlehem.
5. Who put the words into the woman's mouth?
6. How did the woman approach the king?
7. What does "obeisance" mean?
8. What question did the king ask her, as she fell before him?
9. What does she tell David that is made up?
10. What did the king do for her?
11. What surprising statement does she make about the king?
12. Who does the bereaved mother in her story represent?
13. What is she saying in verse 14?
14. What does she say, the king is as in verse 17?
15. Who had sent her with this story?
16. What did David tell Joab to do for Absalom?
17. What was one negative condition of him coming back?
18. What did Absalom do once a year, because he had so much hair?
19. What did Absalom name his daughter?
20. How many sons did he have?
21. Why were their names not given?
22. What did Absalom's daughter and his sister have in common, besides their names?
23. How long did Absalom dwell in Jerusalem, and not see the king?
24. How many times did Absalom send for Joab, and he did not come?
25. How did he get Joab to come?
26. What did Absalom want Joab to do?
27. When Absalom bowed before king David, what did his father do?

We will begin this lesson in II Samuel 15:1 "And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him."

The Chariots and horses were, probably, for himself, and the men with him ran beside him. These fifty men that ran before him, showed his position as prince and he hoped, soon to be king.

II Samuel 15:2 "And Absalom rose up early, and stood beside the way of the gate: and it was [so], that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city [art] thou? And he said, Thy servant [is] of one of the tribes of Israel."

We know that David judged at the palace. It was even said of him, that he was a just judge. The gate, spoken of here, is the entrance to the palace. Absalom was stopping them, before they made it to David for judgment. Absalom was convincing them that David was not doing a good job as judge.

II Samuel 15:3 "And Absalom said unto him, See, thy matters [are] good and right; but [there is] no man [deputed] of the king to hear thee."

Absalom was siding with whoever he was speaking to at the time, to win favor with them. He was blaming his father for his negligence in hearing these cases more rapidly.

II Samuel 15:4 "Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"

This is the first indication that Absalom would like to overthrow David, and be king himself. He is making friends with all who came in, and trying to win their loyalty to him.

II Samuel 15:5 "And it was [so], that when any man came nigh [to him] to do him obeisance, he put forth his hand, and took him, and kissed him."

Absalom was kissing them, when they offered to bow to him. He wanted them to feel that he was their friend.

II Samuel 15:6 "And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel."

This sort of treatment won the people over to Absalom, because he had shown himself to be on their side.

II Samuel 15:7 "And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron."

Hebron was the home town of Absalom. We know that all the bitterness David had felt against Absalom, was gone. Perhaps, this means when Absalom was forty years old. It could, also, be speaking of 40 years after they came

to Jerusalem the first time. This time really does not make a difference for what we are studying.

II Samuel 15:8 "For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD."

This is a very dangerous thing to do. He is telling a lie. He is going to win support to himself against David.

II Samuel 15:9 "And the king said unto him, Go in peace. So he arose, and went to Hebron."

David had no idea what Absalom was doing, so he sent him away in peace.

II Samuel 15:10 "But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron."

We know that Absalom had been building himself up in the eyes of the Israelites, while he was tearing his father down. These spies were not to bring information back. They were to work themselves in among the people, and when the trumpet blew, they were to shout "Absalom reigneth in Hebron". They are hoping their shouting would start the people shouting the same thing.

II Samuel 15:11 "And with Absalom went two hundred men out of Jerusalem, [that were] called; and they went in their simplicity, and they knew not any thing."

The simplicity, spoken of here, was the fact that they did not know they were part of an army to come against David. Absalom had made friends with them, and when he called for someone to go with him, they went willingly, not knowing the purpose of this trip.

II Samuel 15:12 "And Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, [even] from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom."

Ahithophel was Bath-sheba's grandfather. Ahithophel had been a counselor for David. He was thought to speak as an oracle of God. We can see why Absalom would want him. He advised Absalom to take the harem of David. David found out what was going on, and sent another counselor. They believed the one David sent, and Ahithophel went home and hanged himself. It appears, in the verse above, that more and more people were believing and following Absalom.

II Samuel 15:13 "And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom."

II Samuel 15:14 "And David said unto all his servants that [were] with him at Jerusalem, Arise, and let us flee; for we shall not [else] escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword."

David still had a few loyal men, and he and the men fled for safety. It appears that, Absalom had become very strong to run his daddy out of the palace.

II Samuel 15:15 "And the king's servants said unto the king, Behold, thy servants [are ready to do] whatsoever my lord the king shall appoint."
II Samuel 15:16 "And the king went forth, and all his household after him. And the king left ten women, [which were] concubines, to keep the house."

The king's servants were speaking, again, of those high ranking officers with David. We know that David took his wives and children with him, and left ten concubines to keep the house. David would go into hiding with his family.

II Samuel 15:17 "And the king went forth, and all the people after him, and tarried in a place that was far off."

II Samuel 15:18 "And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king."

This was not enough men to form an army. These were more like a guard for the king. It is interesting that David had 600 men with him, when he had run from Saul earlier. This could, possibly, be made up of the same mighty men he had then. These were not Philistines, which Gath would indicate, but they were Israelites like David.

II Samuel 15:19 "Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou [art] a stranger, and also an exile."

Ittai was a Philistine, who had given his loyalty to David. David was telling him, that he was not expected to fight, since he was not an Israelite.

II Samuel 15:20 "Whereas thou camest [but] yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth [be] with thee."

David was, in a sense, giving him permission to go home, if he wanted to, and not risk the lives of his people in an Israelite affair. David, also, speaks a blessing on him for offering to help. David will not hold it against him, if he goes home.

II Samuel 15:21 "And Ittai answered the king, and said, [As] the LORD liveth, and [as] my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."

His loyalty was to David, the king. He had no intentions of leaving in this time of trouble. He has made his mind up to follow David even to death, if necessary.

II Samuel 15:22 "And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that [were] with him."

This brave Philistine went first, to make sure there was no danger in crossing the Kidron. They would hide in the wilderness.

II Samuel 15:23 "And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness."

This was a sad time, for the people loved David. David, and his family, and servants passed over the brook of Kidron.

II Samuel 15:24 "And lo Zadok also, and all the Levites [were] with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city."

It appears that, the ark was carried part of the way by the Levites. The ark was there, until David and all of his people were out of the city.

II Samuel 15:25 "And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me [both] it, and his habitation:"

David and the priests had brought the ark into Jerusalem with much rejoicing. He would not, now, take it with him. He tells Zadok to carry it back to the tabernacle, and set it up. He will see it again, if the LORD favors him, and lets him remain king. The proper place for the ark is in Jerusalem.

II Samuel 15:26 "But if he thus say, I have no delight in thee; behold, [here am] I, let him do to me as seemeth good unto him."

David is willing for the LORD to judge him. He will accept whatever the LORD decides is right.

II Samuel 15:27 "The king said also unto Zadok the priest, [Art not] thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar."

A "seer" is a prophet. He is not a priest. In this case, he is both high priest and seer. It appears, he sends two back with him. Ahimaaz was a priest, the son of Zadok, who would follow him as high priest. Jonathan was a priest, as well.

II Samuel 15:28 "See, I will tarry in the plain of the wilderness, until there come word from you to certify me."

David will remain in the wilderness, until he receives word to come back to Jerusalem.

II Samuel 15:29 "Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there."

The ark must be handled by the priests, who are anointed for this.

II Samuel 15:30 "And David went up by the ascent of [mount] Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all

the people that [was] with him covered every man his head, and they went up, weeping as they went up."

The mount of Olives is just a few miles out of Jerusalem. In fact, it is on a hill overlooking the old city. The fact that his head was covered, showed the grief that David was feeling. He was barefoot, which showed his humbleness before God {take off your shoes, for this is holy ground}. The weeping was showing their grief, as well.

II Samuel 15:31 "And [one] told David, saying, Ahithophel [is] among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness."

Since it is the LORD who gives the counselor his ability, the LORD could confuse the counsel he gives, and make it unacceptable.

II Samuel 15:32 "And it came to pass, that [when] David was come to the top [of the mount], where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:"

The rent clothes, and the earth upon his head, indicated great sorrow. He was a dear old friend of David's, and would do whatever he could to help.

II Samuel 15:33 "Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:"

We are not told, why he would be a burden, but we know this was not said to insult him. It was a fact, for some reason.

II Samuel 15:34 "But if thou return to the city, and say unto Absalom, I will be thy servant, O king; [as] I [have been] thy father's servant hitherto, so [will] I now also [be] thy servant: then mayest thou for me defeat the counsel of Ahithophel."

He could be a tremendous help to David, by spying for him. Absalom will, probably, believe him, and not believe Ahithophel.

II Samuel 15:35 "And [hast thou] not there with thee Zadok and Abiathar the priests? therefore it shall be, [that] what thing soever thou shalt hear out of the king's house, thou shalt tell [it] to Zadok and Abiathar the priests."

The high priest and the priests were true to David, as well. They will, probably, not be noticed, because of their position in the tabernacle.

II Samuel 15:36 "Behold, [they have] there with them their two sons, Ahimaaz Zadok's [son], and Jonathan Abiathar's [son]; and by them ye shall send unto me every thing that ye can hear."

If Zadok remains in the tabernacle to serve as high priest, the priests can be spared to take messages to David. Hushai could listen to the plans of Absalom, and the priests could bring the information to David. It is very important for Hushai to be in the palace with Absalom.

II Samuel 15:37 "So Hushai David's friend came into the city, and Absalom came into Jerusalem."

It appears, they arrived at about the same time. Absalom, probably, thought he would defeat his father in Jerusalem. He did not know that he would go into hiding. The plan is, now, in place. David has his strategic men in place.

2 Samuel 16 Questions

1. How many men did Absalom have to run before him?
2. The chariots and horses were for _____.
3. Where did Absalom station himself, to be able to talk to men coming to see David?
4. What was said of David's judgment?
5. What was Absalom trying to convince these people of?
6. In verse 3, Absalom is telling them what about their getting judged fairly?
7. What is all of this an indication that Absalom wants to do?
8. When these people came and bowed to Absalom, what did he do?
9. Absalom stole the _____ of the men of Israel.
10. What did Absalom ask David to let him go and do?
11. What did David say to him?
12. What were the spies, that Absalom sent out, to say when the trumpet blew?
13. How many men went with Absalom out of Jerusalem?
14. What was their simplicity?
15. Who was David's counselor, who went with Absalom?
16. How was he connected to David?
17. What message was brought to David?
18. What did David do, in response to this news?
19. Who stayed behind to care for the house?
20. How many men passed before the king?
21. Who was a Philistine, who was with David?
22. What did David offer him?
23. How did Ittai answer David?
24. Who passed over the brook Kidron first?
25. Where would they hide?
26. Who wept, when David and his people left?
27. Who, of the priesthood, was with David?
28. What did David insist that Zadok do with the ark?
29. David is willing for the _____ to judge him.
30. What is a "seer"?
31. Who carried the ark back?
32. Where did David go?
33. Why did David have his head covered?
34. What did David pray to God about Ahithophel?
35. Who came to meet David on the mount of Olives?
36. What did David send him to do?
37. Who will he report to?
38. How will David get the message?
39. Where did Hushai meet Absalom?
40. Why had Absalom come here?

We will begin this lesson in II Samuel 16:1 "And when David was a little past the top [of the hill], behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred [loaves] of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine."

We remember, in a previous lesson, that David took the land of Ziba, and gave it to Mephibosheth. Ziba had been a servant of Saul. This food would raise the spirits of those with David. It is not explained why he brought this.

II Samuel 16:2 "And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses [be] for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink."

David had no idea why Ziba would do this, and he asks him. These things are much needed by David's people, but I am not sure the purpose of Ziba is to bless David.

II Samuel 16:3 "And the king said, And where [is] thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father."

David is inquiring of Mephibosheth, Jonathan's son. We know the answer Ziba gives is not true. Absalom wanted the throne for himself, not for the family of Saul. He was a cripple, and it was difficult for him to leave in a hurry. This would have been a more correct answer.

II Samuel 16:4 "Then said the king to Ziba, Behold, thine [are] all that [pertained] unto Mephibosheth. And Ziba said, I humbly beseech thee [that] I may find grace in thy sight, my lord, O king."

It is difficult to believe, that David would not question the motives of this Ziba. David tells Ziba, that he, now, owns all of Mephibosheth's wealth. He has taken it back from Mephibosheth, and given it to Ziba.

II Samuel 16:5 "And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name [was] Shimei, the son of Gera: he came forth, and cursed still as he came."

This man was so dedicated to the house of Saul, that he seemed not to care that he might lose his life. He cursed David.

II Samuel 16:6 "And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men [were] on his right hand and on his left."

It was as if he was trying to provoke them into killing him. It seemed not to matter, that he was one man against 600.

II Samuel 16:7 "And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial:"

David certainly was a bloody man in battle. Shimei, possibly, was still angry with him for the death of Saul's sons.

II Samuel 16:8 "The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou [art taken] in thy mischief, because thou [art] a bloody man."

The rise of Absalom against David has caused this man to do such a foolish thing. He has been convinced, probably by Absalom that David will fall as king, and Absalom will reign as king in his stead. He is cursing David, because of the blood he has shed in battle. David, however, had nothing to do with the death of Saul.

II Samuel 16:9 "Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head."

This was something terrible for David and his people to hear. Abishai did not like this man insulting David in this manner. He offers to go over and kill him. He was running along a ledge, screaming down at David, and throwing rocks at him.

II Samuel 16:10 "And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?"

This is David's sister's son, who wants to go and kill him. David speaks to him harshly here, thinking that, perhaps, this message is from God and not from Shimei. He is, in a sense, saying, "shall I fight against God"?

II Samuel 16:11 "And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now [may this] Benjamite [do it]? let him alone, and let him curse; for the LORD hath bidden him."

David is suddenly believing that this, too, is a punishment from God. He is disturbed, because his own son has turned against him to overthrow his kingdom. His son had done such a complete job of breaking David's heart, it really did not matter what this man said. David believes the LORD has sent this man to curse him.

II Samuel 16:12 "It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day."

David thinks this, too, is for the wrong he had done in the past. "Requite" means to turn back. If David does not kill this man for the terrible things he says, perhaps, the LORD will look kindly on David.

II Samuel 16:13 "And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust."

This is just explaining, again, that the man continued the insults, and the rock throwing from a ledge above and to the side of where David was walking.

II Samuel 16:14 "And the king, and all the people that [were] with him, came weary, and refreshed themselves there."

This just means that David, and the people with him, stopped to rest from their journey for a while.

II Samuel 16:15 "And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him."

The scene has changed to Jerusalem, here. We remember, that Ahithophel is Bath-sheba's grandfather, who is with Absalom. He is counselling him.

II Samuel 16:16 "And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king."

Hushai was pretending to be the subject of Absalom. Absalom was aware that he was David's friend. Hushai could be blessing David, because he did not specify who the king was.

II Samuel 16:17 "And Absalom said to Hushai, [Is] this thy kindness to thy friend? why wentest thou not with thy friend?"

Absalom still does not trust Hushai, and asks him why he did not go with David.

II Samuel 16:18 "And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide."

Notice, again, that Hushai still does not lie. He will go with the LORD's anointed. Hushai believes that to be David. He did not say he was loyal to Absalom. Absalom was so sure he would be the chosen of the people and the LORD, that he thought that was what he said.

II Samuel 16:19 "And again, whom should I serve? [should I] not [serve] in the presence of his son? as I have served in thy father's presence, so will I be in thy presence."

He still does not pledge his loyalty to Absalom. He just says, he will serve in his presence.

II Samuel 16:20 "Then said Absalom to Ahithophel, Give counsel among you what we shall do."

Absalom inquires what he should do from Ahithophel, because he is thought to be speaking as an oracle of God. David had prayed that he would give bad advice, though.

II Samuel 16:21 "And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel

shall hear that thou art abhorred of thy father: then shall the hands of all that [are] with thee be strong."

It was the custom of the land for the king to take the harem of the king, who is moved out. This would not be thought of as incest in that case. This is an abomination. These concubines belong to his father. He is not king yet. The advice that Ahithophel had given, and he had taken, will get him into terrible trouble with God, as well as with David. He thinks the people will proclaim him king, when he does this terrible thing.

II Samuel 16:22 "So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel."

This was more of a military move, than it was a desire for these women. The entire town would be witness to the fact, that he went in to the concubines, belonging to David.

II Samuel 16:23 "And the counsel of Ahithophel, which he counselled in those days, [was] as if a man had inquired at the oracle of God: so [was] all the counsel of Ahithophel both with David and with Absalom."

Ahithophel had been highly thought of as a counselor for David, and then for Absalom. He has, now, done a terrible thing, with this advice he gave Absalom.

2 Samuel 17 Questions

1. Who met David just a little past the top of the hill?
2. What did he have for David?
3. What do we remember about Ziba from before?
4. What were the asses for?
5. Who did David ask Ziba about?
6. What false statement did Ziba make about Mephibosheth?
7. What does David do for Ziba?
8. Who came out, and began to curse David at Bahurim?
9. What did he do, besides curse?
10. What did he call David in verse 7?
11. What was the man accusing David of?
12. What did Abishai offer to do?
13. What is David's reply to his offer?
14. Why did David let him continue cursing him?
15. Why did it not matter to David about the cursing this man was doing?
16. What does "requite" mean?
17. How did the man stay out of reach?
18. The scene changes, in verse 15, to where?
19. Who is Ahithophel?
20. What did Hushai say, when he came to Absalom?
21. What was Hushai pretending to be?
22. Why does Absalom not trust Hushai?
23. What did Absalom ask of Ahithophel?
24. What did he tell Absalom to do?
25. Why did he tell him to do this?
26. Where did this take place, so all could see him go in to them?

We will begin this lesson in II Samuel 17:1 "Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:"

Ahithophel hated David, because of Bath-sheba. 12,000 men coming against 600 would be an almost certain victory. He wanted to go right then, so he could have this finished at the early morning.

II Samuel 17:2 "And I will come upon him while he [is] weary and weak handed, and will make him afraid: and all the people that [are] with him shall flee; and I will smite the king only:"

We can easily see that his ill feelings toward David, is why he wants to go. He is not interested in killing the others, just David. David would not be able to move with the families, and whatever provisions they had taken, as could this army with nothing to carry, but their weapons.

II Samuel 17:3 "And I will bring back all the people unto thee: the man whom thou seekest [is] as if all returned: [so] all the people shall be in peace."

If David was dead, the resistance would cease. Absalom knew the only way he could be king was, if David was dead. The other people would submit to the rule of Absalom, if David was dead.

II Samuel 17:4 "And the saying pleased Absalom well, and all the elders of Israel."

These elders, spoken of here, are the ones who followed Absalom.

II Samuel 17:5 "Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith."

Absalom is pretending to take advice from the elders and Hushai, but he will do what he wants to.

II Samuel 17:6 "And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do [after] his saying? if not; speak thou."

Hushai, of course, is not going to agree to anything, that would destroy David. Absalom is not aware of that, however.

II Samuel 17:7 "And Hushai said unto Absalom, The counsel that Ahithophel hath given [is] not good at this time."

II Samuel 17:8 "For, said Hushai, thou knowest thy father and his men, that they [be] mighty men, and they [be] chafed in their minds, as a bear robbed of her whelps in the field: and thy father [is] a man of war, and will not lodge with the people."

Hushai is choosing his words carefully, so Absalom will not catch him in his spying. Absalom knows, that the things Hushai has said are certainly true.

II Samuel 17:9 "Behold, he is hid now in some pit, or in some [other] place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom."

He is explaining, that even if this large army could overpower David in the end, there would be great loss of life, because these 600 men with David are experienced in this type of battle. Absalom knows that David had fought this type of war with the same men here {basically}, as he had when Saul was trying to kill him.

II Samuel 17:10 "And he also [that is] valiant, whose heart [is] as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father [is] a mighty man, and [they] which [be] with him [are] valiant men."

David and these 600 men are not just ordinary men. They are very brave and skilled at war. When the men, that Absalom sends, come against David, who is well-known to be brave, they will melt with fear.

II Samuel 17:11 "Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that [is] by the sea for multitude; and that thou go to battle in thine own person."

If Absalom is to be accepted as king, he must prove to all the people that he can lead. The counsel is that all Israel needs to be involved in this, so they will accept the outcome. Of course, we know that Hushai is stalling for time, to get word to David.

II Samuel 17:12 "So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that [are] with him there shall not be left so much as one."

Hushai is painting such a beautiful picture of how it would be, if Absalom would do it the way he says. In this type of situation, he is telling Absalom that not one of the followers of David would be left to resist Absalom's reign.

II Samuel 17:13 "Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there."

He is speaking of a big ravine, which they could be thrown into, after being drug there with the ropes from the city.

II Samuel 17:14 "And Absalom and all the men of Israel said, The counsel of Hushai the Archite [is] better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom."

The men with Absalom liked it better to have more men with them. Even with David having just 600 men, they knew he would still be hard to beat. Absalom likes the entire army of Israel with him, while he leads them to victory, and becomes king. We know that the prayer of David to the Lord is what really swayed this. The Lord has moved to ruin the counsel of Ahithophel. The LORD is with David, His anointed. Absalom will fall.

II Samuel 17:15 "Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled."

II Samuel 17:16 "Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that [are] with him."

Hushai has done his part. He has tried to delay them long enough to get word to David. Even though Absalom had taken the advice of Hushai over Ahithophel, Hushai thought it would be best, if David and the people went to a less vulnerable place during the cover of night. Hushai was not sure that Absalom would not change his mind, and go after David. Zadok would remain at the tabernacle, and send the priests to warn David.

II Samuel 17:17 "Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David."

Zadok had sent word to David by Jonathan and Ahimaaz. They did not go directly into the city, but stopped at a well, where a handmaiden was carrying water. They did not want to go directly into the city, because they were afraid of being found out.

II Samuel 17:18 "Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down."

Even though they were very careful, a lad saw them and reported back to Absalom. They ran quickly, while the lad went to tell Absalom. The best place they could find to hide was in a well. No one would look for them there.

II Samuel 17:19 "And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known."

We see a brave woman at this house, who covered the well with a cloth, and pretended to be laying corn out on the top. She had saved the lives of these priests. Absalom would surely have killed them both, if he had known they were there. He would have killed the woman, too, if he had realized she had hidden them. This brave woman saved all of their lives.

II Samuel 17:20 "And when Absalom's servants came to the woman to the house, they said, Where [is] Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find [them], they returned to Jerusalem."

This is very much like Rahab, who saved the lives of the spies of the LORD's host. She protected them, because she felt that David was the true king. Several times in our lessons, we have seen a woman, who will be as brave as a soldier, and save someone's life, at risk of her own. The best thing she did was send them away from David.

II Samuel 17:21 "And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto

David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you."

This time they were not spotted, and they safely went to tell David of the plot, that Ahithophel had planned to kill David. They must cross over the Jordan quickly.

II Samuel 17:22 "Then David arose, and all the people that [were] with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan."

David did exactly as the priests had suggested. On the other side of Jordan, there was safety.

II Samuel 17:23 "And when Ahithophel saw that his counsel was not followed, he saddled [his] ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father."

This is almost like a spoiled child. If Absalom does not take his advice, he will go home. The fact that he had an ass to ride shows that he had been in an important post in the government. He hanged himself, because he thought he had been rejected by David and Absalom.

II Samuel 17:24 "Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him."

This, Mahanaim, was a fortified city with walls. David felt he would be safe here. Absalom has taken the advice of Hushai. He is, now, chasing David with a massive force, and has even crossed the Jordan in pursuit.

II Samuel 17:25 "And Absalom made Amasa captain of the host instead of Joab: which Amasa [was] a man's son, whose name [was] Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruah Joab's mother."

Joab had been the captain of the army of the Israelites, but he is with David. Absalom has replaced him with Amasa. This Amasa, was the nephew of David, by David's sister Abigail. He was an Israelite, but more, probably, an Ishmaelite. He is spoken of in the following Scripture as Jether. I Chronicles 2:17 "And Abigail bare Amasa: and the father of Amasa [was] Jether the Ishmeelite." Zeruah was thought of more as an Israelite, than Abigail's children were.

II Samuel 17:26 "So Israel and Absalom pitched in the land of Gilead."

They are pitched on the eastern side of the Jordan river. They are waiting there to attack David and his 600 men.

II Samuel 17:27 "And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,"

The most powerful men of Gilead had come to the side of David. They brought men and provisions of all kinds to help David. Suddenly, David does not have 600 men, but about 20,000. Shobi had been a longtime friend of

David. Machir had befriended Mephibosheth. Barzillai claimed to be adescendent of Aaron.

II Samuel 17:28 "Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched [corn], and beans, and lentiles, and parched [pulse],"

II Samuel 17:29 "And honey, and butter, and sheep, and cheese of kine, for David, and for the people that [were] with him, to eat: for they said, The people [is] hungry, and weary, and thirsty, in the wilderness."

This much provision was necessary to feed this massive army. It is nice that they brought them comfortable bedding, as well. David has found friends, again, on the eastern side of the Jordan. It will not be easy for Absalom to defeat this army now.

2 Samuel 18 Questions

1. How many men did Ahithophel want to choose out to go after David?
2. Ahithophel hated David, because of _____.
3. What did he say would happen to David's army in verse 2?
4. He says, if David is dead, it will bring _____.
5. Who did the saying of Ahithophel please?
6. What did Absalom do, before following through on the advice of Ahithophel?
7. What does Absalom ask him?
8. Why did he say, the counsel he had been given was not good for this time?
9. Where does he tell Absalom, that David is now?
10. Even if Absalom's army could win, there would be _____ of life.
11. In verse 10, he says that David is what?
12. What must Absalom do, if he is to be accepted as king?
13. Who decided that Hushai's advice was better?
14. Who is the LORD's anointed?
15. Who did Hushai take the plan to, so they could get the message to David?
16. Who took the message?
17. Who saw them and reported to Absalom?
18. How did a woman hide the two of them from Absalom's men?
19. Where did the woman tell them, that the two had gone?
20. What did they tell David to quickly do?
21. Where did David go for safety?
22. When Ahithophel sees that his advice had not been taken, what does he do?
23. Mahanaim was a _____ city.
24. Who did Absalom make captain of his army?
25. Who was his mother?
26. Where did Israel and Absalom pitch their tents?
27. Who came to help David?
28. What did they bring with them to help?
29. How many men did David have, now, to fight Absalom?
30. Where had David found these friends?

We will begin this lesson in II Samuel 18:1 "And David numbered the people that [were] with him, and set captains of thousands and captains of hundreds over them."

Before the battle with Absalom began, David divided his men up into groups of hundreds and thousands, and put leaders over them. Some of the men who had been with him before, and were skilled in war, were put over the men who were not trained. Now, there was order in David's army.

II Samuel 18:2 "And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also."

David knew that he could trust these three men to run their share of the war, as if he were right there with them. In fact, David said that he would go with them, and lead them into battle. These three, Abishai, and Joab, who were David's nephews, led one group each, and the Gittite, Ittai, who volunteered to be with David, led the third group. This was a well organized army. David was a skilled commander-in-chief.

II Samuel 18:3 "But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now [thou art] worth ten thousand of us: therefore now [it is] better that thou succour us out of the city."

This confidence in David, by his men, has to make David proud. They, probably, took into consideration that David, as a father, would find it hard to go against his own son. David had been told by the priests, that the army of Absalom was really wanting to kill David, so the war would stop. The three captains convince David to stay in the background, where it would be relatively safe. If some of the soldiers get killed, David can still lead the others, but if David is killed, Absalom is king.

II Samuel 18:4 "And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands."

David did not like waiting behind, but they had a legitimate reason, why he should not go to battle.

II Samuel 18:5 "And the king commanded Joab and Abishai and Ittai, saying, [Deal] gently for my sake with the young man, [even] with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom."

Even though this is war, Absalom is still David's son. David still loves Absalom, as a father does a son. He is giving the leaders instructions not to kill his son.

II Samuel 18:6 "So the people went out into the field against Israel: and the battle was in the wood of Ephraim;"

II Samuel 18:7 "Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand [men]."

We see a terribly bloody battle. The LORD is with David, and 20,000 of those who opposed David died. The army that attacked David was several times the size of David's army of 20,000, but God was with David.

II Samuel 18:8 "For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured."

This was in some very rough country. It appears, it was so rough that the terrain itself, in the heat of battle, killed some of the men.

II Samuel 18:9 "And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that [was] under him went away."

This seems to be saying, that Absalom was in the battle with the men, and suddenly finds himself surrounded by David's men. He is on a mule, which tells everyone who he is. It was the custom for the king's sons to ride mules. This forest was very thick, and in his hurry to get away, he rides into a very thick oak tree, with many limbs. Perhaps, he is looking behind him, instead of in front, and the mule rides him into a forked limb. His neck is caught between two limbs. The mule rides on, and leaves him hanging in the tree.

II Samuel 18:10 "And a certain man saw [it], and told Joab, and said, Behold, I saw Absalom hanged in an oak."

This man who comes and tells Joab is afraid to have anything to do with this matter, for fear of what David would do to him. He did not help him, or kill him. He just left him hanging in the tree.

II Samuel 18:11 "And Joab said unto the man that told him, And, behold, thou sawest [him], and why didst thou not smite him there to the ground? And I would have given thee ten [shekels] of silver, and a girdle."

Joab wanted Absalom dead, in spite of what David had ordered about him. He would have paid the silver to this man to kill him. The man was wise enough to know, that David would have killed him for killing Absalom. David told them, at the beginning, not to kill Absalom. The girdle, he offered him, was an emblem of importance among his fellows. The silver would have made his position better financially.

II Samuel 18:12 "And the man said unto Joab, Though I should receive a thousand [shekels] of silver in mine hand, [yet] would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none [touch] the young man Absalom."

There was not enough money to cause this man to raise his hand against Absalom, because David had given specific orders not to kill him. The man was not afraid of Absalom. He was afraid of David. He even reminds Joab of what king David had said.

II Samuel 18:13 "Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against [me]."

He knows that he would not have lived very long, if he had killed Absalom. In fact, Joab, himself, might have killed him, on orders from David.

II Samuel 18:14 "Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he [was] yet alive in the midst of the oak."

Absalom was hopelessly hanging in the limbs of the tree. He was unable to defend himself. He could have been easily captured. Joab had some personal desire to kill Absalom, hoping it might improve his position. It is Joab, himself, that shoots darts through the heart of Absalom and kills him, while he helplessly hangs there.

II Samuel 18:15 "And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him."

The type of darts that Joab shot through the heart of Absalom would have killed him, but without more attacks on his body, it would have been a prolonged death. It appears, these ten men, also, smote Absalom to hurry up his death.

II Samuel 18:16 "And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people."

At the death of Absalom, there is no longer need to fight for Absalom's right to the throne. The blowing of the trumpet stops the battle. The men of David come back to where the trumpet is blown, to see why they are to stop the fighting.

II Samuel 18:17 "And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent."

It is the followers of Absalom, who are called "all Israel", here. It appears, that all of Absalom's people quickly knew what had happened, and they went home to their tents. The battle is over. Absalom is buried in a deep pit, and rocks are piled high as a memorial to where he lay.

II Samuel 18:18 "Now Absalom in his lifetime had taken and reared up for himself a pillar, which [is] in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place."

There was no son to carry on the name of Absalom. Now, two of David's sons are dead. The punishment, that the LORD had spoken on David through his children, has occurred, again. Absalom had three sons who, we remember, died in infancy. This pillar, erected by Absalom was truly the memorial that was left for Absalom. This grave of stones was truly a sign of his defeat. The memorial, he had set up, was in memory of his victories. The memorial even bore his name, to help remember why it was erected.

II Samuel 18:19 "Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies." II Samuel 18:20 "And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead."

Zadok was the acting high priest. It would be a very good idea for him to be with the king, when he hears this terrible news of his son's death. Zadok is convinced that the death of Absalom is the doing of the LORD. In honor of the king's son, Absalom, Joab says Zadok should not go the first day of his death.

II Samuel 18:21 Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.

The real reason, that Joab delayed Zadok, was so he could get credit for sending David the news. He immediately sends one of his men to tell David.

II Samuel 18:22 "Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?"

He has no more news, except the news sent by Joab's man, so why would he want to go at all and repeat the same message? This was the whole idea of not allowing Zadok to go.

II Samuel 18:23 "But howsoever, [said he], let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush."

The LORD was with Ahimaaz, and he ran swiftly. The LORD strengthened him so much, that he ran past Joab's messenger, Cush.

II Samuel 18:24 "And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone."

They had left David at the gate of the city. There was a watchman, who looked in the direction of the war, to tell David of anyone coming toward him. The watchman sees just one man running toward David.

II Samuel 18:25 "And the watchman cried, and told the king. And the king said, If he [be] alone, [there is] tidings in his mouth. And he came apace, and drew near."

II Samuel 18:26 "And the watchman saw another man running: and the watchman called unto the porter, and said, Behold [another] man running alone. And the king said, He also bringeth tidings."

David knew, if they were coming to kill him, there would have been a number of men. One man would not have been sent against this very powerful lion of a king. The watchman sees the other man running behind. David is immediately aware, that they are both messengers with news of the war.

II Samuel 18:27 "And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He [is] a good man, and cometh with good tidings."

David is, saying that Ahimaz would have never fled from the battle, so he is bringing good news about the war.

II Samuel 18:28 "And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed [be] the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king."

Ahimaaz gives the good news that the battle is over first. He shows respect for David by throwing himself upon the ground before him. Ahimaaz is praising God for the victory.

II Samuel 18:29 "And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and [me] thy servant, I saw a great tumult, but I knew not what [it was]."

David's great concern was his son, Absalom. Poor David was remembering the statement made by the LORD in judgment against David's sin. The judgment was "the sword shall never depart from thy house". Ahimaaz refused to tell David the sad news of the death of Absalom. He knew Absalom was dead, but he would not tell. He knew the runner from Joab would be there soon, and he would let him tell the bad news to David. Notice, the distinction between Joab's servant and David's servant here.

II Samuel 18:30 "And the king said [unto him], Turn aside, [and] stand here. And he turned aside, and stood still."

II Samuel 18:31 "And, behold, Cushie came; and Cushie said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee."

This servant is careful to say, that the judgment in the battle was from the LORD. The one who had risen up against David was his own son, Absalom.

II Samuel 18:32 "And the king said unto Cushie, Is the young man Absalom safe? And Cushie answered, The enemies of my lord the king, and all that rise against thee to do [thee] hurt, be as [that] young man [is]."

This is an indirect way of telling David that his son Absalom is dead. Notice, he speaks of the entire army of Absalom being either killed, or disbanded. David's worst fears have come to be. Absalom is dead.

II Samuel 18:33 "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

The sorrow over the death of a son is always great, even if the son has rebelled against his father. David went to the chamber over the gate away from the eyes of the people to weep. I am sure he looked in the direction of where his son had been, and cried out his name. David would have willingly died in his son's place, as any parent would. It appeared, that David's grief was so great, that he shook all over. Notice, also, my son is mentioned three times. David feels that his own sin has caused this terrible thing. His grief is mixed with terrible guilt. The joy over the victory is gone, in the sorrow of losing his son.

2 Samuel 19 Questions

1. How did David prepare for the war in verse 1?
2. Who led the three different groups of the army of David?
3. What did David want to do, that his men were not in favor of?
4. How valuable did they say, that David's life was?
5. What would David find it very hard to do in this particular war?
6. Where did David stay?
7. What special instructions did David give Joab, Abishai, and Ittai about Absalom?
8. Where was the battle fought?
9. How many men were killed that day?
10. What killed more than the swords?
11. What was Absalom riding?
12. What happened to Absalom at the big, thick oak?
13. What happened to the mule?
14. How did Joab find out about Absalom?
15. Why did the man leave him hanging in the tree?
16. What question did Joab ask him?
17. What was the girdle an emblem of?
18. The man said to Joab, he would not have killed him for even a _____ shekels.
19. Why had he been so afraid to kill him?
20. What did Joab do immediately?
21. Why did the ten men smite Absalom, after Joab had smitten him?
22. When Absalom died, what did Joab do to stop the war?
23. What happened to Absalom's body?
24. What happened to Absalom's army?
25. Why had Absalom made a memorial of stone to himself earlier?
26. Why was there no son of Absalom to carry on his name?
27. Who asked to carry the news to David?
28. Who stopped him from doing so?
29. Who did Joab send with the news?
30. Who, then, insisted on going, also?
31. Who got to David first with the news?
32. What did he tell David?
33. Who told David of the death of his sons?
34. On learning of Absalom's death, what did David do?
35. Where did David go to weep?

We will begin this lesson II Samuel 19:1 "And it was told Joab, Behold, the king weepeth and mourneth for Absalom."

This is not that David does not appreciate all they have done. The weeping is mostly, because he feels this is a further punishment from God for his sins. He feels the death of his son, is because of him. Joab disobeyed David. He did not have to kill Absalom. He could easily have taken him prisoner, instead. Joab should, now, realize he is in trouble.

II Samuel 19:2 "And the victory that day was [turned] into mourning unto all the people: for the people heard say that day how the king was grieved for his son."

Generally, a victory is accompanied by singing and dancing. This is an unusual situation, since the son of the king is dead. The people who actually offered to give their lives for their king, must now come into town in a state of mourning, as if they had lost the war.

II Samuel 19:3 "And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle."

This was a somber army, which marched back into town. This would have been their attitude in defeat, and not in victory. Some of the people have difficulty understanding this, since it was Absalom and his army, that they were in the battle against. He had not asked the people to mourn. They were mourning, because their king was sorrowful.

II Samuel 19:4 "But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!"

All of them who had sons of their own, probably, understood.

II Samuel 19:5 "And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;"

II Samuel 19:6 "In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well."

Joab is covering up for his disobedience of his king's commands. He is trying to make David feel bad, that he is grieving over his son, who tried to take the kingdom away from him. He wants David to say, he is pleased that Absalom is dead, so that he can tell him he killed him, and get rewarded for the deed. Joab seems, to me, to be without compassion for David. He is shaming David by saying, that David would rather they had all died, than for Absalom to have died. He really knows this is not true. He is trying to soften the punishment he deserves, when David finds out the details of how Absalom died.

II Samuel 19:7 "Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will

not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now."

Joab shames David into going to the gate, and meeting with the victors. Joab says, that David must thank the soldiers for their effort on his behalf. He should praise those who led the battle so bravely. They were greatly outnumbered, and yet, they went anyway, because of their love and respect for David. He must, now, show that he loves and respects them. He must put his personal grief away, and meet with his army.

II Samuel 19:8 "Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent."

They had run to their tents, thinking their king was disappointed. They, now, come to him at the gate for a word from him.

II Samuel 19:9 "And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom."

These are the people, who had come against David, with Absalom. They are now reflecting back, how he had delivered them over and over. He is, now, not even in his palace in Jerusalem. They are having difficulty knowing, why they followed Absalom in the first place.

II Samuel 19:10 "And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?"

They want David to come back, and be king of all of them, again. They want to approach him, and ask him to forgive them for fighting against him, and see if he will be their king, again.

II Samuel 19:11 "And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, [even] to his house."

David sends word through the priests and the high priest, that he has heard, they want him back as king, and he will come, when they ask him back. He does not send word direct to them, because he would be recognizing their authority. He recognizes the authority of God by sending the message by the high priest.

II Samuel 19:12 "Ye [are] my brethren, ye [are] my bones and my flesh: wherefore then are ye the last to bring back the king?"

II Samuel 19:13 "And say ye to Amasa, [Art] thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab."

David is speaking words of peace to them. He wants to come home, and be their king. He says, that he makes Amasa, the captain of Absalom's army, captain of the whole host in place of Joab. The reason he gives is, because Amasa is of his own flesh, and Joab is his nephew. In reality, he is

demoting Joab for the cruel way he killed Absalom. In all reality, Amasa is his nephew, as well. His mother is Abigail, David's sister.

II Samuel 19:14 "And he bowed the heart of all the men of Judah, even as [the heart of] one man; so that they sent [this word] unto the king, Return thou, and all thy servants."

It was David, who extended the hand of forgiveness to all those, who had been in Absalom's army. They want David back as their king, when they realize there will be no punishment for their part in the war against him.

II Samuel 19:15 "So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan."

We see from this, that the troops that had followed Absalom came out to meet David, and lead him home to his palace.

II Samuel 19:16 "And Shimei the son of Gera, a Benjamite, which [was] of Bahurim, hasted and came down with the men of Judah to meet king David."

We see that, this is a prominent man of the tribe of Benjamin, who comes down and meets David to show his support.

II Samuel 19:17 "And [there were] a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king."

The fact that there are a thousand men with him, shows proof of his importance as a leader. We remember that, Ziba had brought provisions to David at the mount of Olives. He, in a sense, was a representative of the house of Saul. We see from this, a unity of all the people behind David as king. We, also, know that part of the reason Ziba is here, is so he can keep the land, which belonged to Mephibosheth. He had told a lie to David to get the land. It seems, that Ziba, and Shimei had waded over the Jordan, so they could be the first to proclaim loyalty to David.

II Samuel 19:18 And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

One trip with the ferry boat, would not have carried this large family of David over Jordan. It is like most ferries, that make several trips in a day. They made several trips to carry them all over.

II Samuel 19:19 "And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart."

Shimei was the man that had run along the rim of the canyon, and had cursed David. He had been a follower of Saul. He, now, repents at the feet of David. He is asking David for mercy, and not justice. We are all like this, too. We do not want the punishment we deserve from the LORD, we want his forgiveness and mercy.

II Samuel 19:20 "For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king."

He has humbly fallen before David, and asked his forgiveness. He explains to David, that he had been the very first to come and ask his forgiveness.

II Samuel 19:21 "But Abishai the son of Zeruah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD'S anointed?"

It appears, that Abishai was always telling David what to think. It was almost as if he did not trust David's judgment. It was Abishai who offered to kill Shimei, when he was screaming the insults at the beginning. David stopped him then, and reprimands him here, again, for the same thing.

II Samuel 19:22 "And David said, What have I to do with you, ye sons of Zeruah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel? for do not I know that I [am] this day king over Israel?"

There is no need to kill someone now. He is, now, king of all the people. A great king knows when to forgive. David tells his sister's son, that he will not be thought of as a vengeful king, but a forgiving king.

II Samuel 19:23 "Therefore the king said unto Shimei, Thou shalt not die. And the king swore unto him."

David pardoned him that day. I am sure that David greatly admired his bravery, for screaming against 600 men.

II Samuel 19:24 "And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came [again] in peace."

This leaves no doubt how Mephibosheth felt about the reign of Absalom, and it was exactly the opposite of what Ziba had said. The way that Mephibosheth was dressed, and his beard, and hair showed extreme mourning. David is, now, aware that Ziba had lied.

II Samuel 19:25 "And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?"

David is showing sorrow, here, for not taking Mephibosheth with him. He asks him, why he did not go?

II Samuel 19:26 "And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant [is] lame."

Ziba had tricked Mephibosheth, as he had tricked David. Ziba was supposed to furnish him an ass to ride, since he was crippled, and he never came back for him.

II Samuel 19:27 "And he hath slandered thy servant unto my lord the king; but my lord the king [is] as an angel of God: do therefore [what is] good in thine eyes."

Mephibosheth knows that David will do what is right, guided by the LORD. He places himself in the hands of David, to do whatever David believes is right.

II Samuel 19:28 "For all [of] my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?"

He knows that the blessings he has, are just because of the goodness of David toward him. Had it been any victor, other than David, they would have killed the grandson of the king, whose kingdom they had taken over. Mephibosheth is thankful to be alive, and will accept whatever David does for him. David's goodness toward him is because of the love David had for his father, Jonathan.

II Samuel 19:29 "And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land."

This is settled, that he and Ziba will share equally from the land, and David does not want to hear from this anymore.

II Samuel 19:30 "And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."

Mephibosheth is not concerned about material things. He even says, he is willing for Ziba to have it all, if that was what it took to get David back safe. He was so happy that David is back, that none of the material things matters.

II Samuel 19:31 "And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan."

II Samuel 19:32 "Now Barzillai was a very aged man, [even] fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he [was] a very great man."

This chapter is not in chronological order, because this returns to the time, when David was still at the Jordan. Barzillai was a very rich man who had furnished beds, and all sorts of supplies for David, when he was in Mahanaim. He is, now, 80 years old. He comes to see David off across the Jordan to Jerusalem. He seems to be a very good friend of David.

II Samuel 19:33 "And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem."

He had befriended David in his time of need, and David is offering to take care of him now. Such a good friend, David would like to have with him in Jerusalem. David would like to care for him, until his death.

II Samuel 19:34 "And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?"

II Samuel 19:35 "I [am] this day fourscore years old: [and] can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?"

He is explaining to David, that he is an old man of 80. His sense of hearing, and tasting are gone. He is no longer quick in making decisions. He has slowed greatly with his age. He explains, that he would just be a burden to David, that David does not need at this time.

II Samuel 19:36 "Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?"

II Samuel 19:37 "Let thy servant, I pray thee, turn back again, that I may die in mine own city, [and be buried] by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee."

They will not stop being friends, because they are on opposite sides of the Jordan. He will go a little way with David and then he must turn back. He is getting pretty old and does not have much time, until he will be buried. He does not want to be buried in a foreign land. He wants to be buried with his parents. Chimham was thought to be a son of Brazillia. He would go with David, and receive the blessings from David, in place of his father.

II Samuel 19:38 "And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, [that] will I do for thee."

David felt very obligated to Brazillia, he would be happy for Chimham to go in his stead. David is saying, he will do whatever Brazillia wants him to do.

II Samuel 19:39 "And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place."

This was a kiss of two friends, when they parted. David has allowed him to do just as he wished.

II Samuel 19:40 "Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel."

Great throngs of people went with David. Chimham went to be with David in his kingdom. All of these people are to show their approval of David as king.

II Samuel 19:41 "And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?"

We see that the army, that defeated Absalom, made a show of force with David returning. There would be no opposition, with this large a company with him. There was jealousy among the twelve tribes, but David is king of

them all. These people are disturbed, that they were not consulted, before David sets up his kingdom here. They were afraid that David was back to destroy those, who were on Absalom's side.

II Samuel 19:42 And all the men of Judah answered the men of Israel, Because the king [is] near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's [cost]? Or hath he given us any gift?

We find that they are trying to justify their ill feelings here.

II Samuel 19:43 "And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more [right] in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel."

This is the beginning of the rift of the ten tribes from the tribe of Judah. The other tribe, not mentioned here is, probably that of Simeon. They feel as if they are being left out of the decision making. Even though Judah is just one tribe, they speak the fiercest in this confrontation. The ten tribes think David belongs to them. He is truly king of all of them.

2 Samuel 20 Questions

1. What was told Joab about David in verse 1?
2. What is the weeping for?
3. The victory that day was turned into _____.
4. Generally, a victory is accompanied by _____ and _____.
5. How did the victorious soldiers come into the town?
6. What did David cry out, when he covered his face and wept?
7. What did Joab say to David about his troops?
8. What is one of Joab's reasons for David to stop mourning?
9. Joab tells David, if he does not go forth to appreciate his men, what will happen?
10. What did the people do, when they found out that David was in the gate?
11. What is verse 9 speaking of?
12. Since Absalom is dead, what are they going to do for a king?
13. Who does David send word to speak to the elders of Judah?
14. Why did David not send word to the elders?
15. David tells them, they are _____ of his _____.
16. Who does David make captain of his troops, in place of Joab?
17. What message came back to David?
18. Who came with the men of Judah to meet David?
19. How many men were with him?
20. How many sons did Ziba have?
21. What had Ziba done for David at the mount of Olives?
22. How did the king's household cross the river?
23. What had Shimei done, that was so terrible?
24. He is asking David for _____, and not justice.
25. Who wants to kill Shimei?
26. What does David call Abishai in verse 22?
27. A great king knows when to _____.
28. What does David answer Shimei?
29. What was the condition of Mephibosheth, when he came to meet David?
30. What does this leave no doubt about?
31. What had Ziba told him, and not done?
32. What does Mephibosheth call David in verse 27?
33. Why has Mephibosheth been blessed by David?
34. How did David settle between Mephibosheth and Ziba?
35. Barzillai did what to help David?
36. What did David offer to do for him?
37. How old was he?
38. Who did he send with David, in his stead?
39. How did David say good-bye to Barzillai?
40. Who were disappointed, that David came back without invitation?

We will begin this lesson in II Samuel 20:1 "And there happened to be there a man of Belial, whose name [was] Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel."

This is a continuation of chapter 19. We see that, not everyone is happy about David's return to Jerusalem. This should have been a peaceful time for all of them with David king of all twelve tribes, but it was not. The Israelites and Judah were quarreling. Sheba is a radical, who blows the trumpet which indicates war, generally, and tells the people to go to their tents. He uses the trumpet to stop this meeting. This is another rebellion trying to break forth. Just when David thought he had won the peace, it seems like more more war is about to break out. Sheba is really a trouble-maker.

II Samuel 20:2 "So every man of Israel went up from after David, [and] followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem."

Judah stays with David, but the ten tribes of Israel are listening to this radical Sheba. He seems to be a man with some authority.

II Samuel 20:3 "And David came to his house at Jerusalem; and the king took the ten women [his] concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood."

David had left these 10 Concubines to care for the house, when he went into exile. Absalom had come into the house, and went in to the concubines. This would make them unclean for David. They were kept like widows, until the death of David, and then they were free. They were widows, because of what happened to them, even before David was dead.

II Samuel 20:4 "Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present."

We remember that, David had taken the command away from Joab, because of what he had done to Absalom. In other matters, Joab had been a good commander. He was a strong leader. This is Amasa's first command. Joab, possibly, could have gathered these people in three days, but there were a lot of them, who would not follow Amasa.

II Samuel 20:5 "So Amasa went to assemble [the men of] Judah: but he tarried longer than the set time which he had appointed him." II Samuel 20:6 "And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than [did] Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us."

Sheba was a great danger to David. David's fear was that another uprising was being formed. The men, that were to go with Abishai, are the ones who had been in the army of Joab.

II Samuel 20:7 "And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri."

Under the command of Abishai, Joab's men went after Sheba, before he could get an uprising started. Included in these men were the men, who were with Joab, when Absalom was killed. These men were loyal to Joab, and it was he that they truly followed.

II Samuel 20:8 "When they [were] at the great stone which [is] in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle [with] a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out."

This was the garment that Joab usually wore into battle. It was, probably, too big for Amasa in several ways. He was not the powerful leader that Joab had proven to be. He had the sword of authority, which had, also, been Joab's. It appears it was loose in its sheath, and fell out.

II Samuel 20:9 "And Joab said to Amasa, [Art] thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him."

II Samuel 20:10 "But Amasa took no heed to the sword that [was] in Joab's hand: so he smote him therewith in the fifth [rib], and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri."

It seemed, that Joab was with them, even though the command had been taken away from him. He did not like seeing Amasa in his robe of authority, nor with his sword and sheath. As he moved close to Amasa appearing to give him greeting, he took him by the beard in the one hand, and drove a sword through his heart with the other hand. Now, Joab takes his place as commander of this army, and pursues after Sheba with Abishai.

II Samuel 20:11 "And one of Joab's men stood by him, and said, He that favoureth Joab, and he that [is] for David, [let him go] after Joab."

The brutal stabbing of Amasa was a stun to the men, who had followed him. Joab is, now, in command, and some are afraid to follow him. The man stands up, and asks everyone on the side of David to come with Joab. Some of the men, probably, fear a like fate from Joab that he gave to Amasa.

II Samuel 20:12 "And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still."

It appears that, Amasa did not die immediately, but wallowed in the gushing blood from his body. He was in the middle of the road, and the men would have had to stop, and walk over him to pass by to Joab. The men would not do that, and stood still. The man of Joab removed Amasa from the road into the field near the road, and covered his body with a cloth so those passing by could not see his body gushing forth blood.

II Samuel 20:13 "When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri."

As soon as his body was removed from the road, the men followed Joab after Sheba.

II Samuel 20:14 "And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him."

The "he", in the verse above, is speaking of Sheba on the run from Joab and his men. It appears that, he went from tribe to tribe, trying to get an army together to fight against David. No one would side in with Sheba. Abel-beth-maachah is a fortress in the land of Naphtali. It seemed, there was no place for him to hide, so he stopped at this fort.

II Samuel 20:15 "And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that [were] with Joab battered the wall, to throw it down."

Joab comes and surrounds the city. This bank is, probably, a bank of dirt to fight safely behind. A battering ram was, many times, used to tear a gate down to get inside of the fort. This is what Joab and his men are doing here.

II Samuel 20:16 "Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee."

Probably, this woman was on top of the wall, crying out to Joab. She is called wise, because of the decision she has made to do something, before the whole city is destroyed. She does not speak to just anyone, who has no authority, but speaks to the acting commander of the troops.

II Samuel 20:17 "And when he was come near unto her, the woman said, [Art] thou Joab? And he answered, I [am he]. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear."

Joab is a very wise leader, and hears what this woman has to say. If she has a solution to this problem without great loss of life on both sides, he wants to hear it.

II Samuel 20:18 "Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask [counsel] at Abel: and so they ended [the matter]."

II Samuel 20:19 "I [am one of them that are] peaceable [and] faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?"

She is saying, that the law of Moses was to seek peace with a land, before you went to war with them. She is saying, that her city, and herself, are willing to negotiate peace. They do not want to be in a war with their very own people. Joab has assumed that they were friends of Sheba, just because he ran into their city. They had not even been informed of what is going on. She is speaking not only for herself, but for her city. She wants Joab to give them a chance to prove their loyalty.

II Samuel 20:20 "And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy."

I like the answer Joab gives her here. He is not out to destroy Abel, he just wants to stop Sheba. It is not Joab's intentions to destroy innocent people.

II Samuel 20:21 "The matter [is] not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, [even] against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall."

The city will punish Sheba themselves, for bringing this problem down on them. To prove they are not in the camp of Sheba, they will be-head Sheba, and throw his head over the wall.

II Samuel 20:22 "Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast [it] out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king."

This woman's wisdom had saved her city. They cut off Sheba's head, and threw it out to Joab. This stopped the siege of Abel. Joab blows the trumpet for the men to reassemble and stop the siege. They had been victorious under the leadership of Joab. Joab has re-established himself as commander of David's army. He, now, goes back to Jerusalem victorious.

II Samuel 20:23 "Now Joab [was] over all the host of Israel: and Benaiah the son of Jehoiada [was] over the Cherethites and over the Pelethites:"

This is a summary of the positions that remained in David's reign. David left Joab as commander of all his forces, after this incident. Benaiah was son of Jehoida, the chief priest. He was over the body-guards of the Cherethites and Pelethites.

II Samuel 20:24 "And Adoram [was] over the tribute: and Jehoshaphat the son of Ahilud [was] recorder:"

All that is known of Adoram is what is here. There were many who paid tribute in those days, so this is a trusted position. There is very little known of Jehoshaphat either. The position of recorder was one of much importance, however.

II Samuel 20:25 "And Sheva [was] scribe: and Zadok and Abiathar [were] the priests:"

Sheva is the same as Seraiah. The scribe was the keeper of the public documents. We are already familiar with Zadok, who was high priest, and Abiathar, as priest.

II Samuel 20:26 "And Ira also the Jairite was a chief ruler about David."

Ira was a priest minister, who worked closely with David.

The saddest thing about this lesson is the attitude of David about every bad thing that happens. He connects everything with the sin that he committed to get Bath-sheba for him to wife.

2 Samuel 21 Questions

1. Who blew the trumpet, and gathered men against David?
2. This should have been a _____ time for David.
3. Who were quarreling?
4. Who clave to king David?
5. What happened to the ten concubines, that had been left behind to watch the house, when Absalom was chasing David?
6. They lived like _____ unto the day of their death.
7. Who did David send to assemble the men of Judah?
8. How many days did he have to do it in?
9. Why had David taken the command away from Joab?
10. Who did David send after Sheba?
11. Why were they to pursue Sheba?
12. Whose men did he take to pursue him?
13. What was Amasa wearing, that belonged to Joab?
14. What did Joab do to regain command?
15. Why would the men not come to Joab?
16. Where did they put the bleeding Amasa?
17. When did the men follow Joab?
18. Who is the "he" in verse 14?
19. What is Abel-beth-maachah?
20. What did the men with Joab do to this place?
21. How was this attack stopped?
22. Who cried out to speak to Joab?
23. Did Joab listen?
24. What did they do from the city, to stop the attack of Joab?
25. How did Joab signal the men to stop the fighting?
26. When Joab returned to Jerusalem, he became _____ of the armies, again.
27. Who was over the tribute?
28. Sheva, the scribe, was actually over what?
29. Who was high priest?
30. What did Ira do?
31. What is so sad in all of this?

We will begin this lesson in II Samuel 21:1 "Then there was a famine in the days of David three years, year after year; and David inquired of the LORD. And the LORD answered, [It is] for Saul, and for [his] bloody house, because he slew the Gibeonites."

This chapter is not in chronological order after chapter 20. In fact, this happened many years before the happenings, we just studied about. Famines are caused by the withholding of rain from the land by the LORD, Himself. Notice, David went to the LORD for the answer to the famine. This happened soon after the death of Saul, perhaps. This is not because of David's sin, but the sin of Saul. Saul had made a peace treaty with these people for them to be his servants. Saul broke the treaty, and killed the people. Saul had given his word in the sight of God, and then went back on it. God held him responsible.

II Samuel 21:2 "And the king called the Gibeonites, and said unto them; (now the Gibeonites [were] not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)"

Saul's zeal in killing them, after making a peace treaty with an oath to God, has, now, caused this great famine. It seemed, that Saul kept God's law, when it was convenient. If he could acquire land, or valuables, it did not bother him to break an oath and kill the people. This is similar to when he killed the priests, to further himself.

II Samuel 21:3 "Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?"

The breaking of the oath put them out of favorable relationship with God. The sin must be atoned for. David asked the Gibeonites, what should he do to receive atonement, since the sin was committed on them? David realizes this famine will not stop, until restitution is made.

II Samuel 21:4 "And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, [that] will I do for you."

David agreed to do whatever was right in their sight. They did not want the wealth of Israel, nor even the life of the Israelites in restitution.

II Samuel 21:5 "And they answered the king, The man that consumed us, and that devised against us [that] we should be destroyed from remaining in any of the coasts of Israel,"

II Samuel 21:6 "Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, [whom] the LORD did choose. And the king said, I will give [them]."

Saul is dead, and he is the one who broke the oath. The people of Gibeon do not want the name of Saul to live on in Israel, so they want his male children killed. The reason they asked for seven, is because they were

aware of how many there were. Seven means spiritually complete, as well. They were to be hanged in the streets publicly, to demonstrate the fact that God had allowed this for the breaking of an oath.

II Samuel 21:7 "But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD'S oath that [was] between them, between David and Jonathan the son of Saul."

David was not aware there was a Mephibosheth, until after the 7 1/2 year reign over just Judah. This had to happen after that time. Jonathan, Mephibosheth's father, had made a covenant with David, so David could not allow Mephibosheth to be killed.

II Samuel 21:8 "But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:"

II Samuel 21:9 "And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell [all] seven together, and were put to death in the days of harvest, in the first [days], in the beginning of barley harvest."

This is a perfect example of the sins of the father being paid for by his sons. Rizpah was actually a concubine of Saul. She was a foreign woman, a Hivite. Two of her sons were killed, and hung out until the rain came. This, perhaps is speaking of step-children of Michal, because she was barren and had no children. These 5 children are, possibly, children of Merab, the daughter of Saul. The barley harvest happened about our April. This seems so cruel, but in the law, bloody killings must be paid with blood.

II Samuel 21:10 "And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night."

This shows the great love of this mother for her sons. The sack cloth was the only shelter she had from the blazing sun. It could have been six months, until the fall rains came. When the rain came, they would take them down, because the atonement had been made and accepted.

II Samuel 21:11 "And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done."

II Samuel 21:12 "And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:"

II Samuel 21:13 "And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged."

David gave Saul, Jonathan, and those seven, who were hanged, a burial place. Saul's and Jonathan's bones had not been recovered, until this time.

II Samuel 21:14 "And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father:"

and they performed all that the king commanded. And after that God was entreated for the land."

They were all buried in the homeland in the sepulchre of Kish, Saul's father.

II Samuel 21:15 "Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint."

This is the beginning of a new record of the things, that happened here. This was a time, when David was leading the battle with his servants. In this particular battle, David becomes faint. Sometimes, they did not eat for a long time, and that could have caused the faintness.

II Samuel 21:16 "And Ishbi-benob, which [was] of the sons of the giant, the weight of whose spear [weighed] three hundred [shekels] of brass in weight, he being girded with a new [sword], thought to have slain David."

The giant, spoken of, is, possibly, Goliath that David had killed. This son of the giant had a spear half the size of Goliath's. Goliath's weighed 16 pounds, and this one weighed 8 pounds. The new sword was to slay David with.

II Samuel 21:17 "But Abishai the son of Zeruah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel."

This was during the time that David was king of Israel. Zeruah was David's sister. Abishai, then, was the nephew of David. He saved David's life, when he killed the son of the giant. David was their king, and they wanted him to remain safe as king of their land. He was the symbol of Israel.

II Samuel 21:18 "And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which [was] of the sons of the giant."

Another son of the giant, Goliath, decided he would kill David, and he fought with Sibbechai, and Sibbechai killed him. Sibbechai belonged to the prominent family of Judah, the Zarhites. He was Captain of the army of 24,000 men of David's army.

II Samuel 21:19 "And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew [the brother of] Goliath the Gittite, the staff of whose spear [was] like a weaver's beam."

It appears, the entire family of Goliath was out to kill David. Elhanan kills the brother of Goliath, who had to be a giant, also, because his spear was like a weavers beam. We know very little of Elhanan, except what we read right here. He was of the tribe of Benjamin.

II Samuel 21:20 "And there was yet a battle in Gath, where was a man of [great] stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant."

This is speaking of one of the sons of Goliath being born with 6 fingers on each hand, and 6 toes on each foot. It appeared, there was a large family of the giants, related to Goliath.

II Samuel 21:21 "And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him."

Shimeah was the brother of king David, and Jonathan killed this giant with the twelve fingers and twelve toes.

II Samuel 21:22 "These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants."

It appears that, David killed the first of this family of giants, when he killed Goliath. David's men killed the other three giants.

2 Samuel 22 Questions

1. How long did the famine, mentioned in verse 1, last?
2. David inquired of the _____.
3. The famine was for the bloody house of _____.
4. What are famines caused by?
5. What terrible thing had Saul done?
6. Who was Saul's sin committed against?
7. Who were the Gibeonites?
8. Who did David ask, what he was to do to atone for the sin of Saul?
9. What did they ask for?
10. Why did they want this?
11. The king spared _____.
12. What was David's reason for saving him?
13. Who was the mother of two of the sons, who were killed for the sin?
14. Who was the mother who lost 5 sons?
15. Who hanged the boys?
16. When is barley harvest?
17. What unusual thing did Rizpah do?
18. How long would the seven have to hang there?
19. When the rain came, it showed what?
20. What was Rizpah to Saul?
21. When David found out what Rizpah did, what did he do?
22. Where did they bury Saul and Jonathan?
23. What happened to David in the battle with the Philistines in verse 15?
24. How much did the spear of Ishbi-benob weigh?
25. Why was he wearing a new sword?
26. Who killed the giant Ishbi-benob?
27. What did the men of David's army ask of him, after this battle?
28. What relation was Abishai to David?
29. Who slew the giant, Saph?
30. What family did Sibbechai belong to?
31. Who slew the brother of Goliath?
32. What was strange about the giant in verse 20?
33. Who had killed the first giant, Goliath?

We will begin this lesson in II Samuel 22:1 "And David spake unto the LORD the words of this song in the day [that] the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:"

This is the very same song that is given in Psalms chapter 18. This is a song of thanksgiving. The song, itself, is written by David. Notice, this song is for the LORD.

II Samuel 22:2 "And he said, The LORD [is] my rock, and my fortress, and my deliverer;"

The LORD had been all of these things to David. The LORD, as the Rock, is the basis for the teaching of building your house upon the Rock. Deuteronomy 32:4 "[He is] the Rock, his work [is] perfect: for all his ways [are] judgment: a God of truth and without iniquity, just and right [is] he." It was from the Rock in the wilderness that the water flowed from, and fed the multitude. David had experienced the LORD as his fortress, when he was hunted by Saul. The LORD was his Deliverer, when He delivered him over and over from harms way.

II Samuel 22:3 "The God of my rock; in him will I trust: [he is] my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence."

There is a state of rest and trust that we can all have, if we believe in Jesus to the utmost. David has obviously found that place. His faith has become so strong, that it has become trust. Trust is a place of rest in the LORD. He is aware that the LORD is his Rock, that he must build upon to have that solid foundation. He knows that he cannot trust in man, just in the LORD. He knows the LORD builds a hedge around him and protects him, and is, therefore, his shield. The "horn" symbolizes strength. There is great strength in the assurance of salvation. The fact that he has risen above the world, makes the LORD his high tower. It is the strength of the LORD that makes it possible to rise above the mire of the world, when the world seems to close in around us, or David. We can be like David and run to our Refuge, the LORD. He saves from violence. Psalms 91:7 "A thousand shall fall at thy side, and ten thousand at thy right hand; [but] it shall not come nigh thee."

II Samuel 22:4 "I will call on the LORD, [who is] worthy to be praised: so shall I be saved from mine enemies."

David, very early on, discovered that when he called on the LORD, there was no way to fail. David inquired of the will of the LORD before undertaking a battle. His only failure was when he listened to his flesh, instead of obeying the commands of the LORD. David was totally aware that his success was because of the strength of the LORD within him. He would continually praise the LORD for his greatness. Another reason to praise the LORD, is the fact that He inhabits the praises of his people. It is the LORD, who saved David from his enemies.

II Samuel 22:5 "When the waves of death compassed me, the floods of ungodly men made me afraid;"

II Samuel 22:6 "The sorrows of hell compassed me about; the snares of death prevented me;"

II Samuel 22:7 "In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry [did enter] into his ears."

There are so many lessons in this song, that David gives, that can apply to our life right now. If we could only understand, when we are facing an angry world, and even when we are facing death, that our help is in the Lord. We have not, because we ask not. Help is just a prayer away. God always hears the prayers of his people. The one thing that could separate David from other people in the Bible, was his great love for the LORD.

II Samuel 22:8 "Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth."

II Samuel 22:9 "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it."

II Samuel 22:10 "He bowed the heavens also, and came down; and darkness [was] under his feet."

The one thing I want us to see in this, is this is not a description of the power of the devil, this is the wrath of God. When the wrath of God comes against an unrepentant people, there are earthquakes, volcanoes, and storms of every kind imaginable. We must remember that, the fire and brimstone sent on Sodom and Gomorrah was from the LORD on a sinful people, who would not repent. Our God is a consuming fire, as well as a loving Father.

II Samuel 22:11 "And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind."

II Samuel 22:12 "And he made darkness pavilions round about him, dark waters, [and] thick clouds of the skies."

II Samuel 22:13 "Through the brightness before him were coals of fire kindled."

God is control of all of the elements of the world. He commands the wind, and the rain. His presence with the children of Israel was known by the smoke by day and the fire by night. We do know, the presence of God in the holy of holies in the tabernacle, had cherubims at each end of the mercy seat. God is a Spirit. He does not need to ride on anything, but this is David's way of expressing the omnipresence of God. He knows the presence of God is there when needed, but this is the way he explains His immediate arrival.

II Samuel 22:14 "The LORD thundered from heaven, and the most High uttered his voice."

When the voice comes from heaven to someone, he understands what the voice is saying. Others, standing around, will think it thundered.

II Samuel 22:15 "And he sent out arrows, and scattered them; lightning, and discomfited them."

Many times, the enemies of the people of the LORD experience terrible lightning and thundering in the midst of battle. This is the LORD fighting for His people.

II Samuel 22:16 "And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils."

David is speaking of the nostrils of the LORD opening the Red Sea. Exodus 15:8 "And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, [and] the depths were congealed in the heart of the sea."

II Samuel 22:17 "He sent from above, he took me; he drew me out of many waters;"

II Samuel 22:18 "He delivered me from my strong enemy, [and] from them that hated me: for they were too strong for me."

The "many waters", in the verse above, speak of the mass of David's enemies. David is very well aware that it was the LORD, who had reached down from heaven, and took him out of his place of great danger.

II Samuel 22:19 "They prevented me in the day of my calamity: but the LORD was my stay."

II Samuel 22:20 "He brought me forth also into a large place: he delivered me, because he delighted in me."

"Stay", in the verse above, is speaking of a support. David is assured that his supernatural protection that he received from the LORD, was because of God's love for him.

II Samuel 22:21 "The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me."

II Samuel 22:22 "For I have kept the ways of the LORD, and have not wickedly departed from my God."

II Samuel 22:23 "For all his judgments [were] before me: and [as for] his statutes, I did not depart from them."

II Samuel 22:24 "I was also upright before him, and have kept myself from mine iniquity." II Samuel 22:25 "Therefore the LORD hath recompensed me according to my righteousness; According to my cleanness in his eye sight."

This is speaking of the life that David lived, before he met Bathsheba. He was righteous in the sight of the LORD. He did not have sinful hands. He is correct in saying, at that time, he had not departed to worldly ways. Not only, did God love David, but David's heart was stayed upon the LORD. David is absolutely sure that the wonderful protection and blessings from God came, because of his relationship with the LORD. At that time, David was totally obedient to the LORD.

II Samuel 22:26 "With the merciful thou wilt shew thyself merciful, [and] with the upright man thou wilt shew thyself upright."

II Samuel 22:27 "With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury."

II Samuel 22:28 "And the afflicted people thou wilt save: but thine eyes [are] upon the haughty, [that] thou mayest bring [them] down."

All of this is saying that, whatever you do to others, will be done to you. What you sow, you reap. David is fully aware to receive blessings from God, he must bless others around him who are God's creation.

II Samuel 22:29 "For thou [art] my lamp, O LORD: and the LORD will lighten my darkness."

The Lord is the Light of the world. John 8:12 "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Ephesians 5:8 "For ye were sometimes darkness, but now [are ye] light in the Lord: walk as children of light:"

II Samuel 22:30 "For by thee I have run through a troop: by my God have I leaped over a wall."

We know this is true, because David was in the midst of Saul's troops, when he cut the skirt of Saul off. Fortifications are intended with the reference to the wall.

II Samuel 22:31 "[As for] God, his way [is] perfect; the word of the LORD [is] tried: he [is] a buckler to all them that trust in him."

"Buckler", in the verse above, means shield, or protector. Deuteronomy 32:4 "[He is] the Rock, his work [is] perfect: for all his ways [are] judgment: a God of truth and without iniquity, just and right [is] he." Matthew 5:48 "Be ye therefore perfect, even as your Father which is in heaven is perfect."

II Samuel 22:32 "For who [is] God, save the LORD? and who [is] a rock, save our God?"

"God" in "for who is God" is translated from El. It could be speaking of the Almighty. There is no other God. I John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." God is a Spirit. God is a consuming Fire. God is the LORD. God is our Rock. God is Truth. God is Light. God is Life. God is everything positive and good in this world. We build our lives upon this Rock, because everything else is shifting sand.

II Samuel 22:33 "God [is] my strength [and] power: And he maketh my way perfect."

II Samuel 22:34 "He maketh my feet like hinds' [feet]: and setteth me upon my high places."

II Samuel 22:35 "He teacheth my hands to war; so that a bow of steel is broken by mine arms."

God's ways are perfect. I have said so many times that, true Christians are believers in and followers of the Lord Jesus Christ. If we are Christians, we must become more and more like Him every day. David is proclaiming that his strength in everything he does, is in Jesus. The Christians say it the way it is in the following Scripture. Philippians 4:13 "I can do all things through Christ which strengtheneth me."

II Samuel 22:36 "Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great."

Notice, salvation is a free gift.

II Samuel 22:37 "Thou hast enlarged my steps under me; so that my feet did not slip."

II Samuel 22:38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

II Samuel 22:39 "And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet."

II Samuel 22:40 "For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me."

II Samuel 22:41 "Thou hast also given me the necks of mine enemies, that I might destroy them that hate me."

David knows from experience, that his strength and victory in his battles was from God. This assurance of who God is and what He does, to help those who obey Him, is a personal thing with David. We, also, know from the judges, that God strengthened them, also, to help in battle against their enemy, who was, also, the enemy of God. David was really a warrior in the employ of the LORD. David's victories were victories for God, as well.

II Samuel 22:42 "They looked, but [there was] none to save; [even] unto the LORD, but he answered them not."

This is speaking of the heathen, who never knew God, but it is, also, speaking of those who knew God, and turned into idolatry, as well. God would not save them because they were unfaithful to Him.

II Samuel 22:43 "Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, [and] did spread them abroad."

David, as the champion of the LORD, defeated the enemies of the LORD.

II Samuel 22:44 "Thou also hast delivered me from the strivings of my people, thou hast kept me [to be] head of the heathen: a people [which] I knew not shall serve me."

II Samuel 22:45 "Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me."

II Samuel 22:46 "Strangers shall fade away, and they shall be afraid out of their close places."

Heathen people did take David in, when he was running from Saul. The heathen did greatly admire him, since his hundreds avoided being killed by Saul's thousands. We know, also, that there came a time when David left the heathens, and came back to lead the Israelites, after the death of Saul.

II Samuel 22:47 "The LORD liveth; and blessed [be] my rock; and exalted be the God of the rock of my salvation."

David pauses to give great praise to the LORD, again. The word "liveth" means continues to live. This shows the eternity of the LORD. David cannot say enough of the greatness of the God, who is his Rock. He is, not only, the salvation of David, but of all who will dare to believe.

II Samuel 22:48 "It [is] God that avengeth me, and that bringeth down the people under me," II Samuel 22:49 "And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man."

David realizes that his success is because of what God has made him. We all are what God allows us to be. He is leader of all Israel, because God anointed him to be leader of all Israel. It was God, who elevated David to this position, not David.

II Samuel 22:50 "Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name."

This is so great, that David realizes his part in this, is to thank the LORD for the things He has done. David is saying "To God be the glory for the things He has done". God rescued David over and over, and the heathen are aware of this protection, and anointing that the LORD has on David.

II Samuel 22:51 "[He is] the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore."

The LORD had promised David an everlasting kingdom. This will be fulfilled through Jesus Christ, who is the Lion of the tribe of Judah. He will come and reign upon this earth as King of kings and Lord of lords. Luke 1:31 "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." Luke 1:32 "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:" Luke 1:33 "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

2 Samuel 23 Questions

1. What are the words of this chapter?
2. Who wrote these words?
3. The Lord is my _____, and my _____, and my deliverer.
4. How does the author describe verse 3 of this lesson?
5. What does the "horn" symbolize?
6. Quote Psalms chapter 91 verse 7.
10. Who is worthy to be praised?
11. How bad were the conditions David faced in verses 5, 6, and 7?
12. What does verse 8 say, happened in response to David's need?
13. Who controls the elements of the world?
14. What does the voice of the LORD sound like to those who are standing by, when someone hears the voice of God?
15. In David's distress, he called upon the _____.
16. What is the one thing the author wants us to see in verses 8, 9, and 10?
17. Our God is a consuming _____, as well as a loving Father.
18. How was the presence of God seen by the children of Israel?
19. When God speaks to someone from heaven, he understands what He is saying. Others standing nearby think it _____.
20. What is the lightning called in verse 15?
21. What is David speaking of in verse 16?
22. What is the statement "many waters" saying in verse 17?
23. What is "stay", in verse 19, speaking of?
24. David said the LORD rewarded him according to his _____.
25. Verses 26, 27, and 28, are saying what?
26. Quote John chapter 8 verse 12.
27. For who is God, save the _____?
28. Notice, salvation is a _____.
29. David, as the _____ of the LORD, defeated the enemies of the LORD.
30. Who accepted David better than his own people?
31. What does "liveth" show us?
32. What had God promised David?
33. Quote Luke chapter 1 verses 31 through 33.

We will begin this lesson in II Samuel 23:1 "Now these [be] the last words of David. David the son of Jesse said, and the man [who was] raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,"

In the last lesson, we saw the sweet song of David in his youth, before he sinned against God. In this song, we see David at a much later date. David penned many of the Psalms to be used in public worship, so it is correct for him to be called "sweet psalmist", here.

II Samuel 23:2 'The spirit of the LORD spake by me, and his word [was] in my tongue."

David is saying, here, that he spoke as an oracle of God. His tongue was submitted to the LORD. The Spirit of the LORD would come upon David, and he would speak as the Spirit moved him.

II Samuel 23:3 "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men [must be] just, ruling in the fear of God."

Ruling the people is a great honor bestowed upon man by God, but it carries with it a great responsibility. God had revealed to David, that in the end, the LORD is judge of all. The Lord judges the kings of this earth. They should remember, when they are judging, that someday they will stand before the LORD to be judged themselves. They will be judged in the same manner they judged others.

II Samuel 23:4 "And [he shall be] as the light of the morning, [when] the sun riseth, [even] a morning without clouds; [as] the tender grass [springing] out of the earth by clear shining after rain."

When a king judges justly, it is like the light of the morning, that drives away the darkness of the night before. Physical, or spiritual, darkness cannot remain, when the Light of the LORD is shined forth. Light does away with darkness. Light causes things to grow, not darkness. This is true of the growth of a believer, as well. The more Light that is applied in the life of a believer, the more he grows.

II Samuel 23:5 "Although my house [be] not so with God; yet he hath made with me an everlasting covenant, ordered in all [things], and sure: for [this is] all my salvation, and all [my] desire, although he make [it] not to grow."

David is feeling the pain, that his sin had brought to his own personal household here. In spite of the sins of David, God had forgiven him, and made an everlasting covenant with him. This covenant would be fulfilled in the Lord Jesus Christ.

II Samuel 23:6 "But [the sons] of Belial [shall be] all of them as thorns thrust away, because they cannot be taken with hands:"

"Belial" means worthlessness. David is saying, that just as you would gather up thorny bushes and burn them to keep them from ruining the crop,

the worthless people should be dealt with harshly. He cannot judge them kindly, they have to be destroyed.

II Samuel 23:7 "But the man [that] shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the [same] place."

It is such a shame, but the worthless mixing with God's people affect them negatively. They become worthless, too. This is saying, again, not to mingle with this sort of person.

II Samuel 23:8 "These [be] the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same [was] Adino the Eznite: [he lift up his spear] against eight hundred, whom he slew at one time."

There were thirty mighties chosen of the men who followed David. They had stood beside David, and helped him in his struggle to become king of all Israel. He was, possibly, at Hebron serving as the head of Judah, when this particular list of mighties was given. Some scholars believe the person intended in the Scripture above, is Jashobeam the Hachmonite. We do know that whoever he was, this is speaking of a very brave man who lift up his spear against 800 of David's enemies.

II Samuel 23:9 "And after him [was] Eleazar the son of Dodo the Ahohite, [one] of the three mighty men with David, when they defied the Philistines [that] were there gathered together to battle, and the men of Israel were gone away:"

Dodo, or Dodai, as he is called in other Scriptures, was the commander of the second division of the royal troops of David. The fact that he was an Ahohite, shows that he was of the tribe of Benjamin. They were known for their strong warriors. This was when just Judah came against the Philistines. Eleazar fought, until his hand would not come off the sword. Sometimes, they had to pour hot water on the soldier's hand, before the muscles would relax, and let him drop the sword.

II Samuel 23:10 "He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil."

It appears that, he actually led the battle, and in fact, did much of the destroying of the enemy himself. The LORD was with him in battle, and he won a great victory. His men came in, and picked up the spoil that was left.

II Samuel 23:11 "And after him [was] Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines."

II Samuel 23:12 "But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory."

This is a detail of one of the battles that Shammah fought with the Philistines. "Lintles" was similar to a field of barley. The people got away, but Shammah defeated the Philistines here. The Lord was with him, and brought this great victory by him.

II Samuel 23:13 "And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim."

II Samuel 23:14 "And David [was] then in an hold, and the garrison of the Philistines [was] then [in] Beth-lehem."

This is speaking of a time, when David had left out of Bethlehem, and was hiding in Adullam. This was a place that David had a fortress in the frontier. He had gone there several times for safety from oncoming enemy forces. These are three more men, other than the ones we have just read about above. Two of them are Abishai and Benaiah. The Philistines lay between them and Bethlehem, in the valley of Rephaim. It is thought to be a valley 3 miles in length lying southwest of Jerusalem.

II Samuel 23:15 "And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which [is] by the gate!"

II Samuel 23:16 "And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that [was] by the gate, and took [it], and brought [it] to David: nevertheless he would not drink thereof, but poured it out unto the LORD."

II Samuel 23:17 "And he said, Be it far from me, O LORD, that I should do this: [is not this] the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men."

David longs for the water of Bethlehem. He is truly longing to be restored to live in Bethlehem. This is saying, that these three mighty men wanted to please their king, so at risk of their lives, they sneaked through the Philistines, and brought water to their king. Instead of David drinking the water, he poured it out as a drink offering before the LORD. This established these three men as part of the thirty mighty men. David refused to drink of this water, because it represented their blood they had offered. Their bravery, in acquiring this water for David, could have cost them their lives.

II Samuel 23:18 "And Abishai, the brother of Joab, the son of Zeruah, was chief among three. And he lifted up his spear against three hundred, [and] slew [them], and had the name among three."

II Samuel 23:19 "Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the [first] three."

We see that of the three that went to Bethlehem for water for David, Abishai was the bravest, and became their captain. He killed 300 men, but that was less than what we had read about that the first three of the thirty had done.

II Samuel 23:20 "And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:"

II Samuel 23:21 "And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear."

II Samuel 23:22 "These [things] did Benaiah the son of Jehoiada, and had the name among three mighty men."

II Samuel 23:23 "He was more honourable than the thirty, but he attained not to the [first] three. And David set him over his guard."

Benaniah was very powerful throughout the reign of David. He was made captain of the guard. In the army of 24,000, that went out by three groups, David put him over the third group. Jehoiada was a priest. The 2 lionlike men, that he killed, were sons of Ariel. Lions were enemies of men then, and this was quite a feat. It appears, that he fought the Egyptian without a weapon. He just took the Egyptian's weapon, and killed him with his own weapon. Again he was not the most prominent, but he was above most of the mighty 30.

II Samuel 23:24 "Asahel the brother of Joab [was] one of the thirty; Elhanan the son of Dodo of Beth-lehem,"

These thirty were over groups of David's men. There were three above this thirty, and one over all of them. Asahel was David's nephew. Elhanan was best known for killing the brother of Goliath.

The following is a list of the men who made up the mighties of David.

II Samuel 23:25 "Shammah the Harodite, Elikah the Harodite,"

II Samuel 23:26 "Helez the Paltite, Ira the son of Ikkesh the Tekoite,"

II Samuel 23:27 "Abi-ezer the Anethothite, Mebunnai the Hushathite,"

II Samuel 23:28 "Zalmon the Ahohite, Maharai the Netophathite,"

II Samuel 23:29 "Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,"

II Samuel 23:30 "Benaiah the Pirathonite, Hiddai of the Brooks of Gaash,"

II Samuel 23:31 "Abi-albon the Arbathite, Azmaveth the Barhumite,"

II Samuel 23:32 "Eliabha the Shaalbonite, of the sons of Jashen, Jonathan,"

II Samuel 23:33 "Shammah the Hararite, Ahiam the son of Sharar the Hararite,"

II Samuel 23:34 "Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,"

II Samuel 23:35 "Hezrai the Carmelite, Paarai the Arbite,"

II Samuel 23:36 "Igal the son of Nathan of Zobah, Bani the Gadite,"

II Samuel 23:37 "Zehek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah,"

II Samuel 23:38 "Ira an Ithrite, Gareb an Ithrite,"

II Samuel 23:39 "Uriah the Hittite: thirty and seven in all."

The thirty valiant men were, sometimes, a few over, as we see here. There were additions made from time to time, as someone performed an extraordinary feat. These were all leaders of a certain group of men in David's army.

2 Samuel 24 Questions

1. David was the son of _____.
2. _____ was the psalmist.
3. For what purpose were many of the psalms penned?
4. David is saying, that he spoke as an _____ of God.
5. Who is God called in verse 3?
6. He that ruleth over men must be _____.
7. In the end, the _____ is Judge of all.
8. Quote 2 Samuel chapter 23 verse 4.
9. Light does away with _____.
10. What causes a believer to grow?
11. What had brought pain to David's household?
12. What does "Belial" mean?
13. What is verse 7 saying, we should not do?
14. Who were the mighty men of David?
15. Which of the mighty killed 800?
16. Who was Eleazar?
17. Who was Dodo?
18. What did they have to do sometime, before they could release their swords after a long battle?
19. Who was the third leader of the mighties?
20. Where was his battle fought?
21. When is verse 13 and 14 speaking of?
22. Who are two of the three men mentioned in verse 13?
23. Where were the Philistines?
24. Where is the valley of Rephaim?
25. What did David long for?
26. Who goes for water for David?
27. What does David do with the water, when he gets it?
28. Abishai is the brother of _____.
29. How many Philistines did he kill?
30. Who was the bravest of the three, who went to Bethlehem for water for David?
31. Benaniah was made captain of the _____.
32. Jehoiada was a _____.
33. All of the men, listed in the verses 25 through 39, were whom?

We will begin this lesson in II Samuel 24:1 "And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."

It is difficult to understand the meaning of the statement "He moved David". Perhaps, this is saying, that when the LORD was kindled against Israel, David got angry, and in the heat of the moment, ordered the numbering of Israel and Judah. Sometimes, we think a suggestion from the devil is a leading of the LORD. I Chronicles 21:1 "And Satan stood up against Israel, and provoked David to number Israel."

II Samuel 24:2 "For the king said to Joab the captain of the host, which [was] with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people."

We realize, from this, that David is very hasty in having this census taken. Joab is the leader of David's army. David gives him the job of numbering the people. There are several reasons why David might have had this done. One reason would be to see who truly wanted to follow the LORD, and who did not. Another reason could have been to see how many men were of the age to go to war. This numbering is for the benefit of David, and not a God ordered numbering.

II Samuel 24:3 "And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see [it]: but why doth my lord the king delight in this thing?"

The strength of David was not in how many men he could muster out for war. His strength was in the LORD. Joab is opposed to this counting of the people. Joab reminds David, that the LORD adds to them, as is needed. They are not in control of how their growth, or decline, is so why bother to number the people? Joab is having difficulty in seeing why the king would want such a count.

II Samuel 24:4 "Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel."

Joab may give advice, but in the end, he must do as king David has commanded him to do. It seems from this, that some of the captains were opposed, as well. They, like Joab, had to do as David told them, and they went out, and counted them.

II Samuel 24:5 "And they passed over Jordan, and pitched in Aroer, on the right side of the city that [lieth] in the midst of the river of Gad, and toward Jazer:"

The people would not like the census, because it usually meant they were facing heavier taxes, or it meant they were counting the men in preparation for a war. Either way, they did not like it. They began on the east side of the Jordan at Aroer in Gad.

II Samuel 24:6 "Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon,"

II Samuel 24:7 "And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, [even] to Beer-sheba."

II Samuel 24:8 "So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days."

We can see from the details of where, and to whom they went, that they covered the entire land. This was a massive job, especially since many of them did not want to be numbered. If this census had been called of God, the Levites would have done it, but this is done by a military king by his captains. This took a long time, as we see by the nine months and twenty days before their return.

II Samuel 24:9 "And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah [were] five hundred thousand men."

This is not the same count that is given in Chronicles. It is interesting that Israel had 800,000 men in all of their tribes, and Judah had 500,000 men by themselves. Whichever account you believe, there were over a million men the age to go to war in all of the tribes of Israel, including Judah.

II Samuel 24:10 "And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly."

David's heart {conscience} immediately convicted him that he had sinned. David immediately repented, and asked God to take away the iniquity. We do not know exactly what prompted David to the fact that he had sinned. We do know that his men did not want to do this, and the people did not want it either.

II Samuel 24:11 "For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,"

Gad was a prophet of David. Gad had access to David at this time, and brings him a message from God.

II Samuel 24:12 "Go and say unto David, Thus saith the LORD, I offer thee three [things]; choose thee one of them, that I may [do it] unto thee."

The statement "Thus saith the LORD" shows that Gad is only the mouthpiece. The message is from God. The LORD sent David a choice of three different punishments for his sin. God will not choose. He will let David choose which one.

II Samuel 24:13 "So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? Or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me."

This same message in Chronicles speaks of the time of famine as 3 years. Any of these things would be a terrible punishment. David had made such a mistake in hastening to number the people, that he would hesitate to make this decision. The prophet would take the message back to the LORD, whatever David decides.

II Samuel 24:14 "And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies [are] great: and let me not fall into the hand of man."

David realized that he had sinned, and brought this terrible time on himself and his people. He could not bear to make this decision. He knows that God is merciful, so he lets God decide what is right for the punishment. He has placed himself in the hands of God. He does not want to be judged of man.

II Samuel 24:15 "So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men."

This does not say that the pestilence lasted 3 days. It says, until the time appointed. Whenever God said it was enough, is when it stopped. Seventy thousand people died. This was as many as would have died in a terrible war. It appears, that Jerusalem was spared.

II Samuel 24:16 "And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite."

This reminds us of the angel that brought death to the firstborn of Egypt. The LORD was overseeing all this. When the angel started to destroy Jerusalem, the LORD stopped him. This angel was stationed outside Jerusalem by the threshingfloor of Araunah.

II Samuel 24:17 "And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house."

In Chronicles, it says that David saw an angel between heaven and earth with a drawn sword. He speaks to the LORD on behalf of the people. David takes full blame for the numbering. He says, he has sinned, and deserves to be punished. Let the punishment come on him and his house. The sheep, here are speaking of the people. David is taking too much of the blame, because it was the people, who had angered God and caused this. They were wanting war.

II Samuel 24:18 "And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite." II Samuel 24:19 "And David, according to the saying of Gad, went up as the LORD commanded."

This time David immediately obeys the message, that Gad brought him from the LORD. He goes to the threshingfloor to build the altar to God.

II Samuel 24:20 "And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground."

Araunah owned the threshingfloor. When he saw David and his servants, he was, probably, terrified. He immediately bowed to the king, not knowing what he might want.

II Samuel 24:21 "And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people."

This was, probably, a great surprise to Araunah. David explains exactly why he wants to buy the threshingfloor, so there will be no delay.

II Samuel 24:22 "And Araunah said unto David, Let my lord the king take and offer up what [seemeth] good unto him: behold, [here be] oxen for burnt sacrifice, and threshing instruments and [other] instruments of the oxen for wood."

II Samuel 24:23 "All these [things] did Araunah, [as] a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee."

Araunah did not want money for the threshingfloor. He offered to let David use it, and even offered animals to be sacrificed. He would give David whatever was needed.

II Samuel 24:24 "And the king said unto Araunah, Nay; but I will surely buy [it] of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver."

David would not bargain, but would not use anything that had not cost him something. It would not be a sacrifice, unless David paid for it. Silver is symbolic of redemption, and fifty is the number of Jubilee, when the captives are set free. This may not be significant, but is an interesting thought.

II Samuel 24:25 "And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was entreated for the land, and the plague was stayed from Israel."

David obeyed the instructions of God, sent to him by the prophet Gad. David immediately paid for what he took, and built the altar, and sacrificed thereon. This does not mean that David did the actual work of the priest. He offered the things in the usual manner for a burnt offering and a peace offering. God stayed the plague.

We may look at this, and see a terrible slaughter. Had not God allowed this to happen, the people could have slipped into more sin, and everyone been killed. God is always ready to reconcile with his people, if they will repent and return to worshipping Him.

2 Samuel 25 Questions

1. The anger of the LORD was kindled against _____.
2. Quote 1 Chronicles chapter 21 verse 1.
3. Who did David send to take the census?
4. What are some of the possible reasons, why David wanted the people numbered?
5. Who tried to talk David out of this?
6. Where did David's strength lie?
7. Who prevailed Joab, or David?
8. Who went with Joab to count the people?
9. Where did they begin?
10. Why did the people not want to be counted?
11. How long did it take to number the people?
12. How many people did they count?
13. What happened to David, after the numbering was over?
14. What did he do about it?
15. Who was the prophet, that brought God's message to David?
16. How many choices of punishments did David have?
17. What were the things David had to choose from?
18. What did David choose?
19. What did the LORD do to them?
20. How many died?
21. What city was spared?
22. When did David speak to the LORD about this?
23. Who are the sheep spoken of in verse 17?
24. What did Gad tell David to do, to stop the plague?
25. Where was the altar to be built?
26. What did Araunah offer to do for David?
27. Why would David not do that?
28. How much did David pay for the threshingfloor?
29. What did they offer at the altar?
30. What did God do, after the offerings?

*Thank you for taking the time to study these lessons.
I pray that something in this study has blessed you.*

Your friend in Jesus,

Louise

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