

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 1 - Introduction

❖ Prayer

❖ Westminster Shorter Catechism

❖ Introduction to 1 and 2 Samuel

[Note to the teacher - Much of this material is a paraphrase from Peter Leithart's book on Samuel which, at the writing of this, is yet unpublished. Due credit and many thanks are therefore to be given to Peter for his research and e-mail correspondence which contributed greatly to this class.]

As we saw in the books of Judges and Ruth, the times following the death of Joshua were days in which "there was no king in Israel; everyone did what was right in his own eyes" (Judges 21:25). In those days, when the Israelites were ruled by a series of judges, they consistently walked into idolatry and other sin. With each new rebellion, God sent a nation against them to provoke them to repentance. When Israel cried out to God, He would provide a deliverer to defeat her oppressor and lead (judge) Israel into His restored blessing. At the heart of Israel's sin were the priests and levites who failed to lead Israel in the proper worship of God (as seen in Judges 17-18) and in proper holy living (as seen in Judges 19-21). The sin within the priesthood reached its peak in 1 Samuel with Eli's sons, Hophni and Phinehas. The books of 1 and 2 Samuel mark an end to the old order of rule by judges and of a corrupt priesthood.

Peter Leithart has said in his book, *A House for My Name*, "The books we know as 1 and 2 Samuel are actually two parts of one book and two stages of one story." As we teach 1 and 2 Samuel, we will be teaching them as one book. 1 and 2 Samuel is also a book of transitions. It begins with Mosaic tabernacle worship and ends with the purchase of the land for the building of the temple. It begins with rule by judges under Eli and Samuel, and ends with rule by kings under David (Saul being somewhat of a transitional ruler). It begins with rule by Gentiles (the Philistines) over the world and ends with the rule of Israel over the world. It begins with Israel falling apart and ends with the beginning of a new Israel. In summary, 1 and 2 Samuel is a story of recreation...of one world giving birth to another.

Additionally, the main figures in Samuel, Saul and David, are types of Adam and Jesus. Saul's rise and fall is much like that of Adam, and David (though by no means perfect), is a man after God's own heart and a picture to us of the coming of the second Adam, the Lord Jesus Christ.

❖ **Author** – The human author of 1 and 2 Samuel is unknown

❖ **Outline of 1 & 2 Samuel** – Write this on the board prior to class

The following outline will provide the framework for our study of Samuel. We will spend a total of 30 weeks in Samuel including one week of introduction and one week of review.

A - Hannah, Prophetess of the True King - 1 Samuel 1:1-2:11

B - Fall of Hophni, Phineas, and Eli – 1 Samuel 2:12-7:17

C - Rise of Saul – 1 Samuel 8:1-12:25

D - Fall of Saul – 1 Samuel 13:1-15:33

E - Rise of David – 1 Samuel 15:34-27:12

F - Death of Saul – 1 Samuel 28:1- 2 Samuel 1:27

E' - Rise of David – 2 Samuel 2:1 - 2 Samuel 10:19

D' - Fall of David – 2 Samuel 11:1-12:31

C' - Rise of Absalom – 2 Samuel 13:1-16:23

B' - Fall of Absalom – 2 Samuel 17:1-19:43

A' - David, the true king – 2 Samuel 20:26-24:25

[This next portion involves a summary of 1 and 2 Samuel and is designed to introduce the students to the basic plot of the books. The following statements could simply be read or briefly summarized, but ought to be covered at a brisk pace, with little detail.]

A. Hannah, Prophetess of the True King – 1 Samuel 1:1-2:11 (Hannah's song, 2:1-10) – The book opens with the introduction of Elkanah, his barren wife Hannah, and Eli the priest. Hannah prays for a son and promises to dedicate him to the Lord if He will answer her prayer. When the Lord hears her prayer and gives Hannah a son, she names him Samuel ("heard of God"), and Samuel is given to Eli to be raised by him in service to the Lord. In Chapter 2 Hannah prays a prayer of joy and thanksgiving to God for His mercy to her and His defeat of His enemies, both without and within Israel. She ends her prayer with a prophecy that the Lord will provide a king, and exalt the horn (rule, power) of his anointed one.

B. Fall of Hophni, Phineas, and Eli – 1 Samuel 2:12-7:17 – The rest of 1 Samuel 2 and chapter 3 detail the sin's of Eli's sons, Hophni and Phineas. The Lord appears to Samuel several times to establish Samuel as a prophet of God and to reveal to Eli the judgment of God which is coming against Israel because of his sons.

In chapters 4 through 7, the prophecies of Samuel are fulfilled as the Israelites are defeated by the Philistines at Aphek. Hophni and Phineas are killed and the ark of the covenant is captured and taken to Ashdod, one of the five great cities of the Philistines. Eli also dies as a result of hearing that the ark had been taken captive. While the ark is in Philistine hands, God sends a series of plagues on the Philistines, prompting them to eventually return the ark to Israel where it is placed in the house of Abinidab in Kirjath Jearim. Samuel then leads Israel in repentance from idolatry and covenant renewal. God then gives Israel victory over the Philistines at Mizpah (later called Ebenezer = "stone of help")

C. Rise of Saul – 1 Samuel 8:1-12:25 – The failure of Samuel's son's to walk in his footsteps prompts the elders of Israel to ask for a king. God interprets their request as a rejection of His rule over them and Samuel warns them of what hardships this new king will bring upon them. The people continue to ask for a king and God sends Samuel to Saul, a Benjamite, to anoint him king over Israel. Saul is a humble man at this point and does not think himself worthy, but Samuel anoints him and Saul is chosen as king by lot before all of Israel. Saul then wins a battle over the Ammonites at Jabesh Gilead and later, at Saul's coronation, Samuel rebukes the Israelites for rejecting God by asking for a king and calls them to renewed obedience.

D. Fall of Saul – 1 Samuel 13:1-15:33 – Jonathan attacks a garrison of the Philistines which prompts them to gather for war. Saul disobeys Samuel's command to wait until he arrived at Gilgal to offer the sacrifice. Saul, out of fear of the Philistines, offered unlawful sacrifices and, when Samuel arrives he tells Saul that his kingdom will be given to another. Against great odds, Jonathan, the son of Saul begins the defeat of the Philistine army and all Israel joins the battle and the Philistines are routed. Saul continues to have many great military victories against the enemies of God's people but he foolishly spares Agag, the Amalekite king prompting God to again declare to Samuel that He has rejected Saul as king.

E. Rise of David – 1 Samuel 15:34-27:12 – Samuel removes himself from Saul (a picture of God's rejection of him) but continues to mourn for him. The Lord rebukes Samuel for this and sends Samuel to the house of Jesse where David, the youngest son of Jesse, is chosen to be Israel's next king. A distressing spirit is sent

from the Lord to trouble Saul and he calls for David to come and play his harp to comfort him. Again the Philistines gather for war against Israel and the Philistine champion Goliath challenges the Israelites to send out their champion to fight him. None but David is willing to fight Goliath, and he defeats the giant by the power of God. Jonathan and David become good friends and David wins many military victories for Saul becoming famous in Israel. Saul becomes jealous of David's fame and attempts several times to kill David. David marries Saul's daughter, Michal, and she helps David escape Saul's attempt on his life. Jonathan helps David to escape from Saul after he and David swear an oath of loyalty to each other. David then flees from Saul to various places and the Lord protects David. David twice finds himself in a position to kill Saul but refuses to do so because Saul is the Lord's anointed. Samuel dies and David marries Abigail, the wife of Nabal after Nabal dies after refusing to help David and his men.

F. Death of Saul - 1 Samuel 28:1-2 Samuel 1:27 - David takes refuge with the Philistines, though he secretly continues to wage war against them. The Philistines gather for war against Israel while they are encamped at Gilboa. Saul becomes fearful and consults a witch at Endor, who calls up Samuel. Samuel tells Saul that both Saul and his sons will die in the battle to come and that Israel will be defeated by the Philistines. David is not allowed by the Philistines to go to war with them. Saul and Jonathan are killed on Mount Gilboa and David sings a lament when he hears of their deaths.

E' Rise of David - 2 Samuel 2:1-10:19 - Following his lamentation over the deaths of Saul and Jonathan, David goes up to Hebron in Judah and is anointed King of Judah there. Abner, the commander of Saul's army made Ishbosheth, Saul's son king over Israel and the kingdom is thus divided. Abner and his men and Joab, commander of David's army and his men meet in Gibeon and a fight ensues between the two groups. Joab and his men prevail, but Abner kills Asahel, brother of Joab. This begins a long war between the house of Saul (led by Abner) and the house of David (led by Joab). Abner has an argument with Ishbosheth and offers to make covenant with David and to bring all of Israel into submission to David's rule. However, at the time when Abner and David meet in Hebron and are to make covenant, Joab kills Abner to avenge the death of Asahel. David mourns for Abner. Ishbosheth is murdered by two of his captains Baanah and Rechab and when they come and tell David about it, he orders that they be executed.

All of Israel pledges loyalty to David at Hebron and David makes covenant with them there. David then conquers the Jebusites and captures Jerusalem, and also defeats the Philistines in the Valley of Rephaim. He then has the ark of the covenant brought out of the house of Abinidab on a cart, but when Uzzah is killed after touching the ark, David takes it aside into the house of Obed-Edom. After the Lord blesses Obed-Edom, David has the priests carry the ark to Jerusalem and set it in a tabernacle that David had erected for it. David then tells Nathan the prophet of his desire to build a temple for the Lord. God tells Nathan to tell David that not he, but his son, will build the temple. David, upon hearing this, gives thanks and praise to God for His great blessings. The Lord gives David many victories over the nations around Israel, and David also shows kindness to Mephibosheth, the lame son of Jonathan.

D' - Fall of David - 2 Samuel 11:1-12:31 - David's army under Joab goes to war against the Ammonites and their allies (whom they eventually defeat). While the battle is going on, David, who remained in Jerusalem, enters into grievous sin by committing adultery with Bathsheba, wife of Uriah the Hittite and she becomes pregnant by David. David then orders Joab to ensure that Uriah is placed in harms way in the war with the Ammonites and Uriah is killed in battle. Nathan the prophet comes to David and confronts him with his sin of murder and adultery and tells him that the Lord will raise up much trouble for David including men who will commit adultery with his wives. David repents and Nathan tells him that, though he is forgiven, the child born to Bathsheba will die. The Lord strikes the child and he becomes ill. David fasts and prays for the child but he later dies.

C' Rise of Absalom - 2 Samuel 13:1-16:23 - David's adversity begins with David's son Amnon raping Tamar, the sister of Absalom, another of David's sons by a different wife. Two years later, at a feast that he had invited all of David's sons to, Absalom orders his servants to kill Amnon and then flees to Geshur for three years. Joab uses a woman with a false dilemma to try and persuade David to allow Absalom to return to Jerusalem. David relents and grants the request but refuses to see Absalom himself. After two years, Absalom sends for Joab who convinces David to see Absalom.

Absalom steals the heart of Israel from David by convincing them that he could be a better king than David. Absalom goes to Hebron and claims the crown for himself and his following in Israel (though not in Judah) grows. Among his followers is Ahithophel, the Gilonite, David's counselor. David flees Jerusalem

with his household, leaving ten concubines behind to keep the house. David is joined by the Cherethites, the Pelethites, and the Gittites along with all of the Levites and Zadok and Abiathar the priests who carry the ark of the covenant. David tells Zadok and Abiathar to return to Jerusalem with the ark and wait there. He also tells Hushai the Archite to return to Jerusalem and work with Zadok and Abiathar and their sons to help foil the counsel of Ahithophel to Absalom. Absalom comes to Jerusalem and Ahithophel convinces him to lay with David's concubines which fulfills the prophecy of Nathan to David.

B' Fall of Absalom - 2 Samuel 17:1-19:43 - Ahithophel advises Absalom to let him gather an army, pursue David and kill him, but Hushai convinces Absalom to wait until a larger army can be gathered to fight against David. David is warned to flee the plains of the wilderness and to go into hiding, and he goes to Mahanaim. Absalom and his army under the command of Amasa pursue David and are defeated at the hand of Joab and David's men. Though David had commanded that Absalom not be harmed, Joab kills Absalom during the battle. David is told of the death of Absalom and mourns greatly for him. Joab convinces David to cease his mourning and to encourage his followers, which he does, and the Israelites bring David back to Jerusalem as their king. David shows mercy to Amasa and to Shimei who had cursed him as he came out of Jerusalem, and he shows kindness to Mephibosheth, son of Jonathan, and Barzillai who had provided for David while he was in exile.

A' David, the True King - 2 Samuel 20:1-24:25

Sheba, a Benjamite, persuades Israel to rebel against David and follow him. David orders Amasa to assemble the men of Judah. He meets up with Joab who then kills Amasa and pursues Sheba as far as Abel of Beth Maachah. Joab lays siege to the city and the people of Abel kill Sheba. There is a famine in the land for three years and when David inquired of the Lord, God tells him that the famine was on account of Saul killing the Gibeonites. David avenges the Gibeonites by giving seven of Saul's descendants into their hands and they kill them. David takes the bodies of Saul and Jonathan and has them buried in their father's tomb. David then praises God for his great deliverance for all of his enemies, and David's mighty men and their deeds are detailed. David conducts a sinful census and God punishes Israel by sending a plague among them. David purchases the threshing floor of Araunah as the site for the building of the temple of God. The Lord removes the plague from Israel.

You will note that these sections of 1 and 2 Samuel have been arranged in a particular way...that of a chiasm. A chiasm (from the Greek letter chi = X) is a literary structure whereby the beginning of a piece of literature resembles the end and each major section in the first half has a corresponding section in the second half. The central section of a chiasm is often the most important, or climactic section.

Sections A and A' - The story of the birth of Samuel by barren Hannah marks the beginning of the end of the tabernacle at Shiloh which is replaced by the permanent temple location in 2 Samuel 24.. Hannah's prayer in 1 Sam 2 speaks of the end of the enemies of Israel from without and of the corrupt priesthood and rule within Israel. David's psalms in 2 Sam 22 and 23 seem to celebrate the fulfillment of Hannah's hopes for the coming of an "anointed one".

Sections B and B' - Eli's house was dominated by wicked sons as seen in 1 Samuel 2 and 3. David's house was dominated by wicked sons (Amnon and Absalom) and a wicked commander of his army, Joab (who was like a son to David). Both David's sons and Joab ignored rebukes. Additionally the division between Samuel and Eli's sons foreshadows the division between Judah and Israel in Sheba's rebellion in 2 Samuel 20.

Sections C and C' - These matching sections show the similarities between Saul and Absalom. Both were distinguished by their "head" (Saul's head towered above Israel's and Absalom was known for his hair), both were closely related to David (Saul was father-in-law and Absalom was son), both eventually persecuted David and drove him from the city into the wilderness. There are some striking contrasts as well; Saul began in humility while Absalom began in arrogance and violence. Saul received the crown without seeking it while Absalom stole his crown through revolution.

Sections D and D' - Saul sin of impatience (against Samuel), against a "brother" (Jonathan), and ungodliness in relation to Gentiles (the Gibeonites), are similar to David's sins, and both receive prophetic rebukes. Both kings lost their kingdoms as a result of their sin, though David, through repentance, regained his.

Sections E and E' - In 1 Samuel 15-20 David is both warrior and servant of Saul. In 2 Samuel 5-9 David is warrior and king over Israel. In both sections David prospers in whatever he undertakes.

Section F - The death of Saul is the hinge of the book of Samuel around which all of the action turns. Saul's death cleansed the land and cleared the way for a new king to assume the throne. Like the beginning and end of Samuel, this center section contains poetry.

❖ **Character** - No lesson this week

❖ **Assignment** - Read 1 Samuel 1:1 - 2:11

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 2 - 1 Samuel 1:1-2:11 - Hannah, Prophetess of the True King

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is none besides You, Nor is there any rock like our God.* 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is the God of knowledge; And by Him actions are weighed.* 4 "The bows of the mighty men *are broken, And those who stumbled are girded with strength.* 5 *Those who were full have hired themselves out for bread, And the hungry have ceased to hunger.* Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And lifts the beggar from the ash heap, To set them among princes And make them inherit the throne of glory.* "For the pillars of the earth *are the LORD's, And He has set the world upon them.* 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

❖ 1 Samuel 1:1 - 2:11 - Hannah, Prophetess of the True King

As we learned in Lesson 1, the times of 1 and 2 Samuel were times of great change for Israel and the world. It begins with Mosaic tabernacle worship and ends with the purchase of the land for the building of the temple. It begins with rule by judges under Eli and Samuel, and ends with rule by kings under David (Saul being somewhat of a transitional ruler). It begins with rule by Gentiles (the Philistines) over the world and ends with the rule of Israel over the world. It begins with Israel falling apart and ends with the beginning of a new Israel. In summary, 1 and 2 Samuel is a story of recreation...of one world giving birth to another.

But with all the major historical events that take place in 1 and 2 Samuel, the book begins with a godly, humble woman...Hannah. "Hannah" means "favored one" and Hannah, as we see in 1 Samuel 1:5, was the favored wife of her husband Elkanah. But Hannah, like Sarah, Rebekah, and Rachel, was barren (unable to have children). Hannah is a picture of the nation of Israel, the favored bride of Yahweh. Israel was the nation who was to multiply and fill the earth, and from

whom the Messiah, Jesus, was to come. But in the times of the judges, Israel had become unfruitful (barren) because of her unfaithfulness to her husband, Yahweh. Hannah, though a faithful believer and follower of Yahweh, is a picture of the barrenness of Israel in the days of the judges. In the books of Judges and Ruth too we have seen examples of barren women (Samson's mother and Naomi - due to age), and all of these serve to remind the reader of the warnings of God in Deuteronomy 28:15-19 "But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:16 "Cursed *shall you be* in the city, and cursed *shall you be* in the country.17 "Cursed *shall be* your basket and your kneading bowl.18 "**Cursed shall be the fruit of your body** and the produce of your land, the increase of your cattle and the offspring of your flocks.19 "Cursed *shall you be* when you come in, and cursed *shall you be* when you go out.

Now again, at the end of the times of the judges, Israel is barren (dead) and her leaders are particularly barren. Israel is in need of recreation, which brings us to Samuel, a time of judgment (decreation) and mercy (recreation):

Verses 1 and 2 of 1 Samuel 1 introduce us to the man Elkanah, an Ephrathite. [note NKJV says "Ephraimite" - Elkanah was actually a Levite whose ancestors had been from Ephraim-Judah (i.e. Bethlehem area) and who had moved to the mountains of Ephraim. Thus Elkanah was a Levite, an Ephrathite, and an Ephraimite all at the same time!]

Elkanah means "God has possessed" or "God has created" - Certainly Samuel will be a miracle creation of God whose hand will be upon him to possess him. Elkanah is from Ramathaim Zophim which means "double height of the prophets (or watchers)" which is interesting since Samuel, who is to be born, will be the first prophet of the Lord since Moses and will later found a school for prophets (1 Samuel 19:19-20).

Elkanah has two wives, Peninnah ("jewel") and Hannah ("grace" or "mercy"). Peninnah had children, but Hannah was barren (no children).

At this time the tabernacle of the Lord is in Shiloh which is in Ephraim. [Shilo, as you will recall from the book of Joshua, is the place where Joshua divided the Promised Land by lots among the twelve tribes (minus Levi) of Israel.]

Verse 3 tells us that each year Elkanah would go up to Shilo from Ramathaim Zophim to offer sacrifices. Though a bigamist, Elkanah seems to be a godly follower of Yahweh who leads his family well in worship, bringing sacrifices to God's appointed place (to the tabernacle in Shiloh). Since the text speaks of Elkanah giving portions of the offerings to his family, we may assume that these were peace offerings as spoken of in Leviticus 3 and 7 whereby the offerer got to

eat some of the offering. In the times of the judges, with the idol worship and ungodly levite activity being commonplace, Elkanah's godly actions are noteworthy. This is in sharp contrast to Hophni and Phineas the two sons of Eli the priest introduced in this verse who, as we will learn later, were corrupt in their worship of Yahweh. Despite Elkanah's godliness however, there is strife within his family.

Verses 4-6 tell us that Elkanah favored Hannah over Peninnah, and gave double portions of the peace offerings to her. Yet, the Lord had chosen to give children to Peninnah and not to Hannah. This reminds us of Leah and Rachel, the two wives of Jacob. Rachel was favored by Jacob yet barren. Leah was less favored and yet God granted her many sons. The favored bride of Yahweh (Israel) too is always incapable of bringing forth godly fruit. The Lord Himself is their only hope of fruitfulness. It seems that Peninnah constantly reminded Hannah of her barrenness year after year, and Hannah allowed this to make her miserable. On this particular year Hannah was so miserable that she wept and would not eat (v.7).

Elkanah appeals to Hannah to end her weeping, saying to her, "Am I not better to you than ten sons?" Hannah then eats and drinks and then pours out her soul to God in prayer. She tells the Lord that, if He will give her a son, she will give him to the service of Yahweh and he will be a Nazirite all of his days. Remember from our study of Samson in Judges, The word "nazir" means separation, and in particular the nazir was separated to a particular task. Often this task involved the prosecution of **holy war**. Thus, the Nazirite was a temporary priest consecrated to carry on holy war.

1) - No grapevine products – grapes, raisins, grape juice, wine – No Sabbath rest – Leithart – "The Nazirite's abstinence from alcohol should also be seen in this context. Wine has a sabbatical-eschatological character; the Nazirite was forbidden to drink wine, to rest from his labors and to enjoy their fruits, until his task was complete, until the holy war was won."

2) - No haircuts Leithart - The Nazirite's uncut hair points to his special consecration to the Lord (Nu. 6:5). This has to do with the glory of God resting on the Nazirite, as represented in the hair (glory cloud around the man).

Hannah vows that "no razor shall come upon his head" emphasizing the dedication of the head of the Nazirite, not just his hair. This also begins the "head" theme in Samuel which will continue with Saul, who was a head taller than any man in Israel, and Absalom who wore a heavy, glorious crown of hair on his head.

3) - No going near a dead body - even a close relatives - no uncleanness of death (sin); He is to be separated (holy) to the Lord.

The Nazirite was in several ways like the priests of Israel were supposed to be, and especially like the high priest. During his vow, the Nazirite wore a crown of hair analagous to the crown (turban) that the high priest would wear. High priests were to avoid contact with the dead (see Leviticus 21:1-3, 10-11) and priests were not to drink wine or strong drink in the sanctuary (Leviticus 10:9-11).

Samuel was to be the beginning of a new order of godly priests, dedicated to the Lord.

Verses 12-18 detail the conversation that Hannah has with Eli the priest who overheard her praying. Eli has lost his spiritual discernment and so accuses Hannah of drunkenness at the very moment that she is praying for a son who would be so given over to service to the Lord that he would never drink wine, let alone be drunk. This points to the corruptness in the priesthood in leading Israel at this time. Hannah explains to Eli that she was praying for a son and Eli assures her that the Lord will grant her request. God uses even flawed leaders to lead His people rightly.

It says in verse 19 that, after Elkanah and his family returned home, "the Lord remembered" Hannah and she had a son. Hannah names him Samuel which can mean "heard by God" or "asked of God" but more literally means "his name is God". Samuel is the one asked of the Lord in contrast to Saul whose name means "asked" and who will be asked for by the people as they reject Yahweh. Hannah asks Elkanah if she can remain home from the trip to Shiloh for the yearly sacrifices until Samuel is weaned. Elkanah grants this request but prays that the Lord would bring to completion his answer to prayer; that is that Samuel would be kept safe and grow until such time as he can be given into the Lord's service (v. 23).

When Samuel was weaned (some say 3 years old, some say 8 or 10 years old), Hannah brings him to the tabernacle to fulfill her vow to the Lord. Weaning in the ancient world signified a transfer from the mother's care to that of the father. In Samuel's case, it was a transfer of care his father's house to the house of the Lord under the care of Eli, his "adopted father". Samuel will become like Eli's adopted son and will be a godly contrast to Eli's evil natural born sons, Hophni and Phineas. This theme will repeat itself later on in Samuel as Saul is "adopted" by Samuel and takes the place of Samuel's natural born sons, and as David, the "adopted son" of Saul replaces Saul's son Jonathan as the next king of Israel. This

all of course points to Jesus who is not a natural born son of Joseph (Adam), yet will be the one to come and redeem the world.

Hannah brings Samuel to the tabernacle along with three bulls (some manuscripts say one bull, three years old), an ephah of flour and a skin of wine and offers sacrifices to the Lord. The three bulls may represent a sin offering, an ascension (tribute) offering, and a peace offering by which she hoped that the Lord would accept her offering of Samuel to His service. She then tells Eli that Samuel is the son she had prayed for and that she has “lent” (given) him to the Lord. The word for “lent” is similar to the Hebrew word for “asked”. Anything that we ask of the Lord must be given (lent) back to Him for his service. Hannah and her family then worship the Lord there in Shiloh.

1 Samuel 2:1-10 is the beautiful prayer that Hannah prayed in joyful thanksgiving to God for giving Samuel to her. What a contrast with her prayer of bitterness in verse 11! Her song begins and ends with references to “horns”. This refers to glory, strength, and rule. In verse 1, Hannah praises God that she has received the glory and strength of giving birth to a son. However, Hannah understands that the birth of Samuel was not just a personal blessing to her. She knows that, when the Lord started opening barren wombs, He was beginning to act for His people. What Hannah was unable to do for herself, God has accomplished. So it will be with Israel too. God alone will defeat her enemies, bring down the ungodly rulers and spiritual leaders and raise up men after his own heart who will rule Israel according to the Law and keep covenant with God. In her song, Hannah uses the name of Yahweh seven times and sings of over a dozen different works that he has done. In verse 10 she sings that God will anoint (with a horn of oil), strengthen, and exalt a godly ruler over Israel (king David) eventually leading to the ultimate Christ (anointed one), the Lord Jesus.

In verses 2 and 3 she gives God glory for his uniqueness...[read the verse] and calls for humility before him [read verse 3].

The bulk of Hannah’s song is about social revolution
...the defeat of the mighty, and the strengthening of the weak
...the starving of the full and the feeding of the hungry
...children being given to the barren (herself as an example)
...making the poor rich, and giving them the rule in the land and silencing the wicked.

Hannah longs for and expects that Israel will soon be turned upside down! The Philistines who were harassing Israel would be defeated. The nobles in the land of Israel (Eli, Hophni and Phineas among them) who were rich and full will be soon be brought low and made to beg bread. For as verse 8b says, the pillars of the earth (the rulers, spiritual leaders, etc.) belong to God. He can break the old pillars (Philistia, the corrupt priesthood) and erect new pillars out of the faithful poor. Hannah rejoices to see this happen,...beginning with Samuel!

❖ **Character**

- Elkanah is an example of right leadership in the midst of a corrupt religious system.

- Hannah is a godly example of crying out to God in prayer in our trials, of devoting her child to God's service (even if we don't go as far as pledging them to be life-long Nazirites!), and of keeping her vows to the Lord. She also seeks first the Kingdom of God and His righteousness over and above her own personal blessing.

❖ **Assignment - Read 1 Samuel 2:12-36**

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 3 - 1 Samuel 2:12-36 - Fall of Hophni, Phineas, and Eli

Part 1

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is* none besides You, Nor *is there* any rock like our God. 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is* the God of knowledge; And by Him actions are weighed. 4 "The bows of the mighty men *are* broken, And those who stumbled are girded with strength. 5 *Those who were* full have hired themselves out for bread, And the hungry have ceased *to hunger*. Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And* lifts the beggar from the ash heap, To set *them* among princes *And* make them inherit the throne of glory. "For the pillars of the earth *are* the LORD's, And He has set the world upon them. 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

❖ Review Outline of Samuel

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- A' - David, the true king - 2 Samuel 20:26-24:25

❖ 1 Samuel 2:12-36 – Fall of Hophni, Phineas and Eli – Part 1

Hannah was the main character in our last lesson, and now the attention of the book of Samuel turns to Samuel himself. Notice how often he is mentioned in 2:12-3:21:

2:11b - “Then Elkanah went to his house at Ramah. But the child ministered to the LORD before Eli the priest.”

2:18 - “But Samuel ministered before the LORD, *even as* a child, wearing a linen ephod.”

2:21 - “And the LORD visited Hannah, so that she conceived and bore three sons and two daughters. Meanwhile the child Samuel grew before the LORD.”

2:26 - “And the child Samuel grew in stature, and in favor both with the LORD and men.”

3:1 - “Then the boy Samuel ministered to the LORD before Eli. And the word of the LORD was rare in those days; *there was* no widespread revelation.”

3:19 - So Samuel grew, and the LORD was with him and let none of his words fall to the ground.

We will see in this portion that Samuel is seen as a kind of prophet and priest and is contrasted both to Eli, the nearly blind prophet, and to Eli’s sons, Hophni and Phineas, the wicked priests. It is said in verse 11 that Samuel “ministered to the Lord before Eli the priest.” This is in sharp contrast with Hophni and Phineas who ministered to themselves.

Verse 12 of chapter 1 begins a description of the sons of Hophni and Phineas by calling them the sons of Eli and the sons of Belial (NKJV says “corrupt” but it is literally “sons of Belial”). This phrase literally means sons of no profit, or worthless sons. It is a name given to Satan in the New Testament (2 Corinthians 6:15) and so is a shocking comparison between Eli and Satan. Remember that Hannah was accused by Eli of being drunk in Chapter 1 and she appeals to Eli not to think of her as a daughter of Belial (1:16 - “wicked woman” in NKJV). The truth is that it is not Hannah, nor Samuel who are daughters or sons of Belial, but Eli’s own sons! The saddest thing said about Hophni and Phineas is that they did not know the Lord...that is they did not love the Lord.

Verses 13-17 detail the first of the two biggest sins of Hophni and Phineas; They stole sacrificial food from the Israelites and from God! Deuteronomy 18:3 and Leviticus detail the portion of the offerings that belonged to the priests. Eli’s sons were not satisfied with these but took whatever they wanted (read verses 13-14). Additionally, though the fat portion of the offering was to be burned up as food for God (see Leviticus 3:4, 9-10, 14-15, and 4:8), Hophni and Phineas seized raw

meat from the Israelites, thus robbing God of His portion. Verse 17 calls these sins in connection with the sacrifices “very great”.

Verses 18-21 provide a contrast between the sons of Eli and Samuel. Though Samuel is a Levite, he is not a priest (a descendant of Aaron), yet verse 18 says he ministered before the Lord (a priestly function). Verse 18 also says that Samuel wore a linen ephod, the clothes of a priest. In verse 19 we learn that Hannah brought Samuel a robe once a year. The word for “robe” is the same word used elsewhere in Scripture for the robes of the high priest (Exodus 28:4). So we see that God is teaching us that Samuel, though not a priest by birth, ministered as a true priest of Yahweh at the same time that Hophni and Phineas, priests by birth, corrupted their priesthood.

The second great sin of Hophni and Phineas as seen in verse 22 is that of sleeping with the women who assembled at the door of the tabernacle of meeting. Remember back in Numbers 25 that a Levite named Phineas had run a spear through a man and a woman who were sinfully sleeping with each other, but Phineas, the son of Eli, is just the opposite of the godly Phineas of Numbers.

One of the themes of this portion of Samuel is that of “hearing”. In verses 23 and 24, Eli says to his sons that he has “heard” bad reports about them, and he warns them that they have sinned against the Lord (not just against the people of Israel). Notice in verse 25 that his sons do not heed (hear, listen to) the voice of Eli, because God had determined to kill them. Later on, Samuel (whose name is related to the Hebrew word shema, “hear”) will hear the voice of the Lord even though Eli does not. God is hardening the hearts, not just of Eli’s sons, but of Eli himself.

In contrast to the tragic picture of verses 22-25 (wherein we see that Eli and his sons are growing in disfavor with God and with the Israelites), verse 26 tells us that Samuel is growing in stature, and in favor both with the Lord and with men. This verse is a lot like Luke 2:40,52 and gives us a good opportunity to compare the early life of Samuel with that of Jesus and John the Baptist. [Pass out the handouts]

Comparison of 1 Samuel 1-2 and Luke 1-2

Samuel	John	Jesus
Barren Mother - 1:2, 5-18	Barren Mother - 1:7, 36	Virgin Mother-1:27, 34-35
Mother favored by the Lord - 1:18	Mother favored by the Lord - 1:25, 57	Mother favored by the Lord - 1:28, 30
Son born - 1:20	Son born - 1:57-58	Son born - 2:1-7
Hannah's song - 2:1-10	Zacharias' song - 1:67-79	Mary's Song - 1:46-55
Child grew in stature and in favor both with God and men - 2:21, 26; 3:19	Child grew and became strong in spirit - 1:80	Child grew in stature and in favor both with God and men - 2:40, 52
Child became servant of the Lord - 1:24-28, 2:11, 18-21	Child became servant of the Lord - 1:76-80; 3:1ff	Child became servant of the Lord - 2:41-52; 4:14ff
Samuel the child prophet 3:1-18	John the prophet of the Highest - 2:76	Jesus (child) taught the teachers of Israel - 2:41-50

Samuel served before Eli at Shiloh despite the evils that surrounded and he will be raised up by God as the new priest and prophet without having to seize the positions. It is for God to tear down ungodly leaders, and for God to raise up new godly ones.

In verse 27, God sends a prophet (man of God) to Eli to pronounce the judgment of the Lord against Eli, his sons, and their descendants ("house" - used 8 times in v 30-36). He says that the Lord had given to Aaron and his family the great privilege of serving as priests before God to burn incense (offer prayers), of wearing the ephod (by which God spoke to them), and of offering the sacrifices (have fellowship with God by eating the same food He ate). Yet Eli and his sons had abused their privileges. Though Eli was not guilty of actually stealing the food of the sacrifices, he did eat of the stolen food and became fat with it (see verse 29 and 1 Samuel 4:18). The Hebrew word for heavy is related to the word for "glory" [heavy = kebed, glory = kabod]. Eli is glorifying himself by making

himself heavy with God's food, instead of giving glory (heaviness) to God with it. He is also guilty of not properly rebuking and restraining his sons (see 1 Samuel 3:13).

In verse 31, the man of God goes on to say that God will "cut off (Eli's) arm and the arm of his house. This will foreshadow the battle of Aphek and the cutting off of the arms of Dagon, the Philistine god. Though his house would not be eliminated entirely, the man of God tells Eli that none of his descendants would live to be an old man, and that his family would be cut off from being priests before the Lord. This reminds us of the fifth commandment which promises long life to those children who listen to the rebukes of their parents (and, by implication, threatens shortened lives to those children who don't - see Exodus 20:12).

In verse 34 the man of God gives Eli a sign that the Lord was bringing judgment on his house: Both Hophni and Phineas would die on the same day. He goes on to say that, though they are making themselves fat on God's food now, their descendants will be left begging for bread, a punishment that fits their crime.

Verse 35 is the prophecy by the man of god that God will raise up a faithful priest who will do according to what is in the heart and mind of the Lord to do, and that his house would be built up forever. This points to the raising up of Samuel and, ultimately of the coming of Jesus.

- ❖ Character - Listen to the rebukes of your parents. Don't use your freedom and forgiveness in Christ as a license to sin.
- ❖ Assignment - Re-read 1 Samuel 3:1-21

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1 and 2 Samuel - "From Tabernacle to Temple"
Lesson 4 - 1 Samuel 3:1-21 - Fall of Hophni, Phineas and Eli
Part 2

❖ Prayer

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❖ 1 Samuel 3:1-21 - Fall of Hophni, Phineas, and Eli - Part 2

In chapter 2 we saw aspects of Samuel (linen ephod, robe, ministering before the Lord, etc.) that demonstrates his calling into the function (but not the tribe) of a **priest**. The purpose of a priest was to intercede for the people in offering the sacrifices for the forgiveness of their sin and uncleanness, and to offer up prayers for them in order to maintain covenant with Yahweh.

We come now to 1 Samuel chapter 3 where we begin to see Samuel performing the role of a **prophet**, first to the house of Eli, and later, in chapter 4, to all of Israel. A prophet's role was primarily to teach the people what God was saying to them, both in the Law and by way of revelation directly from God.

Verse 1 of chapter 3 tells us that "...the word of the Lord was rare in those days: there was no widespread revelation." Not since Moses had a great prophet arisen to speak God's will to Israel...not until Samuel.

Verse 2 tells us that Eli's eyes were going "so dim that he could not see." Certainly Eli had lost his discernment as a prophet in God's house and his physical blindness is a sign of this fact. The word of the Lord (lamp) to Israel is going out as evidenced by the lampstand in the Holy place, which was never to go out, growing dim. The "seers" of Israel (Eli and his sons) have become corrupt, but as verse 3 says, there is still a little light there...Samuel.

In verses 3-8 the Lord calls to Samuel three times, as he sleeps near the tabernacle. The first two times he thinks it is Eli who is calling him, and Eli does not understand that it is the Lord either. Finally, after the third time, Eli realizes that it is the Lord calling to Samuel and he instructs Samuel to answer God.

[Future teachers might want to include the parallels between this account and the burning bush account of Moses and the Lord....perhaps a table could be made and handed out? Also, a detailed discussion of the lampstand in the tabernacle as a watcher tree symbolic of the priests and prophets of God would be appropriate here - see Leitharts' book on Samuel]

As Samuel answers the Lord in verse 10, Yahweh speaks to him of the judgment to come against the house of Eli, nearly repeating what the man of God said in chapter 2 and so acting as a double witness against Eli and his family. As 2:25 indicated, Hophni and Phineas are past the point of no return. The prophetic voice of the man of God in chapter 2 only hardened them in their sin (much like Moses' words to Pharaoh served to harden him and prepare him for God's judgment). 1 Samuel 3:13 says that Eli's sin was that of not restraining his sons in their sin.

Because of their sin, a great judgment from God is about to come upon Shiloh such that, as verse 11 says, "both ears of everyone who hears it will tingle" when they hear of it. As bad as the times of the judges had been, this judgment will be worse. The priests are all about to die, and Shiloh, the resting place of the

tabernacle of God, is about to be devastated. The abominations of the sons of Eli will bring desolation to the house of the Lord and the priesthood.

However all is not darkness and hopelessness for the nation of Israel. Samuel waits until morning to give his prophecy to Eli, symbolizing the coming of a new Day of the Lord. **[More could be inserted here about verse 15 where Samuel opens the door of the tabernacle, showing that he was to be a true guardian of the covenant of Yahweh. This stands in contrast to Eli, (who stood at the doorway in chapter 1 not discerning Hannah's prayer), and Hophni and Phineas (who stood at the doorway to sin). It also shows that the prophetic word comes from the Lord (inside the tabernacle) and will go out to all of Israel. Samuel has been raised up as a prophet in Israel, and he has opened the door to a new birth.]**

Eli resigns himself to the judgment of God, and to his credit, offers no excuses for his own sins of omission. But Samuel's word to Eli is not just one of judgment, but of new birth. This is the day spoken of by Hannah, when the wicked are to be brought down that the horn of the Lord's anointed might be exalted...a new Israel is about to be born. Verse 19 tells us that Samuel "grew and the Lord was with him and let none of his words fall to the ground." Samuel is firmly established as a prophet in Israel and the Lord regularly revealed himself to Samuel at Shiloh.

[A comparison between Samuel and Jesus vis a vis Luke 2: 40,52 as per the table in the previous lesson could be discussed here too]

❖ **Character** - "Hearing" the "voice" of God as he applies His word to our hearts and lives through the reading and meditating upon Scripture is a learned habit that comes from daily practice.

❖ **Assignment** - Read 1 Samuel 4

1 and 2 Samuel - "From Tabernacle to Temple"
Lesson 5 - 1 Samuel 4 - Fall of Hophni, Phineas, and Eli
Part 3

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❖ 1 Samuel 4 – Fall of Hophni, Phineas, and Eli – Part 3

As we saw in the last lesson, Samuel has announced to Eli that the pillars of Israel, Eli and his wicked sons, were about to be cast down by the Lord. At the end of chapter 3, Samuel was beginning to be raised up in their place. Furthermore, 1 Samuel 4:1 says that “the word of Samuel came to Israel”, emphasizing Samuel’s status as a true prophet of Yahweh. However, as we will see today, Samuel does not take it upon himself to bring about the fall of the house of Eli. In fact, Samuel sort of disappears for three chapters as the judgment of God falls. We will see this repeated in the life of David who, after his anointing as the next king of Israel, waits for God to deliver him from Saul and establish his throne. This is a good lesson for us not to take up the arm of the flesh in order to accomplish God’s will but, with patience and prayer, we should stand still and see the work of God accomplished in our lives.

1 Samuel 4:1 says that Israel went out to battle against the Philistines and encamped beside Ebenezer. Though God will use the Philistines this day to defeat Israel, a new day will come in chapter 7 when the Lord will once again fight for Israel and the Philistines will be defeated at Ebenezer, which means “stone of help”. The Philistines were at Aphek, which was in the region of Shiloh. It would appear that the intention of the Philistines was to strike at Shiloh, the worship center of Israel. By destroying Shiloh, the very heart of the nation, Israel would be demoralized. Additionally, the destruction of Shiloh would demonstrate the superiority of the Philistine gods over the God of Israel...a foolish idea!

As Israel goes out to meet the Philistines in battle, they are soundly defeated, losing 4,000 men in the process. The Israelites conclude that Yahweh is not among them or fighting for them, which was true. They call for Hophni and Phineas to bring the ark of the covenant from Shiloh and, when it arrives, the Israelites shout loudly enough to shake the ground. This reminds us of another battle in Israel’s history wherein the ark of the covenant goes before them and, after they give a long shout, their enemies are defeated → Jericho. However, in this case, the men carrying the ark, Hophni and Phineas, will prove to be the very reason that Israel is defeated. [Lesson – you cannot simply use the tools of religion in hopes of controlling God.]

Verse 4 refers to the ark as “the ark of the covenant of the Lord of hosts” which seems to indicate that the Israelites hoped that that Yahweh would deploy his angelic hosts to defend His covenant people. God indeed does prove himself to be the Lord of the covenant as he brings the covenant curses to bear on his covenant people, Israel. He comes into battle and deploys his hosts (the Philistines) against his rebellious people. The Philistines know their history and

remember (in verses 7-8) that it was the God of the Israelites who struck the Egyptians with plagues. They exhort one another to be strong and to conduct themselves like men in the battle and fight hard. Israel's trouble turns out not to be too little of God's presence, but **too much** of it, as they are soundly defeated by the Philistines and the ark of the covenant is captured. The Israelites are defeated primarily because Hophni and Phineas had been stealing God's food and virgin women. The result of the battle of Aphek reminds us of another battle in which the Israelites are defeated because someone had been taking things that did not belong to them → Ai. Until the troublers are removed, Yahweh will not fight for His people. This indeed happens as Hophni and Phineas are killed in the battle. According to Jeremiah 7:12,14, 26:6,9, Shiloh was devastated by the Philistines in the battle and the Mosaic tabernacle was never again put back together. A transition time between tabernacle worship and temple worship has begun.

Eli is waiting in the gate of the city seated as an elder. The gate of the city is the place where the elders would render godly judgments for people and also where they would decide who to let into the city and who to bar. This is ironic since Eli had failed to render righteous judgments regarding Hophni and Phineas (verse 15 reminds us that Eli is blind both physically and spiritually), and the judgment he is waiting for will be that of his own house! Verses 13 and 14 tell us that Eli was anticipating the worst and, as the ark of the covenant had gone out, he too had shaken (like the ground did when Israel shouted), but with fear, not with excitement.

A runner of the tribe of Benjamin (verse 12) comes to him in mourning attire (clothes torn, dust on his head) and tells Eli of the threefold defeat of Israel:

- 1) The army has been defeated
- 2) Eli's sons are dead
- 3) The ark of the covenant has been captured.

Though he might have anticipated the first two, Eli is overcome with grief when he hears of the capture of the ark of the covenant and falls backward off of his seat, breaks his neck and dies, because he was old and heavy. The word "heavy" in the Hebrew is very close to the Hebrew word for "glory". It is ironic that Eli's own heaviness (glory) that he gained by eating the stolen food of the sacrifices (instead of giving glory to God) is what ultimately kills him.

Verses 19-22 tells us that the wife of Phineas, Eli's daughter-in-law, gave birth to a son and, when she hears that her husband, Phineas, has been killed and the ark of the covenant captured, named him Ichabod which literally means "where is the glory?" or "glory has been exiled". The worst curse that could have come upon Israel for covenant breaking would have been to be enslaved and taken out of the Promised Land in exile (see Deut 28:64ff). In the capture of God's throne, the ark

of the covenant, we see that, though defeated in battle, it is not **Israel** who is taken into exile, but, **God Himself** (“the glory”). Yahweh takes the curse of the covenant upon himself, and in doing so, will bring defeat to His enemies, the Philistines, and gain glory for Himself over their gods. What a glorious hope for Israel, and what an even more glorious picture of the work of Jesus in becoming a curse for us, that we might have eternal life!

- ❖ **Character** – When trouble arises in our lives, we ought to first look to the Lord in prayer, then ask Him to reveal to us if it is our own sin that has prompted God to bring this upon us.

- ❖ **Assignment** – Read 1 Samuel 5-7

1 and 2 Samuel - "From Tabernacle to Temple"
Lesson 6 - 1 Samuel 5-7 - Fall of Hophni, Phineas, and Eli
Part 4

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❖ 1 Samuel 5-7 – Fall of Hophni, Phineas, and Eli – Part 4

As we saw in chapter 4 of 1 Samuel, the Lord proved himself true to his word and rained down the curses of the covenant on Israel and especially on the wicked priesthood of the house of Eli in threefold fashion:

- 1) Israel was defeated in battle by the Philistines, losing 34,000 men in the process.
- 2) Hophni and Phineas died in the battle as did Eli when he heard of the defeat
- 3) The ark of the covenant was captured by the Philistines

Jeremiah 7:12,14, 26:6,9, and Psalm 78:56-64 record that the Philistines devastated Shiloh and the tabernacle in the aftermath of the battle and this brings the curtain down on the Mosaic/tabernacle period of Israel. The Mosaic tabernacle was never again fully assembled. During David's reign, the tabernacle was set up at Gibeon, but the ark was never put back inside. The destruction of Shiloh initiated a transition to the period of the kings.

As we also said in the last lesson, the ultimate curse of the covenant was for Israel to be thrown out of the Promised Land in exile. However, what we saw in chapter 4 was Israel remaining in the Land, and **Yahweh Himself** being exiled in the form of the capture of the ark of the covenant. Yahweh takes upon himself the ultimate curse of the covenant for Israel, just as Jesus took upon himself the curse of the covenant (the cross) that we deserved. And just as Jesus used his own death and resurrection to defeat Satan, the enemy of God's people, so too will Yahweh use His "exile" to defeat the Philistines and especially to defeat their god, Dagon. Within the covenant of Yahweh, defeat always leads to victory, and decreation always leads to recreation!

1 Samuel 5 begins with the ark of the covenant (or ark of God, as it is called in v. 1) being taken to Ashdod, one of the five great cities of the Philistines. The Philistines immediately bring it into the temple of their god Dagon and set it next to his statue. Yahweh quickly brings a two fold defeat to Dagon by causing his image to fall down before the ark during the night, and, when the Philistines set him up again, Dagon is found on his face again the next morning, his head and his hands severed. This reminds us of the crushing of the head of the serpent in Genesis 3:15, and is one of many "head wounds" found in Samuel. The severing of the hands is a demonstration of the lack of power of the false god Dagon. Additionally, Yahweh afflicts the Ashdodites with death, with tumors and, as 1 Samuel 6:5 points out, rats also are brought upon the land, reminding us of the plagues of Egypt. This demonstrates Yahweh's power over the gods of the Philistines (i.e. Dagon is unable to protect the Philistines from the plagues). The men of Ashdod quickly realize this and say, in verse 7, "The ark of the God of

Israel must not remain with us, for His hand is harsh towards us and Dagon our god.”

Instead of returning the ark of the covenant to Israel, the men of Ashdod send it to Gath, another of the five great cities of the Philistines (not a very kind thing to do to the Gathites!). Yahweh afflicts the people of Gath in a similar manner and they send the ark to Ekron (again...not nice!). Having suffered with the death of many and with tumors on the rest, the Ekronites decide to send the ark of the covenant back to Israel at the end of chapter 5.

Chapter 6 begins by telling us that the judgment of God was heavy upon the Philistines for seven months. Seven is the number of fullness or completion. The judgment of Yahweh upon the Philistines and their god Dagon is complete, and another exodus, this time of Yahweh Himself, is about to begin. The priests and the diviners of the Philistines decide to send the ark back to Israel accompanied with a trespass offering of gold tumors and rats, in hopes of appeasing the God of Israel, whom they had sinned against. They remind themselves, in verse 6 of the fact that Pharaoh in Egypt had hardened his heart but had eventually been forced by the plagues to let the Israelites go. They place the ark on a cart pulled by two milch cows (cows who had nursing calves), in what would seem to be a test to convince themselves that the plagues they had suffered were indeed a result of the capture of the ark, and not just an unfortunate coincidence. Knowing that the instincts of the cows would be to return to their bawling calves, the Philistines ascertained that, should the cows walk straightway towards Israel, then they would know that the plagues were indeed from the God of the Israelites. This is just what the cows do and they walk without hesitation to the border of Beth Shemesh.

Yahweh’s exodus has resulted in a new conquest/entry into the Promised Land. There is even mention of a “Joshua”. We can see that Yahweh’s exile into Philistia and His later exodus and entrance into the Promised Land is in many ways like Israel’s exile in Egypt and later exodus and entrance into the Promised Land. **[Hand out the “Israel in Egypt/Yahweh in Philistia tables]** However, instead of making war against the Canaanites, Yahweh made war against the Israelites (specifically the Levites) who acted like Canaanites. As you may remember from our study in Joshua 21, Beth Shemesh was one of the Levitical cities. However, the Levites in this city show no more discernment than Eli and his sons. Some commentators say that they should not have sacrificed the milch cows to Yahweh as we read about in verse 14, since only bulls were to be offered, but the greater sin of the men, and especially of the Levites, was in how they handled the ark:

- 1) They didn't cover it
- 2) They touched it
- 3) They looked inside of it

These men of Beth Shemesh approached God in an unholy manner much like the Philistines did and so God treats them like Philistines by killing 50,070 of them. These men continue to act like Philistines when, instead of repenting, they speak like Philistines saying, "Who is able to stand before this holy Lord God?" (see 1 Samuel 5:7,8,10). They again mimic the Philistines by sending the ark away, this time to Kirjath Jearim.

Chapter 7 tells begins by telling us that the ark was placed in the house of Abinidab and that the people consecrated Eleazer and his son to take care of the ark. Kirjath Jearim was one of the cities of the Gibeonites and was inhabited primarily by Gentiles, and Eleazer may very well have been a Gentile. This reminds us of the times in the New Testament when the Jews rejected the gospel as preached by the apostles and Paul. The gospel then went away from them to the Gentiles under both Peter and Paul. The ark remained in this Gentile city in Israel for twenty years and all Israel mourned that the ark was not in Shiloh in the tabernacle. This is the first of several examples in Samuel where Yahweh uses the Gentiles to provoke Israel to jealousy. But God has not forgotten Israel. After 20 years as their righteous judge, Samuel comes to all of Israel in verse 3 and speaks words of hope to them.

It is obvious that the sin of Hophni and Phineas in not leading Israel in true worship of Yahweh and in holy living had affected all of Israel. They are now involved in full-blown idolatry themselves! Samuel tells them that Yahweh was willing to renew covenant with them if they would return to Him with all their hearts and put away their foreign gods. He gives them the wonderful promise that, if they would do these things and serve Yahweh only, the Lord would again fight for them and deliver them from the hand of the Philistines. The Israelites put away their idols and Samuel gathers all of Israel together at Mizpah to renew covenant with Yahweh. Samuel commits to pray for the Israelites and the Israelites fast and confess their sins at Mizpah.

In verse 7, the Philistines, having heard that all Israel had gathered at Mizpah, muster their entire army and go up against Israel, causing fear to seize the Israelites. They plead with Samuel to continue to pray for them and he presents Yahweh with an offering. This offering is often called the whole burnt offering,

but is more accurately rendered the ascension (prayer) offering, as the whole animal is rendered into smoke that ascends to heaven as a prayer for Yahweh's help. In response to their prayers, Yahweh thunders with His voice [the second "thunder" in verse 10 literally means "voice"] in the Philistine camp, confusing them and Israel wins a great victory.

Under Samuel, the last judge, the Lord gives Israel full victory over the Philistines. All of the five cities of the Philistines are captured and all of the territory which the Philistines had taken from Israel was restored to them. Thus the "pillars" of the land, the wicked priests and the pagan Philistines, are defeated, making room for new pillars to be raised up by Yahweh. Samuel spends his days judging Israel in righteousness, setting the stage for the coming of the king.

- ❖ **Character** – When we are in times of trial, recommitment to God in Christ and prayer ought to be our first steps of action.
- ❖ **Assignment** – Read 1 Samuel 8-9

Israel in Egypt / Yahweh in Philistia

Joseph/Israel sent into exile in Egypt	Ark of the covenant (Yahweh) taken into exile in Philistia
Israel made a slave of the Egyptians	Ark put into temple of Dagon
Egyptian gods defeated	Dagon defeated
Egyptians plagued	Philistines plagued
Pharaoh's heart hardened	Philistines send the ark throughout Philistia instead of back to Israel
Pharaoh sends Israel out of Egypt	Lords of the Philistines send ark out of Philistia
Israelites receive gold, silver and clothing from the Egyptians	Gold tumors and rats sent by Philistines along with the ark
Israel makes covenant with Yahweh under Moses at Mt. Sinai	Israel renews covenant with Yahweh under Samuel at Mizpah
Joshua leads Israel into the Promised Land	Ark of the covenant comes to Joshua at Beth Shemesh

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 7 - 1 Samuel 8-9 - Rise of Saul - Part 1

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is none besides You, Nor is there any rock like our God.* 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is the God of knowledge; And by Him actions are weighed.* 4 "The bows of the mighty men *are broken, And those who stumbled are girded with strength.* 5 *Those who were full have hired themselves out for bread, And the hungry have ceased to hunger.* Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And lifts the beggar from the ash heap, To set them among princes And make them inherit the throne of glory.* "For the pillars of the earth *are the LORD's, And He has set the world upon them.* 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

❖ Review Outline of Samuel

- A - Hannah, Prophetess of the True King - 1 Samuel 1:1-2:11
- B - Fall of Hophni, Phineas, and Eli - 1 Samuel 2:12-7:17
- C - Rise of Saul - 1 Samuel 8:1-12:25
- D - Fall of Saul - 1 Samuel 13:1-15:33
- E - Rise of David - 1 Samuel 15:34-27:12
- F - Death of Saul - 1 Samuel 28:1- 2 Samuel 1:27
- E' - Rise of David - 2 Samuel 2:1 - 2 Samuel 10:19
- D' - Fall of David - 2 Samuel 11:1-12:31
- C' - Rise of Absalom - 2 Samuel 13:1-16:23
- B' - Fall of Absalom - 2 Samuel 17:1-19:43
- A' - David, the true king - 2 Samuel 20:26-24:25

❖ 1 Samuel 8-9 - Rise of Saul - Part 1

In our last lesson we saw the great judgment and mercy of God on behalf of the Israelites. He reigned judgment on the Israelites (they lost 34,000 men) and on

house of Eli (with the deaths of Hophni, Phineas, and Eli) in the battle against the Philistines at Aphek. And yet, Yahweh was willing to take the ultimate punishment (exile from the Promised Land) upon Himself by allowing the ark of the covenant to be captured and taken to Philistia. While “in exile”, Yahweh executed judgment on the Philistines (death, tumors, rats) and on their god Dagon, and a second exodus occurred with the return of the ark to Israel.

As you probably were thinking, though we don't explicitly see Israel's repentance, chapters 4-6 also constitute the last example of the covenant cycle we saw time and time again in the book of Judges:

[Have class recount the covenant cycle and how it applies to this situation]

- Creation/Blessing →
- Fall/Sin →
- Judgment/Exile/Slavery →
- Repentance/Forgiveness →
- Recreation/Restoration

As we also said last time, the tabernacle is never again fully assembled with the ark inside the Most Holy Place, and we now enter into a transition time from tabernacle to temple, from tribes to a kingdom, and from rule by judges to rule by a king. The times of Moses and the tabernacle are over. A recreation by God has begun.

Samuel has proven himself to indeed be wonderful fruit come forth from the barren womb of praying Hannah. Under his leadership, Israel has turned to the Lord in repentance and been given great victory over their enemies, the Philistines. Though raised in the house of compromised Eli and wicked Hophni and Phineas, Samuel has shown himself to be more the son of his heavenly Father than of Eli. However, as we come to chapter 8 (which may be as long as 30 years after the victory at Mizpah...Samuel has grown sons), we read that Samuel is in the same position as Eli was. [Have one of the students read 1 Samuel 8:1-3]. Samuel's sons, Joel and Abijah, like Hophni and Phineas, “turned aside after dishonest gain and took bribes and perverted justice.” Though Samuel is not blamed for this in Scripture, there does seem to be a comparison to be made here between Samuel and Eli, and so Samuel must take some blame for his son's behavior. And just like Eli, Samuel must find an adopted son to take the place of his wicked natural sons. This adopted son is **Saul**.

In verse 4 of chapter 8 we read that the elders of Israel come to Samuel and say, “Make us a king to judge us, like all the nations.”

What two reasons do they give for asking for a king?

- 1) Samuel is old
- 2) His sons do not walk in his ways

These seem like pretty good and godly reasons for asking for new leadership outside of Samuels immediate family. Additionally, **Yahweh had planned all along that Israel would someday have a king.** [Have a student read Deuteronomy 17:14-20] However, something more is happening here, and Samuel knows it, because he immediately sees their request as “evil”.

In 1 Samuel 12:12, we learn from Samuel the real motivation of the request of the Israelites: [Have a student read 1 Samuel 12:12 “And when you saw that Nahash king of the Ammonites came against you, you said to me, ‘No, but a king shall reign over us,’ when the LORD your God *was* your king.”]

The Israelites failed to acknowledge that it was God, not Samuel, nor their own armies who had delivered them from the hand of the Philistines years before, and when they see the threat of another enemy, they want another king...and ultimately another god. On top of this, the Israelites want a specific type of king/god to rule over them...they want a king “like all the nations.”

Samuel prays to God and He tells him that, in their request, Israel has not rejected Samuel as ruler, but Yahweh as ruler over them. Though it is a different Hebrew word, it is interesting that the Israelites ask Samuel to “make” them a king, much like the israelites had asked Aaron to “make” them the golden calf (a different god) to lead them back to Egypt. In verse 8, God makes clear comparisons between Israel’s request for a king and “all the works which they have done since the day (He) brought them up out of Egypt, even to this day which with they have forsaken (Him) and served other gods...”. Yahweh commands Samuel warn the people first and to show them what this king that they want will do, then grant their request.

Verses 10 through 18 gives them (at least) six warnings detailing what the king they are asking for will do, and they all involve stealing (much like the sins of Hophni, Phineas, and Samuel’s sons):

- 1) He will steal their sons - v. 11-12
- 2) He will steal their daughters - v. 13
- 3) He will steal their crops - v. 14-15
- 4) He will steal their servants - v. 16a
- 5) He will steal their livestock - v. 16b-17a
- 6) He will steal them - v. 17b

Instead of delivering them, this king will become their enemy and enslave them (as the Gentile kings did). Instead of judging them, this king would **be** a judgment from God to them. Samuel goes on to warn them that they will then cry out to the Lord in that day, but He will not hear them.

Verse 19 says, “Nevertheless, the people refused to obey the voice of Samuel; and they said, “No, but we will have a king over us...” Then they show their real motivation by saying in verse 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.” The Israelite elders are essentially saying that they are tired of being Israel and that they want to be like the Gentile nations around them. They are like the Israelites in Exodus who wanted to go back to Egypt.

Samuel then goes to the Lord and tells Him what the people have said and God tells Samuel to “heed their voice.” Samuel then sends the Israelites back (not to Egypt but) to their own cities.

Chapter 9 introduces to us the man Saul. In verses 1 and two we learn that Saul is of the tribe of Benjamin, and the town of Gibeah. This would not seem to be anything to be commended for considering what happened at the end of the book of Judges. As you will recall, in Judges 19-21, it was the Benjamites of Gibeah who treated the Levite’s concubine so horribly leaving her dead on the doorstep.. However, there are other clues in Scripture that a man of Benjamin would one day be king over Israel:

- 1) In Genesis 35:11, the Lord promises Jacob that “kings shall come from you”. Shortly after this, Benjamin is born
- 2) While in Egypt, Joseph had treated Benjamin as the superior of his brothers

We will see some more clues that point more specifically to Saul as the chosen man of Benjamin to be king as we go on:

- 3) Saul’s father is Kish, a “mighty man of power” (or wealth)
- 4) Saul himself is described as “choice and handsome” and a head taller than anyone else in Israel. This mention of the head reminds us of the head of Samuel, the Nazirite, who never had his hair cut.
- 5) Saul is introduced in the context of looking for lost donkeys. Donkeys are the beasts ridden by kings

As Saul and his servant look for the donkeys, they come to the land of Zuph (Samuel's family). The servant suggests that they search for "a man of God" (Samuel) who is an honorable man and a prophet. He further suggests that they give him one fourth of a shekel of silver so that perhaps this man of God will "tell" them where the donkeys are. The Hebrew word for "tell" is "nagad", a word closely related to the word "nagid" which means "king designate". They go to Samuel for him to "nagad" them where the donkeys are, but Samuel instead tells them that Saul is the "nagid".

As the rest of the chapter goes on, Saul is continually "going up", a picture of the rise of Saul to the throne of Israel. More clues concerning Saul's rise are seen in other events as well.

6) verse 11 - They go up the hill to the city in search of Samuel

7) verse 11 - Here they meet some young women at a well. Wells in Scripture often precede marriages (e.g. Abraham's servant meets Rebekkah, the future bride of Isaac at a well). Saul is about to become the great bridegroom of Israel and his going up to the (wedding) feast is appropriate for this covenantal picture.

8) verse 13-14 - They **go up** to the city

In verses 15-17, Samuel is told by the Lord to meet Saul and to anoint him as king.

9) Samuel, after he meets Saul, tells him to **go up** before him to the high place and that he will tell (*nagad*) him all that is in Saul's heart. He then tells Saul that the donkeys have been found (as has the new king!) and that all of the desire of Israel is on him and his house (Saul is the *nagid*). In verse 21, Saul denies his worthiness to be spoken of like that because he is a Benjamite and that his family is the least in the tribe.

10) verse 22 - Samuel then takes Saul and his servant into the hall and gives them the place of honor

11) In verse 24, Saul is given the priestly (Samuel's family's) portion of the peace offering to eat, in essence bringing Saul into his family. Just as a priest was a servant in the house of God, so too Saul, as king, will be a servant to the nation of Israel.

12) Samuel then brings Saul down from the high place and speaks to him **on top** of the house - verse 25

13) As morning dawns, Samuel calls to Saul saying, "**Get up...**" - verse 26

All of these 13 incidents point to the coming anointing of Saul as king of Israel.

Samuel then instructs Saul to send his servant on ahead so that he may tell Saul what the Lord would say to him.

- ❖ **Character** - As God brings each of us into the calling He has for us, he will make it very clear, using His Word, godly men and women, circumstances, etc; we need not worry about His plans being carried out in our lives.
- ❖ **Assignment** - Read 1 Samuel 10-12

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 8 - 1 Samuel 10-12 - Rise of Saul - Part 2

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is none besides You, Nor is there any rock like our God.* 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is the God of knowledge; And by Him actions are weighed.* 4 "The bows of the mighty men *are broken, And those who stumbled are girded with strength.* 5 *Those who were full have hired themselves out for bread, And the hungry have ceased to hunger.* Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And lifts the beggar from the ash heap, To set them among princes And make them inherit the throne of glory.* "For the pillars of the earth *are the LORD's, And He has set the world upon them.* 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

❖ Review Outline of Samuel

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- C' - Rise of Absalom - 2 Samuel 13:1-16:23
- B' - Fall of Absalom - 2 Samuel 17:1-19:43
- A' - David, the true king - 2 Samuel 20:26-24:25

❖ 1 Samuel 10-12 - Rise of Saul - Part 2

At the end of chapter 9 we saw that Saul had essentially been adopted into Samuel's family and by receiving the portion of the peace offering reserved for the

priests. Saul also had been put forth as Samuel's successor and the new king by the words spoken to him by Samuel (see 1 Samuel 9:20) and by being seated in a place of honor (Samuel's place no doubt) at the feast. However, Samuel cautions Saul to have patience as the Lord brings about his ascension to the throne in his own way and time. [Read 1 Samuel 9:27]. This command will be repeated in today's lesson as well.

Chapter 10 opens up with Samuel anointing Saul as king over Israel. It is interesting that no one besides Samuel and Saul seem to be present at this anointing, and only later will Saul be put forth to all of Israel as the first true king. This pattern is repeated later in the anointing of David as king (only immediate family was present). Though he is to be king, Saul will also be to Israel prophet and priest as well. The three-fold aspect of Saul is brought out in chapter 10:

King - verse 2 - The donkeys have been found - Saul, the first of Israel who would ride these royal steeds, has been found as well.

Priest - verses 3-4 - Saul is to receive bread from three men carrying bread and wine (communion food) that he will meet near the terebinth tree of Tabor. This is priestly bread since the men were "going up to God at Bethel". Saul is to take the bread, but not the wine, a sort of Nazirite-type action and typifies that Saul's work is just beginning (it is alpha/bread work), and that his rest (omega/wine) is not yet come.

Prophet - verses 5-13 - Samuel tells Saul that a company of the prophets will meet him with musical instruments and that the Spirit of the Lord will come upon him and that he will also prophecy with them and that he will "be turned into another man".

In verse 8, Samuel tells Saul to go to Gilgal and again be patient and wait for him there.

Verses 9-13 give the fulfillment of these signs to Saul and the beginning of the recognition of his change of role by the people of Israel (verse 11, "What is this that has come upon the son of Kish? Is Saul also among the prophets?").

[Read verses 14-16] - However, in verses 14-16, Saul exercises patience by not telling even his uncle that he has been anointed King over Israel.

Chapter 10 ends with the gathering of all of Israel at Mizpah (which means "beacon or watchtower") for the choosing by lot of the first king. Lots are used to show that it is ultimately the Lord choosing Saul as king; "The lot is cast into the lap, but its every decision is from the Lord." (Proverbs 16:33). As verse 27 says, not

all of Israel initially supports Saul however. Some people in Israel rebel against Saul, he again demonstrates patience and restraint by saying nothing to them.

As chapter 11 begins, Saul faces his first test as King. The Ammonites under Nahash come against Jabesh Gilead, a city in the half tribe of Manasah east of the Jordan River. As you will remember in Judges 21:8-12, the men Jabesh Gilead had refused to join the army of Israel mustered to fight against Benjamin in the incident of the death of the Levite's concubine. Israel then attacked Jabesh Gilead and only 400 virgins from were spared and these were given to the remnant of Benjamin as wives. Thus the town was full of Benjamites.

The name Nahash, the Ammonite king, means "serpent" which adds a lot of significance to this test of Saul. Saul has been raised up as a new Adam over this "recreated" Israel. He has been filled with the Holy Spirit as the apostles in Acts would later be prior to their pressing the holy war of the preaching of the gospel. The Spirit of God again comes upon Saul as he hears of the plight of the people of Jabesh Gilead. Would Saul be the one to crush the head of the serpent?

Saul cuts up an ox and sends it throughout Israel saying "Whoever does not go out with Saul and Samuel to battle, so it shall be done to his oxen." What does this remind you of? [The Levite in Judges 19 who cut up his concubine]

And the fear of the LORD fell on the people, and 330,000 men of Israel and Judah came out. Saul then puts the men into three companies and routs the Ammonites. What do all these three's remind you of? [Judges 6-8 - Gideon against the Midianites]

After his victory, Saul again shows his humility in verse 13 by refusing to take vengeance against his opponents, saying that the Lord has literally saved all of Israel in this victory over the Ammonites. Saul is beginning quite nicely as Israel's king, is he not?? Samuel then calls all of Israel to Gilgal and Saul is made their undisputed king with great rejoicing.

Chapter 12 is Samuel's farewell speech to Israel and essentially brings the times of the judges to a close. However, his speech contains much legal language such as "witness" in v. 3,5; "stand" (literally, "take the witness stand") in v. 7,16; "reason" literally "plead your case") in v. 7, and is actually in the form of three trials:

[See table below and use as a platform to discuss verses 1-18]

1) Samuel is on trial – Verses 1-5 – Samuel is vindicated of being a thief like Hophni, Phineas, Eli, or his own sons Joel and Abijah.

2) Yahweh is on trial – Verses 6-11 – Yahweh has proven to be a faithful and merciful covenant keeper in delivering the Israelites from their enemies every time they cried out to Him in repentance for their rebellion and idolatry

3) Israel is on trial – Verses 12-18 – Israel has been ungrateful for Yahweh’s mercy and deliverance in asking for a king like the Gentile nations around them. Yahweh has set a king (Saul) over them). In verse 13 Samuel calls upon the Israelites and king Saul to fear the Lord, to serve Him to obey His voice, and not to rebel against the Lord. He warns them that if they do not obey the voice of the Lord, then the Lord will be against them. Samuel gives them the sign that there will be rain in the time of the wheat harvest (unusual) to prove that his words are God’s words.

In verse 19, when the people hear the thunder and see the rain, they ask Samuel to pray to the Lord that they would not die because of their sin of asking for a king.

[Read verses 21-25] Samuel reassures them and says that he will continue to pray for them as well. The chapter closes with a final warning for them. Samuel’s warning will ring in our ears until next week when we learn of Saul’s rebellion and fall.

- ❖ Character – We should strive to lead blameless lives, like Samuel, and so be used of God to pray for and to bring comfort and warnings to other Christians
- ❖ Assignment – Read 1 Samuel 13-15

The "Trials" of 1 Samuel 12

DEFENDANT	CHARGE	WITNESSES	TESTIMONY	VERDICT
<i>Samuel</i> verses 1-5	Thievery; Cheating	Samuel Yahweh Saul Israelites	Has not stolen from nor cheated anyone	Not guilty
<i>Yahweh</i> verses 6-11	Injustice; Covenant unfaithfulness - i.e failure to guard Israel	Yahweh's righteous acts	His past mercy His past justice His past deliverance	Not guilty
<i>Israel</i> verses 12-18	Rebellion and idolatry in unrighteous asking for a king	Israel's works and words; Yahweh via rain in the harvest	Past rebellion; Past idolatry; Own words - asking for a king like the other nations; Rain in wheat harvest comes	Guilty

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 9 - 1 Samuel 13-15 - Fall of Saul - Part 1

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is none besides You, Nor is there any rock like our God.* 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is the God of knowledge; And by Him actions are weighed.* 4 "The bows of the mighty men *are broken, And those who stumbled are girded with strength.* 5 *Those who were full have hired themselves out for bread, And the hungry have ceased to hunger.* Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And lifts the beggar from the ash heap, To set them among princes And make them inherit the throne of glory.* "For the pillars of the earth *are the LORD's, And He has set the world upon them.* 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

❖ Review Outline of Samuel

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❖ 1 Samuel 13-15 - Fall of Saul - Part 1

In our last lesson Saul, Israel's first king had begun quite well. He had demonstrated patience and humility in not grasping after the throne even after

Samuel had told him that he was to be the Lord's anointed. Saul delayed telling even his own family until Samuel had gathered all of Israel at Mizpah to see him chosen of the Lord by lot (1 Samuel 10). When opposition arose against Saul, he again was patient and held his peace. As a sort of second Adam, Saul and the army of Israel defeated the "Serpent King" Nahash, and the Ammonites, and he forgave those in Israel who had opposed him (1 Samuel 11). Saul indeed had begun well.

However, in chapter 12, when Samuel gave his farewell speech, he again exhorted the Israelites to serve the Lord, to obey His voice, and not to rebel against His commandments. Samuel then warned them that if they did not obey the voice of the Lord, and if they rebelled against Him, both they and their king (Saul) would be swept away. All of Israel then pledged themselves anew to serve the Lord. Unfortunately, as had been the pattern throughout the times of the judges, Israel's repentance did not last long.

1 Samuel 13 - Samuel had soundly defeated the Philistines at the battle of Ebenezer and Israel under Samuel had recaptured all of the territory previously taken from Israel by the Philistines. However, by the second year of Saul's reign, the Philistines were again giving Israel problems. Saul maintained an army of 3,000 men, with two thousand under his direction in Michmash and Bethel, and one thousand under Jonathan in Gibeah. After Jonathan (who is introduced here but not yet identified as Saul's son) attacks a Philistine garrison at Geba, Saul calls his army together at Gilgal by the blowing of the trumpet (ram's horn). The Philistines then muster a vast army [see verse 5] with chariots, horsemen, and so many foot soldiers that they were "as the sand which is on the seashore in multitude". When the Israelites see this danger, they are overcome with fear and hide in caves, in thickets, in rocks, in holes, and in pits. Some of the Israelites even desert Saul and go across the Jordan (and essentially out of the Promised Land). Like the battle against the Ammonites in 1 Samuel 11, this situation reminds us again of Gideon and the battle with the Midianites. As you remember from Judges 6, the Midianite oppression had caused the Israelites to go into hiding in dens and caves and strongholds. As Gideon is called of God to deliver Israel, the Midianites and the Amalekites had amassed an army that is described as being "as numerous as locusts; and their camels were without number, as the sand by the seashore in multitude." Saul is like another Gideon, who is called by God to deliver Israel. However, instead of reducing his army to three hundred as an act of faith as Gideon did, Saul sees his six hundred (see verse 15) man army as too small, and he becomes impatient.

Samuel had told Saul to wait seven days for him to come and offer the sacrifice. However, like Adam before him, Saul impatiently disobeyed the voice of his “father” (Samuel and Yahweh). When Samuel is delayed in coming Saul, seeing that his army is dispersing, offers an ascension (whole burnt) offering before the Lord. When Samuel arrives and finds out about Saul’s sacrifice, he asks Saul a question: “What have you done?” Note how similar this question is to the one the Lord asked of Adam in Genesis 3:11 (another “What have you done?” question) – “Have you eaten from the tree of which I commanded you that you should not eat?” Instead of owning up to his sin of impatience, Saul begins to make excuses and to blame shift:

- 1) “When I saw that the people were scattered...” (blames the people)
- 2) “...and that you did not come within the days appointed...” (blames Samuel, God’s prophet)
- 3) “...and that the Philistines gathered together at Micmash...” (blames his circumstances/environment)
- 4) “...Therefore I felt compelled, and offered a burnt offering.” (justifies his sin)

This again reminds us of Adam’s excuse making and blame shifting in the garden:

- 1) “The woman...” (blames Eve)
- 2) “ which you gave me...” (blames God)
- 3) “...she gave me of the tree (blames his circumstances/temptation)
- 4) “...and I ate.” (justifies his sin)

Saul’s refusal to accept responsibility for his sin also reminds us of Aaron’s blaming the people for his making of the golden calf.

Samuel immediately rebukes Saul (“You have acted foolishly”) and tells Saul that, because of his disobedience, his kingdom will not endure. Samuel says that, had he obeyed, Saul’s kingdom would have been established over Israel forever. Apparently, the command to wait for Samuel was a test of the Lord to see if he would be obedient to Yahweh and listen to his prophet. Samuel goes on to say that the Lord has already chosen a man after his own heart to be commander over his people. Who is that man? [David]. Samuel then goes from Gilgal to Gibeah.

The end of chapter 13 introduces us to Jonathan again. This time he is identified as the son of Saul, so the reader would logically expect that he would be the one to become king in Saul’s place. Indeed he does begin to displace Saul as Israel’s military leader, as we will see in the next chapter, but Jonathan is more of a prototype of David, and not the next Saul. Note that it is the Philistines who

amass their army at Michmash and divide their forces into three groups (like Gideon). They are like a false Gideon (who divided his forces into three groups) raised up by the Lord when Saul refused to be Gideon-like.

We learn also that in those days the Philistines had denied Israel any weapons (save for those in the possession of Saul and Jonathan) by way of removing all of the blacksmiths, and that the Israelites had to travel to Philistia just to get their farm implements made or sharpened. A great battle with the Philistines is about to begin, and things are going to get worse for Saul

Chapter 14 opens with Saul and Jonathan and their army of six hundred at Gibeah and the Philistines about two miles away at Michmash. Jonathan again takes the initiative to engage the Philistines by taking his armor bearer with him to the Philistine camp. There is a canyon between the two armies with a sharp crag on either side. These two cliffs are also referred to as “teeth”. The names of the cliffs are interesting too. The one is called Seneh which means “thorn” and the other is called Bozez, which means “shining”. Thus the journey of Jonathan and his armor bearer to the Philistine camp is a sort of “death and resurrection” movement out of the jaws of death (Sheol) so to speak, and from “thorn” to “shining”. He passed through the curse and emerged to win the victory. As an act of faith Jonathan states that, if the Philistines ask them to come up, this will mean that the Lord has delivered the Philistines into their hands. He demonstrates his trust and dependence in the Lord stating that, “...nothing restrains the Lord from saving by many of few.” The Philistines command Jonathan and his armor bearer to come up, as they do, they kill twenty Philistines between the two of them in the first skirmish. The Lord causes two great tremblings to occur as a result of Jonathan’s act of faith.

1) The ground trembles

2) The Philistines tremble

Like the battle of Ebenezer, these tremblings throw the army of the Philistines into confusion.

Saul, on the other hand, begins in faith, and ends in the works of his own hand. He sees the Philistine army in confusion (v.16 in the KJV says that they were beating down (killing); see also v. 20) and begins well by asking Ahijah, the priest (a great grandson of Eli) to inquire of the Lord for him by way of the ephod (Urim and Thummin) [Note that in verse 18, most Bibles say “ark of God”, and not “ephod”, but we know that the ark is in the house of Abinidab, and many manuscripts use the word for “ephod”] The ephod lies under the breastplate of

the high priest and between these two were the Urim and the Thummim. These were two objects (stones?) by which answers from the Lord could be ascertained (perhaps by throwing as dice or, as some say, by way of flashing lights). However, as Saul hears the noise in the Philistine camp, he stops Abijah from asking the Lord's direction, and instead musters his army for battle. He is joined by other Israelites who had previously been with the Philistine army and others who had been hiding in the mountains. Though the Israelites will win the battle, Saul's failure to inquire of the Lord will mark the beginning of the end of his reign over Israel.

❖ **Character** - Jonathan is an excellent example of faith and courage. William Carey, the great missionary to India once said that all Christians should "Expect great things from God, and attempt great things from God". Faith and obedience are what is required to live the Christian life.

❖ **Assignment** - Read 1 Samuel 14-15

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 10 - 1 Samuel 14-15 - Fall of Saul - Part 2

❖ Prayer

❖ Westminster Shorter Catechism

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❖ 1 Samuel 14-15 - Fall of Saul - Part 2

Last week we saw that Saul, though he had begun well as Israel's first king, began act like a king of the Gentiles: [Ask the students to give examples of this from 1 Samuel 13 and early in chapter 14]

- 1) Saul became impatient when Samuel delayed in coming to him at Gibeah and offered an ascension offering, in disobedience to Samuel's (ultimately to Yahweh's) command.
- 2) When Samuel confronted Saul with his sin, he did not repent, but rather made excuses, and shifted blame to the people and ultimately to Samuel (speaking for God) himself.
- 3) After Jonathan attacked the Philistine garrison and the Philistines began to defeat themselves, Saul asked Ahijah the priest to inquire of the Lord, but then stopped him before an answer from God was given...a very unusual occurrence in Scripture! This is a sort of "silencing" of God and will have significant consequences later in Saul's reign. Later when Saul seeks the Lord, Yahweh will refuse to answer (remain silent), and Saul will eventually seek a medium (witchcraft) for guidance. His rebellion has put Saul on the path to evil.

As Saul's soldiers continued to fight the Philistines at Michmash, the Scripture says that they were "distressed". Saul had placed them under a curse such that they would be punished if they ate any food during the battle. Because the men feared Saul, they ate no food and so they became weary. Jonathan however had not heard this curse uttered by his father and ate honey when he found some during the battle. [This may be a picture of the "milk and honey" that Israel would inherit if they drove the Philistines from their land.] In verse 28, a soldier informs Jonathan of his father's curse and Jonathan accuses Saul of troubling the land. The Israelites push back the Philistines and come upon the livestock left behind by them. There they killed the livestock and ate the meat "with the blood still in it" (They ate it raw!). According to Leviticus 3:17, 17:10ff, the Israelites were not to eat blood because blood is the life of an animal and the life belongs to God.

In verse 33, Saul is told of this sin and immediately set up a stone for the proper slaughter of the livestock and built an altar to the Lord. [This sounds good...but wait!] Saul then has an idea to plunder the Philistines by night and to utterly destroy them by morning. He is advised by the priest to inquire of the Lord regarding this idea (verse 36) but when he asks Yahweh, he **receives no answer** [not a good sign!] Saul decides that Yahweh's silence is due to sin among the Israelites. Lots are cast and Jonathan is selected by lot. Saul interprets this casting of the lot as pointing to Jonathan as the cause of Yahweh's silence, and he asks

Jonathan, "...what have you done?" This is similar language used by Samuel in chapter 13 and seems to indicate that Saul, by the uttering of this curse and the judicial procedure he undertakes to find out who has violated his command, is attempting to replace Samuel, the prophet. When he hears Jonathan's explanation, Saul pronounces the death sentence on him (verse 44) however, the people intervene and save Jonathan's life.

At this point we can see that Saul is a very self-deceived king:

1) Saul uttered a foolish curse which needlessly wearied his own soldiers and guaranteed that Israel's victory over the Philistines would be incomplete.

2) Saul thinks that Yahweh's silence is due to sin in Israel, when it is really due to his own sins that we pointed out at the beginning of this lesson

3) Saul thinks that Jonathan is the troubler of Israel, when the troubler is really Saul himself (as Jonathan pointed out in verse 29).

4) Saul fails to see that Jonathan had accomplished a great deliverance for Israel and "worked with God" as the Israelites pointed out to him in verse 45.

5) Saul, who previously was so patient with those who actively opposed him in chapter 10, and who stopped the Israelites from putting the opposition to death in chapter 11, now has to be restrained from putting his own son to death unjustly.

Throughout the times of the kings, the Scripture often records the victories of a ruler followed by a reference to either his building projects or the growth of his family (both "housebuilding" activities). Such is the case with Saul in 1 Samuel 14:47-52. Despite his sins, Yahweh gives Saul military success against the enemies of Israel on every side, similar to Joshua (see Joshua 23:1). However, unlike the battle of Ebenezer where Samuel won a complete victory over the Philistines, the Philistines remain strong in the days of Saul and continue to be a source of trouble for Israel (verse 52). Chapter 14 ends with the statement that Saul has become like the kings of the Gentiles, taking any strong or valiant man into service for himself (i.e. He is stealing the best men of Israel, just as Samuel had warned them - see chapter 8)

Chapter 15 opens with Samuel telling Saul that Yahweh intends to use him to punish the Amalekites for ambushing the Israelites as they came out of Egypt, which would complete the warfare that Yahweh had begun against the Amalekites in Exodus 17:8-16, (restated in Deuteronomy 25:17-19) [Read if there is time]. The Lord had given them over to total destruction (to carry out the "ban" - Hebrew = herem), meaning that Saul is to kill all the people, (including women

and children regardless of age), and all of their livestock as well. This is similar to the warfare Israel engaged in against the nations of the Promised Land when they entered it under Joshua [see Deuteronomy 20:16-20].

Saul gathers an army of 210,000 men, attacks the Amalekites and defeats them. However, he disobeys the Lord by sparing Agag their king, and both he and the people keep the best of the sheep, oxen, the fatlings, the lambs, and “all that was good” - v. 7-9

Just as Saul refused to listen to the **voice** of the Lord as spoken to him by Samuel (v. 1), the events that follow Saul’s disobedience have a “voice” theme about them: [Have the students try and pick these out from v. 10-24]

1) The Lord **spoke** to Samuel telling him that he regretted having made Saul king - v. 10-11

2) Samuel **cries** out to the Lord all night - . 11b

3) Saul greets Samuel when he comes to Gilgal and tells him that he has obeyed the **commandment** (voice) of the Lord - v. 13

4) Samuel replies by saying that he hears the **“voice”** of sheep and oxen - v. 14

5) When Saul begins to make excuses for his disobedience, Samuel says, **“Be quiet!** And I will **tell** you what the Lord **said** to me last night.” - v. 15-16

6) Saul replies by saying, **“Speak** on.” - v. 16b

7) Samuel then accuses Saul, saying “Why did you not obey the **voice** of the Lord?” - v. 17-19

8) Saul insists that he did “...obey the **voice** of the Lord.” - v. 20

Saul goes on to say that he has brought back Agag and blames the people for taking the plunder to sacrifice to Yahweh. The truth, according to verse 9, is that both Saul and the people were unwilling to destroy them utterly.

[Notice that Saul calls Yahweh, “the Lord **your** God” when speaking to Samuel. Was Yahweh not Saul’s God too?]

9) [Read v. 22-23] Samuel then tells Saul that to obey the **voice** of the Lord is better than sacrifice, and that rebellion is as the sin of witchcraft (which prophecies Saul’s encounter with the witch at Endor later on). Witchcraft is essentially the worship and serving of demons which is, in reality, rebellion against God, who alone is to be worshipped and served.. No amount of religious ritual is a substitute for obeying the plain truths of God’s word. Samuel goes on to say that,

because Saul has rejected the word of the Lord, the Lord has rejected him as king.
- v. 22-23

10) Saul admits his sin saying that he feared the people and obeyed their voice. -
v. 24

As Samuel turns to leave, Saul seizes him by the “corner” or “wing” of his garment and tore it. On the corner of every Israelite robe was a tassel that was to remind them of God’s covenant Law [see Numbers 15:37-41 if time permits]. The tearing off of this tassel demonstrates what Saul had done in refusing to listen to the voice of the Lord. Additionally, the robe is a symbol of office and authority. By not obeying his “father” Samuel as prophet and priest in Israel, Saul, in a sense, had assaulted Samuel’s (and God’s) authority. As a result, Saul’s own office and authority would be taken away (torn) from him, and given to another [...to whom? → David]. Samuel states this plainly in verse 28 when he says, “The Lord has torn the kingdom of Israel from you today and has given it to a neighbor of yours, who is better than you.”

Samuel goes on to say in v. 29 that the decree of God to remove Saul as king is not reversible. Saul again admits his sin and asks Samuel to honor him before the elders and people of Israel and to go with him to worship the Lord. Samuel does indeed turn back to Saul, implying a hope of forgiveness for Saul, though his kingdom would not be restored to him, and Saul worships God. Samuel then declares Agag, king of the Amalekites, guilty of murder, and executes him.

God has used Saul to teach Israel what the consequences are for asking for a king like the pagan nations around them. Theologically, Saul is a picture of the first Adam, who fell into sin, making it necessary for the second Adam (Jesus) to come and save us from our sin. As we will see in the next lesson, though Samuel continues to pray for Saul, yet he “went no more to see Saul until the day of his death” - v. 35. God (as seen in the actions of Samuel) has withdrawn himself from Saul, yet He will raise up a new king over Israel,...a man after his own heart. Who will this new king be? [David]

❖ **Character** - To obey the Lord (and parents who stand in the place of God) is better than all of the religious things we do (going to Lord’s Day Bible classes, going to church, learning the catechism, reading our Bibles, memorizing Scripture, etc.). Repentance for sin must include an admission of sin, a sorrow for sin, and a turning from sin to God for forgiveness and the grace to walk in obedience.

❖ **Assignment** - Read 1 Samuel 16-17

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 11 - 1 Samuel 15:34-17:58 - Rise of David - Part 1

❖ Prayer

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❖ 1 Samuel 15:34-17:58 - Rise of David -Part 1

Saul, has been rejected as king over Israel [Ask students to give the reasons why] due to his impatience, and his disobedience to Yahweh and to His prophet,

Samuel. At the end of chapter 15, both Samuel and God grieve over Saul's failure, but it is time to move on and anoint a new king. [Ask the students - "Who would be the next likely candidate to follow Saul as Israel's king?" A. Jonathan. "Why?" See next sentence]. It would seem likely that Jonathan would be the next king over Israel. After all, he was Saul's son by birth, and he had certainly proven himself to be both a skilled and courageous warrior, and also a man of great faith and devotion to God (1 Samuel 14:1-14). As you remember, Eli's natural born sons Hophni and Phineas, were not the ones to carry on the priesthood of Israel and were replaced by Samuel who, though not of the tribe of Levi, performed the duties of a priest in the nation of Israel. So to, the natural born son of Saul, Jonathan, is not God's choice for king, but rather a man after God's own heart as we shall see in chapter 16. These two instances remind us that no natural born son of Adam could save the human race from sin and death. Only Jesus, the begotten son after the Father's own heart is the only one who can save us.

As chapter 16 begins, Yahweh instructs Samuel stop mourning over Saul, fill his horn with oil [for what?] and go to the house of Jesse in Bethlehem (a city in the land of the tribe of Judah) to anoint a new king. Samuel is afraid to go because he knows that Saul has become evil and may seek to kill him if he anoints a new king. [Saul is still walking in disobedience and refuses to repent or accept God's decision to replace him as king]. The Lord tells Samuel to invite Jesse to a sacrifice at Bethlehem to cover up his intentions. This is the first of many deceptions used by David and his allies against Saul and it was God's idea.

As Jesse and his sons come to the sacrifice, Samuel sees Eliab, the first born and assumes that he is the Lord's choice to be the next king. [Why? A. He was the oldest son, and likely tall (see v. 6)...another Saul]. In verse 7, Yahweh tells Samuel that his choice of a new king will not be based on physical appearance, but rather on the heart of the man. All of the rest of Jesse's sons are similarly rejected and, finally, David, being the youngest and smallest, is reluctantly brought in. Now David too was outwardly good looking, but he is the man after God's own heart that the Lord sought for the next king of Israel and so Samuel immediately anoints him in the presence of his brothers. As he is anointed, the Spirit of the Lord comes upon David, much as it had upon Saul. Samuel then departs. [Why doesn't David go with him and assume the throne?] David is left to wait for God's appointed time to dethrone Saul. He must show the patience that Saul initially showed, but later failed to show in waiting upon the Lord for the right time and place for His will in David's life to be accomplished.

In contrast to what happened to David, the Spirit of the Lord leaves Saul because of his persistent rebellion and instead, the Lord sends a distressing (evil, demonic)

spirit to trouble him. This leaves Saul terrified (though not repentant) and his servants suggest that Saul look for search for a man skilled in playing to come and play for Saul, that the evil spirit might not torment him. Saul agrees and David is suggested. Notice the description given of David by the servant (v. 18). He is...

- | | |
|-----------------------------|------------------------------|
| 1) ...skillful in playing | 4) ...prudent in speech |
| 2) ...a mighty man of valor | 5) ...a handsome person |
| 3) ...a man of war | 6) And, the Lord is with him |

[Which of these qualities would you most want in your own life?] Though no one seems to know that David has been anointed king, David had “bloomed where he was planted”, even as a lowly shepherd, and had developed a reputation as a man of godly faith and action...very “kingly” qualities. Jesse sends David to Saul with bread, wine, and meat (a picture of communion and sacrifices – priestly things) David’s first royal task is not one of ruler or general but of armor bearer, comforter (musician) and exorcist. In the presence of the Spirit of God in David and as he played the harp for Saul, the evil spirit would depart from him for a season. Saul, though still king, has become dependant upon David and spiritually inferior to him.

[Chapter 17 is the familiar story of David and Goliath – Instead of recounting this in detail yourself, have the students retell the story, (the teacher guiding the discussion and inserting the omitted details) and instead, focus on making some of the theological points listed below. Emphasize that this whole account is not of David being the underdog who triumphs over great odds for his own glory. David fights for the honor of the Lord, and it is ultimately the Lord who defeats Goliath.]

v. 1-3 - The Philistines again gather for war against Israel at Sochoh, and the Israelites in Elah in Judah. Again the battle geography is that of a valley between two mountains on which the two armies stand.

v. 4-7 - Description of Goliath:

- He is from Gath, one of the five great cities of the Philistines, and one of the cities that the Anakim (giants) were banished to by Joshua after he had defeated them years before.

- He is a giant (probably over 9 feet tall), defying the God of Israel. Saul is Israel’s giant who should be used of God to defeat this blasphemer, but he has also defied Yahweh.

- He is the bronze serpent in the Promised Land (i.e. bronze “scaled” armor - “coat of mail” literally means “coat of scales”) reminding us of Satan in the garden of

Eden whose temptations (taunts) were to be resisted by Adam and whose head was to be crushed by Jesus. Saul is like Adam who failed to expel the serpent from the garden. Goliath's head will be crushed by David.

- He carries a spear in his hand by which he will hope to kill David. Later, we will see that the Israelite giant Saul will also use a spear to try and kill David...Saul has become a Goliath, and a king like the pagan nations around him.

v. 8-11 – Goliath's taunt

- Challenges Israel to produce a champion (he calls them "servants of Saul", a probable provocation to Saul to fight him) to fight him, winner take all.
- He defies the armies of Israel (a defiance of Yahweh, the God of Israel)
- The Israelite army has become like the children of Israel in the days of Moses; afraid of the giant(s) in the Promised Land, and refusing to trust in Yahweh to deliver them (see Numbers 13-14)
- Note that even Saul is "dismayed and greatly afraid."

v. 12-24 – The arrival of David

- David was back at home in Bethlehem when he wasn't in Gibeah serving Saul. He was a servant in both roles, whether serving his father and the sheep, or serving Saul.
- Verse 16 says that Goliath presented himself forty days. This is comparable to Israel's wanderings in the wilderness for forty years.
- This verse also says that Goliath taunted Israel both "morning and evening", meaning that he was mocking Yahweh at the times of the daily sacrifices
- David's three older brothers (Eliab, Abinadab, and Shammah) were in Saul's army and posted on the battlefield opposite the Philistine army and Goliath. Jesse, David's father, sends David to them to give them food and to bring news of them. [Who else once send a younger son to his brothers to find out how they were doing? A. Jacob sent Joseph] The instructions that Jesse uses are very similar to those used by Jacob in Genesis 37.

Jacob's Instructions to Joseph	Jesse's Instructions to David
"Please go and see if it is well with your brothers and well with the flocks and bring back word to me." Genesis 37:14	"...and carry these ten cheeses to the captain of their thousand, and see how your brothers fare, and bring back news of them." 1 Samuel 17:18

- There are other comparisons between David and Joseph that could be mentioned here; Both are mistreated by their older brothers, and both must go through

extreme distress and must demonstrate patience until the Lord exalts them to positions of rule.

- As David leaves his supplies with the supply keeper, Goliath appears and an interesting contrast in reaction takes place:

David **heard** the blasphemous words that Goliath is uttering against the armies of Yahweh, became righteously angry (see v. 26) , and was motivated to action

The Israelites **saw** the stature and weaponry of Goliath, became fearful and were paralyzed into inaction

v. 25-39 – David volunteers to fight Goliath

- David learns that the one who kills Goliath will become part of the royal family (marry the daughter of Saul) and his family will be exempt from taxes, but is rebuked by his brother Eliab and falsely accused of pride and insolence (seeking glory for himself). Again this parallels the life of Joseph who was despised by his brothers.

- Saul learns that David is in the camp and sends for him. David volunteers to fight Goliath. [What gives him confidence to do this? He says that he has fought with beasts before (a lion and a bear) and has prevailed. David recognizes the hand of God in his deliverance from beasts and this “serpent” beast (Goliath) will be like one of them. Notice the parallel phrases...paw of the lion, paw of the bear...hand of Goliath]

- Saul, acting like a Philistine, depends upon his armor, (much as Goliath was depending on his) and so he offers it to David. [Notice later in Samuel how often Saul is seen with a spear in his hand, like Goliath] David chooses to use the same weapon that had been used of God to deliver him from the other beasts. Goliath has committed blasphemy, a capital crime and David was going out to stone him to death.

v. 40-52 – David -vs - Goliath

- Notice that David fights the battle not with faith in his weapons, but with faith in Yahweh [Read v. 44-47] David says that God will deliver not just Goliath, but the whole Philistine army into Israel’s hands

- Goliath was dressed like a scaly serpent and he dies a serpents death...with a head wound, and a head severing. [Where else have we seen God judge the Philistines with a head wound/severing to their champion? Dagon when the ark of god is brought into his temple.] This reminds us of the seed of the woman (Jesus) who crushed the head of Satan, the great serpent.

- With David’s great victory, the Israelites press the battle against the Philistines and pursue them as far as Ekron, and take much plunder.

v. 53-58 – David and Saul

- Strange that Saul would not know who David's family is...puzzling

Summary –David slayed the serpent beast and was to be rewarded with the royal bride, the daughter of Saul as his wife (reminding us of Jesus who was rewarded with his bride, the church after he defeated Satan). He had proven himself to be a “giant killer”, but he was have to face yet another giant,[Who? Saul, the Israelite giant] who would prove to be a more formidable foe than Goliath.

❖ **Character** – We ought to be like David, the great man of faith, who was righteously angry when he heard blasphemy against God, and was willing to take a stand of faith and oppose those who opposed God.

❖ **Assignment** – 1 Samuel 18-20

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 12 - 1 Samuel 18:1-20:42 - Rise of David -Part 2

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is none besides You, Nor is there any rock like our God.* 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is the God of knowledge; And by Him actions are weighed.* 4 "The bows of the mighty men *are broken, And those who stumbled are girded with strength.* 5 *Those who were full have hired themselves out for bread, And the hungry have ceased to hunger.* Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And lifts the beggar from the ash heap, To set them among princes And make them inherit the throne of glory.* "For the pillars of the earth *are the LORD's, And He has set the world upon them.* 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

❖ Review - Outline of Samuel

- A - Hannah, Prophetess of the True King - 1 Samuel 1:1-2:11
- B - Fall of Hophni, Phineas, and Eli - 1 Samuel 2:12-7:17
- C - Rise of Saul - 1 Samuel 8:1-12:25
- D - Fall of Saul - 1 Samuel 13:1-15:33
- E - Rise of David - 1 Samuel 15:34-27:12
- F - Death of Saul - 1 Samuel 28:1- 2 Samuel 1:27
- E' - Rise of David - 2 Samuel 2:1 - 2 Samuel 10:19
- D' - Fall of David - 2 Samuel 11:1-12:31
- C' - Rise of Absalom - 2 Samuel 13:1-16:23
- B' - Fall of Absalom - 2 Samuel 17:1-19:43
- A' - David, the true king - 2 Samuel 20:26-24:25

❖ 1 Samuel 18:1-20:42 - Rise of David -Part 2

David, in the power of the Spirit, defeated the "bronze serpent" (Goliath) in

1 Samuel 17 with a double head crushing (the stone and the sword), reminding us of Jesus who would come and crush the head of the great serpent, Satan. The chapter ends with David presenting to Saul the head of Goliath, and Saul asking about David's family. We will see in chapter 18 that Saul will essentially adopt David as his own son, much like Eli's "adoption" of Samuel.

Chapter 18 is a chapter of two different reactions to David. On the one hand, there is a growing love for David, both on the part of Jonathan, and on the part of the Israelites as well. On the other hand, we will see Saul's growing hatred of David and the beginnings of his irrational attempts on David's life.

18:1-4 - The covenant between Jonathan and David

[Read verse 1-2] The chapter begins with the bonding of Jonathan to David as brothers and David's "adoption" into the family of Saul (i.e. David is no longer to return to his own house, but to live in Saul's house.) This is similar to the taking of Samuel into the house of Eli, and Jonathan is a sort of "anti-Hophni and Phineas". Jonathan and David make a covenant with each other because of Jonathan's great love for David. Keep in mind that Jonathan, the natural born son of Saul, may be as much as thirty years older than David. He is also a mighty warrior, and a godly man of faith. Yet, in verse 4 Jonathan demonstrates his willingness to yield to God's choice for a king and formally designates David as his replacement by giving David his royal robe and his armor/weapons (symbols of his authority and power). Though David had refused the armor of Saul (the king like the nations around them), he accepts the armor of Jonathan who fought, like David, in the power of the Lord.

18:5-9 - Saul's despising of David

As the Lord continues to give David military success, Saul gives him a place of authority in the military. David thus begins to take Saul's own place as the one who would "go out before (them) and fight their battles", one of the characteristics of a king (See 1 Samuel 8:20). As a result, David is accepted (honored, loved) by the people. David has acted as the true bridegroom of Israel, and as he returns from slaying the Philistine serpent, Goliath, the bride (women of Israel) comes out to meet him with singing and dancing. [Read v. 7] This enrages Saul and he begins to despise David. David finds himself in a difficult situation. It is one thing to fight Goliath, a wholly pagan man who is an obvious enemy of God and whom the Lord had given over to destruction. It is quite another thing for David to find a way to serve the giant of Israel (Saul) who is the anointed of God, his master, and "father", while at the same time avoid being killed by this

same demon possessed man! David's godly dealings with Saul require a depth of faith that is far greater than that needed to fight Goliath!

18:10-30 – Saul's three-fold attack of David

Saul has changed from a man with the Spirit of God upon him who would not raise his hand against those who opposed him (chapter 11), to a man with an evil spirit who attempts to murder David, who is not opposing him at all! Saul makes his first attempt on the life of David by twice throwing his spear at David. He has become another Goliath! In missing both times, Saul becomes afraid, realizing that the hand of the Lord was upon David, and that the Lord had departed from him. Saul then makes David the commander of a thousand men and offers David his daughter Merab as a wife, hoping that the Philistines would kill him in battle (second attempt to defeat David). This strategy will be one that David himself unfortunately uses later (in his sin against Uriah the Hittite) when he himself acts, for a brief moment, like Saul. David refuses Saul's offer of Merab. Saul's third attempt to defeat David is to offer him his younger daughter Michal as a wife for David, apparently for two reasons:

1) He hopes that she would be a snare to him – Michal was apparently an idolator (see 19:13)

2) The dowry that Saul sets [100 Philistine foreskins - explain this to the class gingerly!] is another attempt to kill David by way of the Philistines. Saul has brought reproach on Israel and has been "cut off" as king of Israel. David rolls back this reproach by slaying the "uncircumcised" Philistine Goliath, and by circumcising the dead Philistines. David continues to act wisely.

Michal loves David and, as God gives David even more military success, so do Saul's servants, leaving Saul isolated in his hatred of David, whose name means "beloved".

19:1-10 – Jonathan confronts Saul

Chapter 19 opens with Saul attempting to draw Jonathan into the plot to kill David. Instead, Jonathan tells David to stay in hiding while he intercedes for David with Saul. Jonathan then shows remarkable loyalty to David, by taking his side over that of his own father, calling Saul's murderous plot sinful and reminding Saul of all of the good that David had done for Israel. Saul swears not to harm David and Jonathan brings David back to Saul's house. However, as the Lord again gives David victory over the Philistines, Saul attempts to kill David again with his spear as David played the harp for him. Saul is unwilling to fight God's enemies (the Philistines) and rather spends his time fighting a war against

the Lord's anointed (David) in his own house! David is spared by the Lord and flees from Saul.

19:11-17 – Michal rescues David

Saul then sends messengers to David's house with instructions that they are to kill David in the morning. Michal then intervenes for David and helps him escape out a window. [Read verses 12-14] She then uses an idol to fool the messengers into believing that David was sick in bed. This reminds us of Rahab hiding the spies and allowing them to escape. It also reminds us of Jacob:

Jacob (Genesis)	David (1 Samuel)
Escapes from Laban	Escapes from Saul
Pursued by Laban	Pursued by Saul
Rachel lies about idol	Michal lies using an idol
Laban asks why he was deceived	Saul asks why he was deceived

Saul has become another Laban and persists in his murderous intents, telling his servants to bring David, sick in his bed, to Saul that he might kill David. When it is revealed that David has escaped, Saul becomes angry at his own daughter, who lies to protect herself.

19:18-24 – Saul seeks David via Samuel

David escapes to Ramah where he seeks out Samuel and the two of them go to Naioth. Saul, upon hearing of this, sends messengers to take David three different times and each time the Spirit of God comes upon the messengers and they end up prophesying instead of capturing David. Saul seeks out Samuel himself, as he did in chapter 9, and the two incidences are similar in several ways:

- In both cases Saul asked where Samuel was. This time it is not to ask Samuel to tell him where his donkeys (royal animals) are, but rather where David is, that he might murder him.
- In both cases a well is near by.
- After Saul is anointed king, the Holy Spirit came upon him and he prophesied with Samuel's prophets, confirming that he was indeed the Lord's choice as king. This time the Spirit comes upon him and he also prophesies with the prophets but he is stripped of his royal robe, and lies powerless (naked) before the people. Saul has certainly become another man again...a man who has had his throne taken from him!

Chapter 20 is a long chapter that brings David's time in the house (family) of Saul to an end. It is also the final chapter in the transfer of the succession of the throne from Jonathan to David.

20:1-9 – The test

David is convinced that Saul is determined to kill him, and is willing to admit to sin against Saul if this is what is provoking Saul to do this. Jonathan, though loyal to David, cannot believe that his father would be planning such a thing without first consulting with him. David says that Saul will not consult with Jonathan any longer because he knows that Jonathan loves David. Jonathan agrees to let David set up any sort of test he wants to prove Saul's intentions. David sets up a bit of a lie to tell Saul concerning himself. [Read v. 5-7] There is a New Moon feast the next day and David is going to be purposely absent and he tells Jonathan to tell Saul that his absence is due to yearly sacrifices in Bethlehem. If Saul reacts angrily, then David says that this will be final proof (to Jonathan) of Saul's intentions to kill him. In verse 8, David calls himself the servant of Jonathan and asks Jonathan to be loyal to the covenant they had made with each other and to protect him. [Read verse 8] David then gives Jonathan the option of killing him himself if he knows that Saul is after him for some sin in David's life. Jonathan assures David that he knows of no such plan on Saul's part.

20:10-17- Jonathan asks for David's pledge

Earlier in the chapter, David had called himself Jonathan's servant and asked Jonathan to be loyal to the covenant they had made together. This showed that David still considered Jonathan superior to himself in terms of authority. David and Jonathan then go out into a field together and Jonathan pledges to tell David the truth about Saul's intentions by "the third day". This "third day" phrase is used three times in this chapter (v. 5,12,19) and reminds us that Jesus' life was, in a sense, in the hands of the enemy, until the third day when he rose from the dead. This will be one of several "death and resurrection" events in David's life.. Jonathan then asks David to be kind to his family when he comes to the throne. [Read v. 12-17] This is a final sign that Jonathan knows that David will soon sit on the throne of Saul, and that Jonathan is shifting his loyalties once and for all to David.

20:18-23 – The signal

David and Jonathan then set up a signal for David to know what Jonathan has found out. [Read v. 18-23]

20:24-34 – Saul’s reaction

When Saul hears that David is not coming to the New Moon feast, he becomes enraged, and he directs his rage at Jonathan. He curses Jonathan and reminds him that, as long as David lives, he will never be king. He refers to David as the “son of Jesse” and later as a “son of death” (v. 31 – “he shall surely die” literally means “he is a son of death”) proving that he no longer considered David one of his own family. Jonathan tries to defend David [Read v. 32], but he receives further proof that Saul intends to kill David when he tries to kill Jonathan himself in the same way that he had tried twice before with David (a spear). Thus Jonathan suffered the same persecution from his father as David had. This reminds us that those who hate Jesus will hate us as well.

19:35-42 - David and Jonathan’s farewell

God sees fit to spend 8 verses detailing the parting of Jonathan and David. Jonathan carries out the signal to inform David that Saul has reacted in rage at David’s absence from the feast [Read v. 35-40]. Jonathan has been convinced that his father, Saul is determined to kill David. These two “sons” of Saul, equal in their devotion to the Lord and equal in their courage in doing great deeds for Him, must now be separated. Jonathan must return to the doomed house of his demon possessed, murderous father, while David goes into exile. Jonathan essentially disappears from the pages of Scripture until his death along side of Saul. To those of us who follow in his steps, Jonathan remains a shining example of a man who did not grasp at power or honor, but was content to do the Lord’s will, leaving it to Him to raise up whom he will, and in His own time.

- ❖ **Character** - Proverbs 22:4 says, “By humility *and* the fear of the LORD are riches and honor and life.” Jonathan demonstrated both in his life as he yields to God’s choice of David as the next king. We ought to be like him and “seek first the kingdom of God and His righteousness”
- ❖ **Assignment** – Read 1 Samuel 21-24

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 13 - 1 Samuel 21:1-24:22 - Rise of David - Part 3

❖ Prayer

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 - B' - Fall of Absalom - 2 Samuel 17:1-19:43
 - A' - David, the true king - 2 Samuel 20:26-24:25

❖ 1 Samuel 21:1-24:22 - Rise of David - Part 3

David's rise to the throne reminds us of Israel's journey to the Promised Land and looks forward to Jesus' rising to his throne in heaven. (see table).

| <i>ISRAEL</i> | <i>DAVID</i> | <i>JESUS</i> |
|--|---|---|
| God's covenant people -
Given the Promised Land | God's anointed King -
Given the throne of Israel | God's only begotten Son -
Given the throne of
heaven |
| Slaves in Egypt | Servant in the court of
Saul | Came to earth to serve as
Son of man |
| Pharaoh kills the Hebrew
babies | Saul tries to kill David | Chief priests, Scribes and
Pharisees try to kill Jesus |
| Exodus from Egypt | Flees from Saul | Escapes hand of those
who would seek his life |
| Fed manna in the
wilderness | Fed showbread from the
tabernacle | Food and other needs
supplied by women and
disciples

Food was to do God's will |
| Wilderness wanderings -
Unfaithful generation
dies | Flees from Saul in the
wilderness - Saul dies | Tempted in the
wilderness - Suffers and
dies on the cross for our
sin |
| Enter into Promised Land
under Joshua | Enters Jerusalem as King
of Israel | Rises from the dead

Ascends into heaven and
crowned as King of
Heaven |

David is God's anointed successor to Saul as Israel's king. However, before he will rule Israel, he first had his life threatened by Saul, and now he has gone through an exodus and will go through a wilderness wandering where he will be pursued by Saul encounter many other enemies as well.

21:1-9 - David and the Holy Bread

After leaving Jonathan, David travels to Nob where the priests were living. Apparently the tabernacle had been taken to Nob after the destruction of Shiloh at the battle of Aphek. (The ark of the covenant is not in the tabernacle at this time however, but is in the house of Abinadab in Kirjath Jearim.) It is here at Nob where David meets Ahimelech, one of the priests. Ahimelech fears to associate with David, knowing that Saul is pursuing him. David again uses deception both to protect himself and Ahimelech. [Read v. 2]

David asks for bread and is told that only the showbread of the tabernacle was available. According to Leviticus 24:5-9, the showbread was to be changed out every Sabbath day, which proves that David and his men came to Nob on the Sabbath. According to these same verses in Leviticus, this bread was "most holy" food reserved for the priests and had to be eaten in a holy place. [Ask the students, "Why then, were David and his men allowed to eat this bread?"] Ahimelech asks David if his men are ceremonially clean (relations with women rendered one unclean), and David replies that they are "holy" a stronger word than "clean". David and his men were consecrated to the Lord as part of their preparations for war, and had apparently put themselves under something like a Nazirite vow, thus making themselves, in a sense temporary priests until their holy war was concluded. This qualified them to eat the bread of the sanctuary. An Edomite herdsman named Doeg was also present and later he will bring trouble to David

David then asks for a weapon and is given the sword of Goliath, with which he had slain the giant. David will use this sword not to become a serpent king like Saul, but rather to continue to slay Philistines with it.

21:10-15 - David Flees to Gath

The end of chapter 21 finds David fleeing to, of all places, Gath, the Philistine city and former home town of Goliath! Perhaps David was hoping not to be recognized and hoping further that Saul would not pursue him into enemy territory. The servants of Achish, the king of Gath do recognize David and even call him "the king of the land", showing better insight than Saul, but making David afraid for his life! David again use deception, pretending to be mad (like

Saul?), and thus harmless to Achish. [Read v. 13-15] David then leaves there and enters a place of death, the cave of Adullam.

22:1-5 – David and the Four Hundred in the Cave of Adullam

David takes up residence in the cave of Adullam. Caves in the Scripture are often place death (burial places), and David is certainly going through a death experience. He has no home, few possessions, and he is a fugitive from Saul. However, he gathered to himself 400 men (apparently including his own brothers, see v. 1), indicating that the birth of a new Israel had begun and demonstrating that the Lord had given him favor (in place of Saul) in the eyes of many in Israel. In obedience to the Fifth Commandment, David seeks refuge for his parents with the king of Moab (another unusual choice) and the king grants it to them. Included in David's men was Gad, a prophet through whom David could inquire of the Lord. Gad tells David to leave the cave and go to the land of Judah. David obeys the word of the Lord and goes to the forest of Hereth. This is a sort of rebirth (rising from the dead) for David as he leaves the place of death and begins his trouble-filled journey to the throne of Israel.

22:6-23 – Saul Murders the Priests

The scene switches to Saul, holding court under a tamarisk tree in Ramah of Gibeah. Again we see that he has his spear in his hand, (which is, again, a picture to us that Saul is another Goliath, trusting in his weapons instead of in the Lord.) Saul has proved himself to be a king like the wicked Gentile kings of the nations around Israel by giving lands and military authority to members of his own tribe as Samuel had warned the people he would do (see 1 Samuel 8:11-18). Saul however is convinced that all of his men are disloyal to him and are conspiring against him in support of Jonathan and David. Doeg, the Edomite, tells Saul that he has seen David and that Ahimelech had helped him in three ways:

- 1) He inquired of the Lord for him
- 2) He gave him food
- 3) He gave him the sword of Goliath

How does this remind us of what God gives us? [Access through faith and prayer (glory), communion food (life), and the sword of the Spirit, the Word of God (knowledge)]

Saul then calls for all of the priests in Nob to come to him where he accuses them of entering into the same conspiracy. [Read v. 13-16] Saul orders his men to execute them. His men however remain faithful to Yahweh and refused to kill His

anointed priests (much as David will also refuse to kill Saul, the Lord's anointed king). Doeg, the Edomite (a Gentile) has no reluctance, however. This is just one episode in the centuries-long hostility between Israel and Edom (the descendants of Esau):

- 1) Jacob and Esau
- 2) Edom refused to allow Israel to pass through their land on the way to the Promised Land
- 3) The Edomites were often associated with stronger nations who warred with Israel
- 4) Edom gloated over the fall of Jerusalem and looted the city when the Israelites were led into captivity to Babylon. For this they were judged by God. (See the book of Obadiah)

Doeg not only kills 85 priests, but also "carries out the ban" on their city of Nob. (killing men, women, children, and livestock). Deuteronomy 13:12-18 says that whole cities and all living creatures in them are only to be destroyed for being disloyal to God and for going after other gods. Saul has put himself in the place of God and Nob is destroyed because Saul believed that it had been disloyal to him. However, in the providence of God, the death of the priests of Nob is a continued fulfillment of the judgment against the house of Eli. One of the priests, Abiathar, escapes this murderous spree, tells David, and joins his growing band of men.

23:1-13 - David Saves the City of Keilah

David learns that the Philistines are fighting against the city of Keilah (a city in the lowlands of Judah, northwest of Hebron), and David inquires of the Lord (a contrast to Saul who has ceased from doing this) and is told to go and rescue the city. When David's men become fearful, David again inquires of the Lord and obtains the double witness to go down to Keilah, with the promise that God would deliver the Philistines into his hand. David and his men defeat the Philistines and rescue the livestock that had been taken. Saul, when he hears that David is in Keilah, foolishly thinks that the Lord is with him and has delivered David into his hand. Though Saul was not willing to go to Keilah himself to rescue the city from the Philistines, he musters his entire army to go there and besiege Keilah in order to kill David! Though Saul's name means "asked", or "inquire", it is David, not Saul who inquires of the Lord concerning whether or not the people of Keilah will deliver him over to Saul. While Saul has killed 85 priests who wore the linen ephod (see 1 Samuel 22:18), David asks Abiathar for his ephod to use it to pray to God and obtain knowledge of His will concerning

what the men of Keilah will do. The Lord tells David that they will surely deliver him over to Saul, and so we see David as a rejected Savior, much like Moses was, and Jesus will be. David and his men flee from there into the wilderness (“wherever they could go”, v. 13), and Saul temporarily halts his pursuit of them.

23:14-29 - David in Wilderness Strongholds

David wrote Psalm 18 in response Saul’s attempts on his life:

Psalm 18:1-3

1 To the Chief Musician. A Psalm of David the servant of the LORD, who spoke to the LORD the words of this song on the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said:

1 I will love You, O LORD, my strength.

2 The LORD is my rock and my fortress and my deliverer;

My God, my strength, in whom I will trust;

My shield and the horn of my salvation, my stronghold.

3 I will call upon the LORD, *who is worthy* to be praised;

So shall I be saved from my enemies.

Yahweh is David’s rock and fortress, and he and his men take refuge from Saul in the Wilderness of Ziph, which means “fortress”. It is here that God protects David and his men from the continual pursuits of Saul [Read v. 14]. Jonathan comes to David and assures him that the Lord will protect him and that, one day, David will be king, with Jonathan standing beside him. This likely brings some comfort to David and the two of them renew covenant before Jonathan departs back to his own house.

The Ziphites too betray David’s whereabouts to Saul and Saul and his men pursue David there. God protects David two ways [What are they?]. . .by using a mountain, and then the army of the Philistines. [Read v. 26-28]. God indeed is David’s “rock” and he controls the armies of men as well. David has thus far proven himself to be a man after God’s own heart in his response to the constant harassment by Saul, and betrayal by other Israelites. Instead of attacking his enemies, David uses flight and escape as he patiently waits for God to deliver him from all his enemies.

24:1-22 - David Spares Saul

David and his men travel to the strongholds of En Gedi which was a well-watered oasis in the wilderness.

Psalm 23:1-6 says

The LORD *is* my shepherd; I shall not want.
2 He makes me to lie down in green pastures;
He leads me beside the still waters.
3 He restores my soul;
He leads me in the paths of righteousness
For His name's sake.
4 Yea, though I walk through the valley of the shadow of death,
I will fear no evil;
For You *are* with me;

Your rod and Your staff, they comfort me.
5 You prepare a table before me in the presence of my enemies;
You anoint my head with oil;
My cup runs over.
6 Surely goodness and mercy shall follow me
All the days of my life;
And I will dwell in the house of the LORD
Forever.

Even in the wilderness, the Lord has cared for David, giving him food, drink, and rest. However, when Saul hears that David is in En Gedi, he musters 3,000 men to go after him again. David and his men are in a cave at the Rocks of the Wild Goats, near the sheepfolds. This reminds us that David is the true shepherd of Israel while Saul is the hireling who looks only after himself and not after the welfare of the sheep. In the providence of God Saul enters this cave to relieve himself. The cave is dark and he cannot see that David and his men are there. David's men try to convince him that the Lord has thus delivered Saul into his hand and that he should kill Saul. [Read v. 4].

David sneaks up and cuts the corner off of Saul's robe without him knowing it, perhaps to prove to Saul that he could have killed him but didn't. The cutting or tearing of Saul's robe is a picture of the kingdom being torn from the hand of Saul, which is what the Lord will do. However, because the robe is a sign of the office of the king, an attack on the robe is an attack on the king and David knows this (recall that Saul had torn Samuel's robe in chapter 15 - go back and review this). David's heart troubles him over this and he repents and strongly rebukes (NKJV "restrained", literally means "tear apart") his men and will not let them lay a hand on Saul. David did much more than this however. As Peter Leithart has said so well, "When Saul left the cave, David called him back. David, of course, could have remained in the cave with his men. Saul would have eventually discovered that he was missing part of his robe, but he would not know that David had taken it. Staying in the cave would have been far safer. Going out of the cave meant taking the risk that Saul would call his men to attack David. David's desire for reconciliation did not, however, allow him to stay in the safety of the cave. His love for his enemy was active and bold. Perfect love cast out fear."

Look at the humility that David shows towards Saul [Read verses 8-15 and ask class to list all of the ways that David demonstrates humility]:

v. 8

- David calls Saul "my lord the king"
- David bows down to Saul acknowledging him as his superior

v. 9

- David exhorts Saul not to believe the reports that he is trying to harm him

v. 10

- David informs Saul that he could have killed him, and that he was even urged to do so, but restrained his hand because he acknowledges that Saul is the Lord's anointed.
- David pledges that his hand will not be against Saul

v. 11

- David calls Saul his father
- David shows Saul the corner of the robe, proving to Saul that he could have killed him, but didn't.

v. 12

- David pledges that his hand will not be against Saul

v. 13

- David again pledges that his hand will not be against Saul

David's speech to Saul contains some elements of rebuke and warning as well: [Read v. 12-15 and ask class to list all of the ways that David rebukes/warns Saul]

v. 12

- David calls on the Lord to act as judge between his case and Saul's, and to avenge him on Saul

v. 13

- David implies that Saul is the wicked one and that wickedness proceeds from him

v. 14

- David implies that he is much more than the dead dog or the flea that Saul thinks he is

v. 15

- David asks God to plead his case and deliver him from Saul

Whereas Saul had been calling David "the son of Jesse" he now, weeping, calls him "my son". Saul even makes statements that look a lot like genuine repentance [read v. 17-19]. He even states plainly that he knows that David is to be the next king and, like Jonathan, Saul asks that David not cut off his descendants (as David

had cut off the corner of his robe) when he comes to his throne. David swore to this yet did not entrust himself to Saul, but returned to the stronghold.

- ❖ **Character** – May God grant us the faith and patience of David who did not return evil for evil with Saul but rather entrusted himself to Yahweh who, in time, would judge rightly between the two of them.
- ❖ **Assignment** - Read 1 Samuel 25-27

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 14 - 1 Samuel 25:1-27:12 - Rise of David - Part 4

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is* none besides You, Nor *is there* any rock like our God. 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is* the God of knowledge; And by Him actions are weighed. 4 "The bows of the mighty men *are* broken, And those who stumbled are girded with strength. 5 *Those who were* full have hired themselves out for bread, And the hungry have ceased to hunger. Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And* lifts the beggar from the ash heap, To set *them* among princes *And* make them inherit the throne of glory. "For the pillars of the earth *are* the LORD's, *And* He has set the world upon them. 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, *And* exalt the horn of His anointed."

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 - E' - Rise of David - 2 Samuel 2:1 - 2 Samuel 10:19
 - D' - Fall of David - 2 Samuel 11:1-12:31
 - C' - Rise of Absalom - 2 Samuel 13:1-16:23
 - B' - Fall of Absalom - 2 Samuel 17:1-19:43
 - A' - David, the true king - 2 Samuel 20:26-24:25

❖ 1 Samuel 25:1-27:12 - Rise of David - Part 4

At the end of chapter 24, Saul appears to repent for continually pursuing David to kill him, calling David, "more righteous than I." However, David, though he

swears not to cut off Saul's descendants, in no way entrusts himself to Saul. Instead of going with Saul back to Gibeah, David and his men return to the stronghold (ultimately Yahweh) for their protection.

Chapter 25 begins with the death of Samuel. Israel has lost a wonderful, godly judge and "priest" and mourns his loss, which brings the times of the judges to a final close. Samuel had been both the spiritual leader in Israel, as well as a father figure to both Saul and David. Saul had also been a "father" to David, taking him into his home and giving his daughter in marriage to him. David too had referred to Saul as his father (see 1 Samuel 24:11). With the passing of their mutual "father" (Samuel), David's actions towards Saul begin to take on a more "brotherly" role of two men on equal terms with each other.

[This would be a good time to point out on a map the basic route of David's "wilderness wanderings" - Gibeah → Nob → Gath → Cave of Adullam → Mizpah of Moab → forest of Hereth → Keilah → Wilderness of Ziph → Wilderness of Maon → strongholds of En Gedi]

The bulk of chapter 25 is the account of David's encounter with Nabal and Abigail. Verse 1 says that David and his men went to the Wilderness of Paran, which is in Sinai, a place where Israel too wandered in the wilderness before entering the Promised Land. The Nabal/Abigail account occurs near Carmel of Maon, which is in east-central Judah, some distance from Paran. Perhaps this account is parenthetical and not in chronological order, or perhaps David and his men traveled from Paran to the area of Carmel and Scripture did not record this journey.

Since the narrative is quite lengthy, it might be good to have the students simply summarize this account and then you, the instructor, teach some theological and character lessons to the students afterward, rather than covering it in detail verse by verse:

Summary of David's encounter with Nabal/Abigail:

1) v. 2-3 - Nabal and Abigail introduced

Nabal - very wealthy; name means "fool"; harsh and evil; a descendant of Caleb, the Kenite convert

Abigail - name means "my father is joy"; woman of good understanding; beautiful

- 2) v. 4-9 - David's men guard Nabal's shepherds and ask for assistance
- 3) v. 10-13 - Nabal refuses assistance and accuses David of being a runaway servant. [Notice how self absorbed Nabal is by noting how many times he uses the words "I" and "my" in verse 11] David's men return and report Nabal's reply; David and his men prepare to go to war against Nabal
- 4) v. 14-20 - Abigail is told of Nabal's evil treatment of David, and of David's good treatment of Nabal's shepherds. Abigail prepares peace offerings for David and his men and travels to meet him.
- 5) v. 21-22 - David swears to kill all the males of Nabal's house
- 6) v. 23-31 - Abigail comes to David and pleads with him not to carry out his plan against Nabal. Her reasons are:
 - a. She wants the punishment for Nabal's sin to fall on her - v. 24
 - b. She asks David not to regard Nabal -v. 25
 - b. God has used her to keep David back from avenging himself, and so will avenge David on Nabal himself. - v. 26
 - c. She asks that her gifts would appease David - v. 27
 - d. She reminds David that he fights for Yahweh and that evil has not been found in him. - v. 28
 - e. She again tells David that God will defeat all of his enemies, including Saul - v. 29
 - f. She tells David that when God has made him ruler over Israel, he will not have the guilt of bloodshed on his conscience. - v. 30-31Abigail then asks David (as did Jonathan and Saul before) to remember her when God has raised David up to the throne of Israel.
- 7) v. 32-35 - David listens to the counsel of Abigail and turns back from his plan to attack Nabal
- 8) v. 36-38 - Nabal is told of how close he came to being attacked by David. He is struck by the Lord and dies.
- 9) v. 39-44 - When David hears that Nabal is dead, he sends messengers to Abigail asking her to be his wife, to which she agrees. David also takes for himself Ahinoam of Jezreel as another wife, besides Abigail and Michal, Saul's daughter.

Theological lessons:

1) Comparisons between Nabal and Saul – In Scripture, the Nabal account is between the two accounts of David sparing Saul

- Both were kingly (ruling, rich, engaging in feasting)
- Nabal means “fool”; Saul calls himself a fool in 26:21, and behaved as a fool as well
- David had served both men well
- David’s good service is repaid with evil treatment from both Saul and Nabal
- Both Nabal and Saul refer to David as the “son of Jesse”

2) David is like another Jacob

- David’s flight from the house of Saul is like Jacob’s flight from Esau and his home
- David cared for the flocks of Nabal as Jacob had cared for the flocks of Laban
- In both Hebrew and English Nabal is Laban spelled backwards!
- Abigail is like another Rachel, beautiful in form

3) Abigail is like the nation of Israel who was the bride of Saul. Abigail will now transfer her loyalty from Nabal to David, just as Israel will transfer her loyalty from Saul to David. She calls David “my lord” 8 times. The word for “lord”, “adonai” can also be translated “husband”.

4) Abigail’s warning to David becomes prophetic – Abigail had warned David that the unrighteous shedding of Nabal’s blood would bring guilt and grief to him as king. This is exactly what happened to David when he committed adultery with Bathsheba and had Uriah the Hittite murdered.

❖ Character

- Nabal is a poor example of gratefulness and generosity
- David was a poor example of vengefulness and anger which nearly led to murder
- Abigail is a wonderful example of a woman who intercedes for her husband, and who makes a godly appeal to those in positions of power
- David is a good example of one who listens to wise counsel
- David is a polygamist, multiplying wives in direct disobedience to Deuteronomy 17:17

Chapter 26 is the account of the second time that David has an opportunity to kill Saul but refuses to do so. Once again the Ziphites tell Saul David’s whereabouts

and Saul takes three thousand troops to the Wilderness of Ziph near Jeshimon. David learns that Saul has come and goes near to his camp while Saul and his men are sleeping.

Saul is in the center of the camp with his spear and his water jug with Abner, his commander and his men camped around him. This is like a picture of the nation of Israel camped around the tabernacle, Saul being a picture of a false god as the rulers of the Gentiles often were. David asks for a volunteer to go with him to the camp of Saul and Abishai says that he will go. When they arrive at the camp, Abishai urges David to kill Saul [Read v. 8] and David rebukes him strongly as he had previously rebuked his men in the cave when they had a chance to kill Saul previously. [Read v. 9-12] David instead takes Saul's spear and jug, goes to the top of the hill and calls to Abner from there, rebuking him for not guarding his king well [Read v. 13-16]. David in a sense has guarded Saul better than Abner had done in that he had kept back Abishai from killing Saul.

Saul recognizes David's voice and calls to him. David again appeals to Saul. [Read v. 17b-20, 22-24] How are the two accounts of David sparing Saul's life similar?

- David calls Saul "my lord the king"
- David tells Saul that he has done no harm to Saul
- David appeals to Saul to cease from pursuing him (like a flea, or a partridge)
- David says that his hand will not be against Saul
- David appeals to the Lord to deliver him out of Saul's hand

Saul again gives the appearance of repentance. [Read v. 21, 25] and pledges not to try to harm David any longer and the two part ways.

In chapter 27 David, convinced that he will one day be killed by Saul decides that his only safe refuge is among the Philistines. This "flight to the Gentiles" reminds us of Israel's going to Egypt for refuge from the famine, and Mary and Joseph's flight to Egypt with the baby Jesus to escape the wrath of Herod. It also reminds us of the taking of the ark of the covenant by the Philistines into captivity, and is a further picture of death before the resurrection of David as the next king of Israel.

David takes his wives and six hundred men and returns to Achish, king of Gath. He asks Achish to provide him a place of refuge and Achish gives him the city of Ziklag. From Ziklag, David launches a series of attacks on the surrounding Gentile peoples, each time leaving no survivors and all the while leading Achish to believe that his attacks are against the nation of Israel. This made Achish

believe that David had forsaken his own people. However, David's actions further demonstrate his loyalty to Yahweh and His people above all.

❖ **Assignment** - Read 1 Samuel 28-30

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 15 - 1 Samuel 28:1-30:31 - Death of Saul - Part 1

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is* none besides You, Nor *is there* any rock like our God. 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is* the God of knowledge; And by Him actions are weighed. 4 "The bows of the mighty men *are* broken, And those who stumbled are girded with strength. 5 *Those who were* full have hired themselves out for bread, And the hungry have ceased *to* hunger. Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And* lifts the beggar from the ash heap, To set *them* among princes *And* make them inherit the throne of glory. "For the pillars of the earth *are* the LORD's, And He has set the world upon them. 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

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 - A' - David, the true king - 2 Samuel 20:26-24:25

❖ 1 Samuel 28:1-30:31 - Death of Saul - Part 1

At the end of our last lesson, we left David in the land of the Philistines. He was convinced that Saul would certainly kill him if he stayed in Israel and so David

asked Achish of Gath to give him sanctuary. He was given the city of Ziklag and from there David and his men launched attacks on the pagan nations (the Geshurites, the Girzites, the Amalekites, etc.) around them, without the Philistines knowing it. Achish and the Philistines in fact think that David is making war on his own people, the Israelites. Now in Chapter 28, as the Philistines gathered their armies to prepare for war against Israel, Achish tells David that he wants David to go out with him to the battle and to be one of his chief guardians.

The rest of this chapter is the account of Saul and the witch of En Dor. The death of Samuel has left Saul even more unrestrained in his sin. Though he had put the mediums (those who attempt to contact the dead) and spiritists (those who have dealings with evil spirits) out of the land, Saul will now consult with a medium himself. Leviticus 20:27 says 'A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood *shall be* upon them.' Previously, Saul had refused to completely destroy the Amalekites when commanded to do so. Here he has failed to completely rid the land of the mediums and spiritist, and he will find that his own death sentence will come by means of a medium that he has refused to destroy.

As the Philistines gather for war, Saul too gathers the army of Israel together at Gilboa. When Saul sees the army of the Philistines, he becomes very afraid, much as he did in Chapter 13 with the Philistines at Gilgal (when Saul made the unlawful sacrifice) and again when Goliath came out and challenged him. The Lord did not answer Saul when he inquired (asked) of him and so he asks for a medium, to ask of her.

Saul disguises himself and goes to the medium at En Dor and asks her to conduct a séance (a meeting to bring up the spirit of a dead person whom Saul will name). The woman is hesitant to do so because of Saul's actions against the mediums and spiritists, but the disguised Saul assures her that no punishment will come to her. Saul tells her to bring up Samuel and when she sees Samuel, it is revealed to her that it is Saul who has asked her to do this, and she becomes terrified. [Read v. 13-19 - Note - Some commentators say that it is not Samuel who is brought up, but rather an evil spirit disguised as Samuel, used by the Lord to communicate Saul's death sentence to him. However, the plain reading of the text indicates that the one brought up is indeed Samuel] Saul is told by Samuel that the Lord has departed from him and become his enemy. He goes on to say that both Saul and his sons will die in the upcoming battle with the Philistines because Saul failed to obey the Lord and failed to carry out the full defeat of the Amalekites. This

pronouncement by Samuel reminds us of his previous prophecy of doom which he had given to Eli concerning he and his sons.

When Saul hears of this he becomes, in a sense, like Nabal (see v. 20 – falls down, no strength) and won't eat until both the medium and his own servants convince him to do so. Saul and his servants then depart.

In Chapter 30 the scene shifts back to Philistia where the Philistines are gathering all of their armies at Aphek, by a fountain in Jezreel. When the princes of the Philistines see David and his men among the armies, they object to his presence. They fear that, during the upcoming battle, David will turn against them and fight for Saul in order to reconcile himself to Saul (which is likely true!). Achish of Gath tells David the news and sends him back to Ziklag despite his objections. David once again is seen as the faithful guardian and servant...much as he had been in his own father's house, in the house of Saul, and with Nabal's shepherds. In this case, as with Saul and Nabal, David's good service is met with rejection and hostility. David again must show patience as the Lord will indeed bring him the honor He has promised him in his own time.

Chapter 30 may be seen as a bit of summary of David's life up until this point: He returns to Ziklag only to find that the Amelikites have taken all that was rightfully his and all that belonged to his men, including women and children. This reminds us that, though David is the rightful king of Israel, until now Saul had denied David not only his throne, but his home and possessions in Israel, and even his wife, Michal, whom Saul had given away to another man. David's own men are now on the verge of joining those who turn against him, threatening to stone him because of their grief over the capture of their wives and children.

David rightly asks Abiathar the priest to inquire of the Lord as to what he is to do. Unlike when Saul asked of the Lord and Yahweh refused to answer him, God answers David's prayer and tells David to pursue the Amalekites and that all they have taken will be recovered. This battle will be a stark contrast to the one Saul will fight against the Philistines in which all that he has will be lost, including his own life and that of his sons.

Four hundred of David's men follow him in pursuit of the Amalekites, while two hundred remain with the supplies, too weary to continue. The pursuers come across a nearly dead Egyptian slave of the Amalekites who leads them to the Amalekite camp. David and his men attack and soundly defeat them and recover all of the people and property that had been stolen. It is miraculous that

absolutely nothing that was stolen was not recovered, a testimony to the presence of the Lord with David. Beyond this, David and his men also gather all of the spoil of the Philistines that the Amalekites had taken and so they reap a huge harvest from this battle.

The two hundred men meet David as he and the four hundred return, and there is a dispute over whether or not the two hundred who stayed behind should get any of the spoil. David demonstrates a unifying spirit and declares that all will share in the spoil, and even sends some of to the elders of Judah. This gesture serves as proof to the men of Judah that David is fighting the Lord's enemies (see v. 26), and so is the Lord's choice to be the next king after Saul.

❖ **Character**

- Saul demonstrates the depth of his sin by consulting with those who have close contacts with evil spirits and things forbidden by the Law
- David demonstrates courage in fighting the Lord's battles even while in exile and patience in waiting upon the Lord to establish his throne.

❖ **Assignment** - Read 1 Samuel 31, and 2 Samuel 1

1 and 2 Samuel - "From Tabernacle to Temple"
Lesson 16 - 1 Samuel 31:1 - 2 Samuel 1:27 - Death of Saul
Part 2

❖ Prayer

❖ Westminster Shorter Catechism

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❖ 1 Samuel 31:1 - 2 Samuel 1:27 - Death of Saul - Part 2

In our last lesson, we saw the Lord's third and final word of prophetic judgment come upon Saul in the form of a visitation from the grave by Samuel.

Judgments against Saul:

- 1) 1 Samuel 13 – In the face of a Philistine attack, Saul did not wait for Samuel to come, but offered unrighteous sacrifices – Samuel tells Saul that his kingdom will not continue.
- 2) 1 Samuel 15 – Saul spares Agag, king of the Amalekites, and the best of the spoil – Samuel tells Saul that the Lord has rejected him as king over Israel.
- 3) 1 Samuel 28 – Saul consults a medium in the face of a Philistine threat – Samuel tells Saul that he and his sons will die in the battle.

David, meanwhile, has defeated the Amalekites, and given their spoil to his men and to the princes of Judah, which begins the establishment of his throne.

Chapter 31 is the account of the battle on Mount Gilboa. Israel is routed before the Philistines, and flees before them. The Philistines pursue Saul and his sons and kill Jonathan, Abinadab, and Malchishua, Saul's sons. The battle then focuses on Saul himself (v. 3 - "The battle became fierce against Saul.") a picture of the Lord waging war on this one man. Verse 3 also says that, "the archers hit him". The phrase literally means, "the archers found him", which reminds us that it is the hand of God, not the archers' skill that causes the arrows to "find" Saul. Saul then tells his armor bearer to kill him with his sword so that the Philistines would not torture him and then receive the glory for having killed him. When his armor bearer refuses, Saul falls on his own sword. The armor bearer, perceiving that Saul was dead, falls on his own sword and dies with him.

The death of Saul and his sons coupled with the routing of Israel's army causes the men of Israel in that region to flee from their cities allowing the Philistines to come and occupy them. This fulfills the prophesy of Samuel to Saul in 1 Samuel 28:19 "Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons *will be* with me. The LORD will also deliver the army of Israel into the hand of the Philistines."

The next day, as the Philistines come to strip the slain, they find the bodies of Saul and his three sons. They then enter into a series of actions designed to bring glory to themselves and their gods, and to further humiliate Israel:

- 1) They cut off Saul's head - This reminds us of the death of Goliath. Saul had acted as a serpent giant much as Goliath had and meets the same end as he did.

- 2) They remove his armor – The scale armor that Saul trusted in (instead of trusting in the Lord) is removed from him.
- 3) They send word of the death of Saul and his sons throughout the land of the Philistines both to the people and in the temples of their gods.
- 4) They placed Saul’s armor in their Ashtoreth (pagan goddess of fertility – queen of heaven) temple – This is in contrast to the battle of Aphek when the ark of the covenant was taken into captivity. In that battle, the Lord uses the opportunity of the capture of the ark to wage war against Dagon, the god of the Philistines. Saul is dead and his armor, which he trusted in, is not able to defeat this goddess of the Philistines.
- 5) They fastened the bodies of Saul and his sons to the wall of Beth Shan (means “house of silence, rest, ease”). Saul, the evil ruler of Israel, has been silenced by the Lord. This final humiliation serves as a warning to Israel to never again ask for a ruler like the wicked Gentile nations around them.

The men of Jabesh Gilead hear of the humiliation of Saul and come and take his body and those of Saul’s sons off the wall of Beth Shan and burn them in Jabesh and bury their bones there as well. This brings an end to the rule of Saul, the one asked for by Israel, who would rule like a Gentile king. The rule of David is about to begin.

2 Samuel begins with David and his men in Ziklag after his victory over the Amalekites. David’s full and complete victory makes for quite a contrast with Saul’s full and complete defeat. David has been patient, and unwilling to take his own vengeance on Saul, trusting in the Lord to bring him to his throne. The Lord has been faithful to fulfill for David what He had promised and faithful to judge Saul for his wickedness. On the third day, an Amalekite man comes to David and tells David that he has escaped from the Israelite camp. David asks him how the battle went and the man informs David of Israel’s defeat and of the deaths of Saul and Jonathan. David asks for proof of what the man says, and the Amalekite gives these details:

- He happened by chance to be on Mt. Gilboa
- He sees Saul leaning on his spear (a final picture of Saul as another Goliath), with the Philistines approaching
- Saul calls to the man to come over and asks him who he is
- The man identifies himself as an Amalekite
- Saul asks the man to kill him because he is in anguish though still alive.
- The Amalekite says that he knew that Saul could not live and so he killed him

The Amalekite man then presents David with Saul's crown and bracelet as proof of the truth of his story.

[Why do you suppose that this Amalekite man came to David to tell him this account? – Perhaps he thought that David would be pleased at the death of Saul and reward him?]

Instead of being pleased with the news that Saul, his enemy, was dead, David and all his men tore their clothes and mourned and wept and fasted for Saul and Jonathan until evening. [What does this reaction tell you about the character of David?] David then questions the man again asking him where he is from. He says that he is an Amalekite. David then orders him executed [What reasons did David give for carrying out this execution? - The man had not been afraid to destroy the Lord's anointed]. One of David's young men kills the man with a sword, and David pronounces that the man's blood is on his own head because he had confessed to the killing of the Lord's anointed.

Notice that, though Saul had failed to execute all of the Amalekites when he met them in battle, it is an Amalekite who is ultimately used of the Lord to kill Saul. Note too that David does not fail to execute Amalekites when he does battle with them, both outside of Ziklag, and in this instance. David is the faithful sword-bearer (king) of the Lord.

David then sings a lamentation over the deaths of Saul and Jonathan which is to be taught to the children of Judah:

A - v. 19 – Saul and Jonathan - the beauty of Israel, the mighty ones are slain

B - v. 20 – Let not the daughters of the Philistines rejoice

C - v. 21-22 – Saul and Jonathan – mighty warriors - joined in battle

C' - v. 23 – Saul and Jonathan – beloved warriors - joined in death

B' - v. 24-25 – Let the daughters of Israel weep over Saul and Jonathan

A' - v. 26-27 – Jonathan – the pleasant and beloved friend, the mighty one is slain

What a sad and beautiful lament this is. What a wondrous demonstration of God's faithfulness to keep His word, both to Saul in judging him and to David in blessing him. What a marvelous demonstration of the loyalty and honor that David showed towards Saul, and the love and devotion that David showed towards Jonathan! And what amazing faith and patience towards the Lord and His dealings David demonstrates

❖ Character

– Remember that your sin affects many people, that we ought not rejoice over the defeat of our enemies, and that full obedience is what we owe to the Lord.

❖ Assignment – Read 2 Samuel 2-4

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 17 - 2 Samuel 2:1 - 4:12 - Rise of David - Part 1

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is* none besides You, Nor *is there* any rock like our God. 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is* the God of knowledge; And by Him actions are weighed. 4 "The bows of the mighty men *are* broken, And those who stumbled are girded with strength. 5 *Those who were* full have hired themselves out for bread, And the hungry have ceased *to* hunger. Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And* lifts the beggar from the ash heap, To set *them* among princes *And* make them inherit the throne of glory. "For the pillars of the earth *are* the LORD's, And He has set the world upon them. 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

❖ Review - Outline of Samuel

- A - Hannah, Prophetess of the True King - 1 Samuel 1:1-2:11
 - B - Fall of Hophni, Phineas, and Eli - 1 Samuel 2:12-7:17
 - C - Rise of Saul - 1 Samuel 8:1-12:25
 - D - Fall of Saul - 1 Samuel 13:1-15:33
 - E - Rise of David - 1 Samuel 15:34-27:12
 - F - Death of Saul - 1 Samuel 28:1- 2 Samuel 1:27
 - E' - Rise of David - 2 Samuel 2:1 - 2 Samuel 10:19
 - D' - Fall of David - 2 Samuel 11:1-12:31
 - C' - Rise of Absalom - 2 Samuel 13:1-16:23
 - B' - Fall of Absalom - 2 Samuel 17:1-19:43
 - A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 2:1-4:12 - Rise of David - Part 1

In our last lesson we saw that, despite Saul's mistreatment of David, his death was cause for David to mourn and lament. This is a wonderful a testimony to David's

faith in the Lord to bring about His judgments in His own time. David would seem to be poised to be the next king of Israel. However, virtually none of Israel knows that David had been anointed by Samuel, and his followers are primarily from his own tribe of Judah. Just as before in his dealings with Saul, David is going to have to once again exercise patience and faith in Yahweh to bring his ascension to the throne to pass. Now, instead of Saul being the source of his trouble, David's grief comes from the house of Saul (Saul's relatives and others loyal to him). Chapters 2-4 tell of the strengthening of the house of David and the weakening of the house of Saul. As we shall see, some of God's judgments on Saul's house are "eye for eye and tooth for tooth" judgments relating back to the sin of Saul. Others are similar in nature to God's judgments on Saul himself.

Chapter 2 - David again inquires of the Lord and asks if he should go from Ziklag in Philistia, to Judah (to begin to assume his role as king). The Lord tells him to go up to Hebron, one of the cities to whom David had sent some of the spoil of the Amalekites. Hebron, a city in Judah near the Dead Sea, is the highest place in all of the Promised Land. High places remind us of the Lord's rule from heaven and so Hebron was an appropriate place for God to send David, the new king. Hebron (the name means "association") is also the city where Abraham lived for some time, and where he, Sarah, Isaac, Rebekah, Jacob and Leah were buried (The historian Josephus says that all of the sons of Jacob except Joseph were buried there too). David, his family, his men, and their families all come and dwell in the cities of Hebron. The men of Judah anoint him king over Judah there in Hebron and he will rule from here for seven years and six months.

David hears that the men of Jabesh Gilead (on the other side of the Jordan River) had buried the body of Saul after his death and humiliation at the hands of the Philistines. David sends messengers to the men of Jabesh Gilead blessing them for their kindness to Saul and essentially asking them help him unite all of Israel under him (see verse 7). However Abner, the commander of Saul's army, took Ishbosheth ("son of shame"), the son of Saul, brought him over to Mahanaim (in Gilead on the other side of the Jordan River), and made him king over all of the tribes of Israel except Judah. This begins a two-year war between the house of Saul (Israel) and the house of David (Judah).

The opening battle in this war is an encounter between Abner and his men, and Joab, commander of David's army, and his men. It begins with a chance meeting of these armies at the pool of Gibeon. Abner suggests that the men from their respective armies "arise and compete before us". What begins as a sporting event between twelve men from each army quickly degenerates into a bloody battle, as each man grabbed his opponent by the head and thrusts his sword into the other.

David's men prevail and pursue Abner and his men, with Joab and his brothers (the sons of Zeruah) Abishai and Asahel taking the lead. This reminds us of all of the times David and his men had been pursued over the countryside of Israel by Saul and his men (including Abner). Unfortunately, as we shall see, Joab and his brothers will indeed act like Saul who had pursued and tried to kill David (and like those of David's army who had wanted David to pursue and kill Saul) by unrighteously pursuing Abner. Asahel, who is a fast runner, begins to overtake Abner and Abner appeals to him twice to stop pursuing him, lest he be forced to strike Asahel down [Read v. 19-22]. Abner's appeal reminds us of David's appeals to Saul to stop pursuing him. Asahel will not relent and so Abner runs the butt end of his spear into Asahel and he, like Saul, dies of his wound. Joab and Abishai continue their pursuit of Abner until sundown.

Abner gathers to himself men of Benjamin and calls to Joab from a high hill (reminding us of David's call to Abner from a high hill - 1 Samuel 26:13-15) to stop the bloodshed against their fellow Israelites [read v. 26]. Joab relents [verse 27 is a bit confusing, but Joab seems to be accusing Abner of having started the hostilities] and both armies march away by night. Abner and his men cross the Jordan to Mahanaim where Ishbosheth is, and Joab and his men return to David in Hebron. The results of the days fighting are that David has lost 20 men including Asahel, and Abner has lost three hundred and sixty men. Through vengeful Joab and his brothers (who are acting more like Saul than David), the Lord is continuing His judgment on the house of Saul. Yahweh is using judgments that resemble the sin of Saul as an eye for an eye punishment on the house of Saul and is strengthening David's hand and his rise to power.

Chapter 3 - Chapter 3 opens up with the statement, "Now there was a long war between the house of Saul and the house of David. But David grew stronger and stronger, and the house of Saul grew weaker and weaker." Next, a list of David's sons is given, again showing how the Lord is growing and prospering his house. This is somewhat overshadowed however by the fact that David is multiplying wives (verses 2-3 numbers six wives) in direct violation of Deuteronomy 17:17 [Read this verse].

Ishbosheth, the son of Saul and the new king of Israel, accuses Abner of lying with Saul's concubine. Abner takes offense at this and offers to defect to David, vowing to bring all of Israel with him. David agrees to receive Abner as long as his wife, Michal, daughter of Saul, is restored to him. Previously, Saul had given Michal to David as a wife as a reward for killing 200 Philistines. However, when David fled from Saul, Saul had given Michal to Palti(el) as wife. Ishbosheth takes her away from Paltiel and restores her to David.

Abner speaks to the elders of Israel, and of Benjamin (Saul's tribe) urging them to make David their new king. Abner and twenty of his men then come to David at Hebron and David has a feast in their honor. Abner pledges to bring all of Israel to David as their new king. Joab then returns from a raid with much spoil and hears that Abner had met with David. This upsets him greatly and he goes to David and tells him that Abner came to the king to spy on him. When he had gone from David's presence Joab calls Abner back to Hebron and he and his brother Abishai murder Abner there [read v. 26-27] to avenge the death of their brother Asahel. Ultimately, though it is at the hands of murdering Joab, Abner suffers the same sort of death as Saul. Joab, on the other hand, has become like the Amalekite who killed Saul...one who seeks glory for himself.

David quickly claims innocence in the murder of Abner and calls on the Lord to curse Joab, Abishai and their descendants [read v. 28-29]. David then mourns for Abner and calls on Joab and all the people to do the same. Notice all of the things David did to honor Abner in verses 31-36 [Ask the class to name them]

- 1) Tore his clothes
- 2) Put on sackcloth and ashes
- 3) Wept at his grave
- 4) Sang a lament over him
- 5) Fasted until sundown

[What does this remind you of? – the mourning over Saul and Jonathan]. David's mourning endears him to the people of Israel and they believed that he had nothing to do with the death of Abner. David even goes so far as to call Abner, a man who once chased him all over Israel, a "prince" and a "great man". Truly David has learned forgiveness and God's perspective in this matter.

Chapter 4 – This chapter details God's continued war against the house of Saul. This time it involves the murder of Ishbosheth, son of Saul, at the hands of two captains of Saul's troops, Baanah and Rechab, men of Benjamin. After murdering Ishbosheth, they cut off his head and take it with them to David. This too reminds us of the death of Saul whose head was taken off by the Philistines. Like the Amalekite in 1 Samuel, Baanah and Rechab seek to gain David's favor by murdering David's rival. And like the Amalekite before them, David has them executed when he hears of their murderous act. He then has their hands and feet cut off, and their bodies hung by the pool of Hebron. The head of Ishbosheth is buried in the same tomb as Abner, giving him the same honor as Abner.

- ❖ **Character** – We should understand that God’s judgments on the wicked, like those on the house of Saul, are sure and swift when they come. We should be as David who mourned at the unrighteous deaths, even of his rivals.
- ❖ **Assignment** – 2 Samuel 5-6

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 18 - 2 Samuel 5:1-6:23 - Rise of David - Part 2

❖ Prayer

❖ Westminster Shorter Catechism

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- B' - Fall of Absalom - 2 Samuel 17:1-19:43
- A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 5:1-6:23 – Rise of David – Part 2

Summary - Having previously established himself as King over Judah, David is now established as king over all Israel. He conquers Jerusalem, has a house built for himself there by materials he obtained from Hiram of Tyre. He also takes to himself more concubines and wives, and has more sons born to him. Next, David defeats the Philistines twice. He then attempts to bring the ark of the covenant into Jerusalem on a cart. However, Uzzah, one of the priests, is killed by the Lord after touching the ark in an attempt to steady it when the oxen who were pulling the cart stumbled. David leaves the ark in the house of Obed-Edom the Gittite (a Gentile) for three months. When he hears that the Lord is blessing the house of Obed Edom, David again makes another attempt to bring the ark to Jerusalem. This time it is (properly) carried to Jerusalem (by the priests), accompanied by sacrifices, dancing, shouting, and trumpets. Michal, Saul's daughter and David's first wife, sees David dancing before the ark and despises him for humbling himself in this way. David has a tabernacle erected for the ark and places the ark in the tabernacle. David then offers sacrifices to the Lord and gives gifts to the people before sending them back to their homes. When David arrives back home, Michal rebukes him for his dancing before the Lord, and David in turn rebukes her for despising the worship of the Lord. She remains childless until her death.

Chapter 5 – David is anointed King over all Israel – Early Conquests

After the death of Ishbosheth, the son of Saul, all the elders of the tribes of Israel come to David and pledge allegiance to him as their king. In doing so, they say to David that they are his “bone” and “flesh”. [Where have we heard this phrase before?]

1) David is their true brother – This is a similar phrase used in Judges by Abimelech, when he sought to judge Israel after the death of Gideon: Judges 9:2 “Please speak in the hearing of all the men of Shechem: ‘Which is better for you, that all seventy of the sons of Jerubbaal reign over you, or that one reign over you?’ **Remember that I am your own flesh and bone.**”

2) David is the true husband of Israel– As Adam said of Eve, in Genesis 2:23 And Adam said: “This is now **bone of my bones And flesh of my flesh;** She shall be called Woman, Because she was taken out of Man.”

The elders recognize that, although Saul was their anointed king, it was David who acted kingly by fighting Israel's enemies for her, and they acknowledge that David was the one whom the Lord said would shepherd Israel. This is the first time that a ruler in Israel is referred to as one who would “shepherd” the people. It tells us that David is a greater Jacob (who prospered as a shepherd), and a

greater Joshua who was selected by Moses so that Israel would not be like “sheep without a shepherd.” A shepherd does many things for his flock [Can you name some?]

- 1) Leads them
- 2) Feeds them
- 3) Gives them water
- 4) Tends their wounds
- 5) Guards them from and kills their predators

It is this idea of a warrior shepherd that David brings to the throne of Israel. David will be the one who will do what Joshua did not do...he will defeat all of the enemies of Israel and complete the conquest of all of the Promised Land.

Verse 4 notes that David was thirty years old when he began to reign, the same age as Joseph when he appeared in Pharaoh’s court, and his reign will last just over 40 years.

David’s first conquest as king over a united Israel is to conquer Jerusalem by defeating the Jebusites. The Jebusites taunt David saying that even their blind and their lame could keep he and his men out of the city. David’s men use a water tunnel to enter the city and fully expel the Jebusites, a feat that Joshua was unable to accomplish (see Joshua 15:63). David makes this his capital city [Why do you suppose he did this? Perhaps because it was in Benjamin, an effort to heal the conflicts between the houses of Saul and David. Or perhaps this goes back to the time of Abraham, who paid tribute to Melchizedek, king of Salem (Jerusalem) and the religious leader of the land] The stronghold of Jerusalem was located on Mt. Zion and this is where David will bring the ark of the covenant to rest. However, during David’s son Solomon’s reign, the temple will not be built here, but rather on Mt. Moriah.

After the conquest of Jerusalem, David builds his house. This is the first of two Victory → House-building patterns that we will see in this book:

- 1) Victory over the Jebusites → David builds his house
- 2) Victory over the Philistines → David’s desire to build a house for Yahweh

David formed an alliance with Hiram, the Gentile king of Tyre, who supplies David with the materials that David will use to build his house. Hiram will also be the one who will supply much of the materials that will go into the building of what other structure? [the temple] While Israel plundered the Egyptians (Gentiles) to get the materials for the tabernacle, now the Gentiles freely give to the work of

building David's (and later Yahweh's) house. This points to Israel fulfilling her intended purpose of being a priestly nation to the Gentiles and of the Gentiles willingly offering themselves as servants of Yahweh.

In verses 13-15 we see that David again is multiplying wives and concubines, in violation of Deuteronomy 17:17, yet the Lord sees fit to bless him with more sons, and so enlarge his house (family).

The end of chapter 5 begins the second cycle of victory → housebuilding under David's reign. It has been seven years since Saul and Jonathan were killed on Mt Gilboa and up until now, Israel had been a divided nation incapable of casting the Philistines out of her territories. Now that Israel is united under David, the Philistines launch a sort of pre-emptive strike in the Valley of Rephaim [means the "valley of the giants"]. Just as he did to Goliath, David will again prove himself to be the Lord's giant killer. David asks God what to do and the Lord tells David to go up against the Philistines, for he will "doubtless deliver the Philistines into your hand." David and his army defeat the Philistines and name the place "Baal-Perazim" which means "the master of the breakthrough."

As they flee, the Philistines leave their idols behind (v. 21). The word for "leave" or "abandon" and the word for "idol" are nearly the same word in the Hebrew. Thus, the Philistine gods had abandoned them and so are the abandoned ones as well. This battle also reverses the defeat of Israel at Gilboa where the head and weapons of Saul were captured and taken throughout Philistia in tribute to their gods. The very gods that were given credit for that victory are now left behind in this battle. This victory for Israel is also a reversal of the battle of Aphek. Now, instead of the ark of Yahweh being captured, the Philistine gods are captured and taken into exile to Israel

Though defeated, the Philistines again muster their troops for war and again David inquires of the Lord. This time, the Lord tells David to wait for Him to send His angelic hosts before him to strike the Philistines. David was then able to drive the Philistines all the way to Gezer, which is very near to the land of the Philistines. Note the differences in these two battles:

| <u><i>Battle for Jerusalem</i></u> | <u><i>Battle in the Valley of Rephaim</i></u> |
|--|---|
| Jubusites | Philistines |
| No record of David inquiring of the Lord | David inquired of the Lord (twice) |
| Normal military strategy employed - Victory is David's | Angels and the Lord directly involved - Victory is Yahweh's |
| David's house built after victory | David asks to build the Lord's house |

To the victor belongs the spoils. David gains the spoils of the war with the Jebusites and builds his own house, while materials for Yahweh's house will be gathered as a result of His victory over the Philistines. Yahweh, having defeated His enemies (the Philistines) will enter into His Sabbath and will be enthroned in Israel, and find a resting place among His people. This is pictured to us in the bringing of the ark of the covenant (the throne of God) to Mt. Zion in Chapter 6.

Chapter 6 - The victory over the Philistines was a reversal of the battle of Aphek, when the ark of the covenant was captured by the Philistines and taken into exile to Philistia and later was kept in the house of Abinidab. To complete the reversal, the ark of the covenant will be brought by David to Mt. Zion.

David gathers 30,000 men to bring the ark of the covenant to Jerusalem. This could be seen as a picture of the reversal of the 30,000 men of Israel who were lost during the battle of Aphek. David and all of the house of Israel bring the ark of the covenant from the house of Abinidab towards Jerusalem with much praise and music on many different instruments (see v. 5). This reminds us of the celebrations of Moses and the Israelites at the exodus and after Saul and David's victories. But something is wrong with this parade? [What is it? The ark is being transported on a cart. What was wrong with this? - see Numbers 7:9-10 - the ark was to be carried on the shoulders of the Kohathites using poles]. [Something else goes wrong during this parade. What is it? Uzzah touches the ark as the oxen stumble - What is wrong with this? See Numbers 4:15 - Touching the ark of the covenant is like an assault on God Himself - The ark of the covenant is the throne of God and to touch it is, in a sense, an attempt to touch the Holy God - We cannot touch God and live due to our own sinfulness - It is only through Jesus that we may approach him]. As a result, the place was named Perez-Uzzah, "the

breakthrough against Uzzah” Yahweh breaks out against Uzzah (who was acting like a Philistine) just as He had previously broken out against the Philistines. This breaking out against Uzzah was similar to another incident in 1 Samuel. [What was it? – The striking of the 50,070 who touched/looked into the ark at Beth Shemesh – 1 Samuel 6:19-21] This incident also took place on a threshing floor. [What do we know about threshing from the Scripture? – It often refers to violence and God’s judgment against the wicked – As John the Baptist said of Jesus - Matthew 3:11-12 “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.12 “His winnowing fan *is* in His hand, and **He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.**”

see also Proverbs 20:26, Habakkuk 3:12 – This is a place of judgment against Israel]

Because of this failure, David places the ark in the house of Obed-edom, a Gittite (from the city of Gath, a Philistine city). Thus, like in 1 Samuel, the judgment of God results in the ark being placed in the hands of a Philistine. This time however, the presence of the ark brings blessings to this Gentile house for three months. David, seeing God’s blessings to a Gentile, is provoked to jealousy and decides to try again to bring the ark to Jerusalem.

The ark is carried this time (v. 13), and there is much music and dancing accompanying the parade. [Where else do we see the Israelites dancing - after the death of the Egyptians in the Red Sea - Music involving a Levitical choir and the use of many instruments will become an integral part of the worship of Israel under David.] David dances with all his might before the ark of the Lord and then the ark is put to rest in a tent that David had erected on Mt. Zion in Jerusalem.

David’s wife, Michal sees his vigorous dancing and despises David in her heart see v. 16 [Why?] She says that David was acting like a son of Belial and that his dancing was shameless in front of the maids. In a sense, she is accusing David of being like Hophni and Phineas who were called sons of Belial earlier in the books of Samuel (see 1 Samuel 2:12). [Was David sinning? NO! It is Michal who is sinning.] David reminds her that his dancing was worship before the Lord who had chosen him over Saul, a stinging rebuke. David also says that he is willing to be even more humiliated than this if it means that Yahweh will receive more glory. The Lord punishes her with barrenness (i.e. the shame of Hannah is placed on Michal and on the house of Saul, a final defeat for God’s enemies from within

Israel. Remember that it was barren Hannah who pleaded with Eli not to think of her as a daughter of Belial. See 1 Samuel 1:16)

Summary - These events can be seen in a chiastic structure which shows the end of the Mosaic order and the tabernacle system at Shiloh, and the coming of a “new creation” with the central place of worship shifting to Jerusalem. [Have the students recall what took place in the battle of Aphek and then show them each of the corresponding events in the bringing of the ark to Jerusalem]:

A. Ark taken (house of Eli eliminated) - 1 Samuel 4:1-22

B. Ark in exile in Philistia - 1 Samuel 5:1-6:9

C. Ark returns on cart (Israelite sin regarding the ark) - 1 Samuel 6:10-21

D. Ark with Abinidab - 1 Samuel 7:1-2

C' Ark returns on cart (Israelite sin regarding ark) - 2 Samuel 6:1-9

B' Ark in the house of Obed-edom, A Gittite - 2 Samuel 6:10-11

A' Restoration of the ark to a tabernacle (house of Saul eliminated via Michal's barrenness) - 2 Samuel 6:12-19

❖ **Character** - May we all be like David who was willing to seek the honor of the Lord above his own honor.

❖ **Assignment** - Read 2 Samuel 7-9

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 19 - 2 Samuel 7:1 - 9:13 - Rise of David - Part 3

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is* none besides You, Nor *is there* any rock like our God. 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is* the God of knowledge; And by Him actions are weighed. 4 "The bows of the mighty men *are* broken, And those who stumbled are girded with strength. 5 *Those who were* full have hired themselves out for bread, And the hungry have ceased *to* hunger. Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And* lifts the beggar from the ash heap, To set *them* among princes *And* make them inherit the throne of glory. "For the pillars of the earth *are* the LORD's, And He has set the world upon them. 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, *And* exalt the horn of His anointed."

❖ Review - Outline of Samuel

- A - Hannah, Prophetess of the True King - 1 Samuel 1:1-2:11
 - B - Fall of Hophni, Phineas, and Eli - 1 Samuel 2:12-7:17
 - C - Rise of Saul - 1 Samuel 8:1-12:25
 - D - Fall of Saul - 1 Samuel 13:1-15:33
 - E - Rise of David - 1 Samuel 15:34-27:12
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 - E' - Rise of David - 2 Samuel 2:1 - 2 Samuel 10:19
 - D' - Fall of David - 2 Samuel 11:1-12:31
 - C' - Rise of Absalom - 2 Samuel 13:1-16:23
 - B' - Fall of Absalom - 2 Samuel 17:1-19:43
 - A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 7:1-9:13 Rise of David - Part 3

Summary - After the victories over the Philistines, David tells Nathan, the prophet that he wishes to build a permanent house for the Lord (via the ark of the

covenant) to dwell in. Nathan tells him to do what is in his heart, but that night the Lord came to Nathan and gave him a message to give to David. The word of the Lord to David was that it was not he, but David's son who would build a house for the Lord, and that God would establish David's dynasty (his family line) as an everlasting kingdom. David responds in humility and thankfulness and asks the Lord to fulfill His word to him. David then is given victories over the Philistines, the Moabites, the king of Zobah (north of Syria), the Syrians, and the Edomites. After his great victories, David seeks to show kindness to the house of Saul for the sake of Jonathan. Ziba, a servant of Saul tells David of Mephibosheth, a son of Jonathan, who is lame in his feet. David sends for Mephibosheth and tells him that he is restoring to him all of the land Saul, and invites Mephibosheth to eat at David's table in Jerusalem.

Chapter 7 - Though the word "covenant" is not found in this account, chapter 7 has all of the features of a covenant and it is referred to as a covenant making event in Psalm 89:19-37, and in Psalm 132:10-12. Thus the covenant between Yahweh and David (the Davidic Covenant) is the subject of Chapter 7.

This account may have been taken place after chapters 8-10, which deal with David's further conquests because verse 1 says, "Now it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around,...". Now that Yahweh had won his victory, it seems right to David to begin to build Yahweh's house. This chapter contains the longest speech from God since Sinai and the first time Yahweh has spoken at length since the night vision of Samuel. In Samuel's vision, the Lord had spoken of His plan to destroy the house of Eli. Now, in this speech, God speaks not about having a house build for Himself, but of His intent to build the house of David. This is a common pattern in Scripture...first God builds a house for His people, then he calls them to build one for Him.

In verse 2 David reveals to Nathan that he feels that it isn't right that he should live in a permanent house while Yahweh (i.e. the ark of the covenant) resides in a tent. Nathan at first tells David to "do all that is within your heart", but that night the word of the Lord came to Nathan and he is instructed to go and give a word to David. [Read verses 6-7] Yahweh says that He has not called for the building of a house, and so none should be built until He does. Yahweh goes on to say that He is using David (making his name great) and his victories over all of Israel's enemies to plant His people in the Land of Promise. After this David's son will build The Lord's house [who is God referring to? - Solomon - Read verses 12-13], and his kingdom will be an everlasting kingdom. In verse 14, God tells David that Solomon will be called His son (a son of God!) and that he will be treated as a son,

including the receiving of chastening if necessary. [Before this, who did God refer to as His son? – All of Israel – see Exodus 4:22-23 “Then you shall say to Pharaoh, ‘Thus says the LORD: “Israel is My son, My firstborn.”’”] This shifts the focus off of the whole nation of Israel and onto the king as the primary figure in the history of the nation of Israel. From now on, God deals with the nation of Israel to a large degree based on how faithful or unfaithful their kings are, especially the kings that follow in David’s family line. This focus on the kings in the family of David points to the coming of the ultimate king of the house and lineage of David, the Lord Jesus. David’s family will rule all of Israel, and later the southern tribes of Judah and Benjamin for 400 years until the exile of Judah to Babylon. No one of the family of David will then rule until the coming of the Lion of the tribe of Judah, from the stump of Jesse, Jesus Christ. David’s kingdom will indeed last forever!

In verses 18-29 David goes into the tent which housed the ark and sits before it. This is amazing, since no one but the high priest had such access, and it points to the day when Jesus would cause the veil of the temple to be torn in two and when all believers would have access to the Father through the Son of God, Jesus. David expresses his humility at being given such insight into the plans of God, and at being given such a blessing; that of a kingdom that will last forever...of being in the lineage of Messiah to come. He blesses and praises Yahweh and asks Him to fulfill the word He has given to David. [Have one of the children read these verses if there is time.]

Chapter 8 - [A map will be very helpful here] This chapter details a multitude of David’s conquests that the Lord gave him, which cover all four points of the compass, north, south, east, and west. David begins with the Philistines to the west (v.1). He then moves to the Moabites to the east (v. 2), followed by his conquering of Hadadezer of Zobah in the north (v. 3-13). Finally his wars extend to the Edomites in the south (v. 14). In each case, David “smote” his enemies first, then he plundered them, with much of the plunder eventually being used in the building of the temple (see v. 6,7,8,10,11,12). After the victories of David, Scripture in v. 15-18 again tells of the building of David’s house, this time in the form of his household servants (government officials). This is the third example of victory → house building that we have seen in 2 Samuel. Notice that David did not become a terrible dictator, but rather David “administered judgment and justice to all his people.” (v. 15)

In all of this the Lord will use David to conquer, for the first time, all of the land promised to Abraham in Genesis 15:18 - "On the same day the LORD made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates." [Point this entire area out on the map]

Chapter 9 - In response to God's loving kindness (Hebrew-"hesed"), David shows "the kindness of God" (v. 3) to the house of Saul. In verse 1, David asks the question, "Is there still anyone who is left of the house of Saul, that I may show him kindness for Jonathan's sake [not for Saul's sake]?" What a wonderful demonstration of David returning blessing for the cursing he had received from Saul! Ziba, a house servant of Saul tells David of a son of Jonathan, named Mephibosheth, whom we met in Chapter 4 [What do you remember about Mephibosheth? He is lame in his feet from having been dropped as an infant as his nurse fled from Baanah and Rimmon who murdered Ishbosheth] Mephibosheth's name has "shame" at its root, and he has been shamed by the sin of his grandfather Saul and by his own lameness. Had he been a priest, Mephibosheth would not have been allowed to serve at Yahweh's altar (see Leviticus 21:19), yet David invites him to dine at the king's table. Verse 12 tells us that Mephibosheth had a son who also came to stay with David.

[How is this whole chapter a picture of our own salvation and of the great mercy of God? We are members of the house of Adam, a fallen king, yet God draws us to himself, takes us into His house, feeds us (the Word, communion, etc.), and treats us in all ways like king's sons and daughters. Oh the wondrous grace of God to us in Christ. Praise His name!]

❖ **Character** - May we show mercy to our enemies as David did to his, and as God has to us!

❖ **Assignment** - Read 2 Samuel 10 and 11

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 20 - 2 Samuel 10:1-11:27

Rise of David - Part 4; Fall of David - Part 1

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is none besides You, Nor is there any rock like our God.* 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is the God of knowledge; And by Him actions are weighed.* 4 "The bows of the mighty men *are broken, And those who stumbled are girded with strength.* 5 *Those who were full have hired themselves out for bread, And the hungry have ceased to hunger. Even the barren has borne seven, And she who has many children has become feeble.* 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And lifts the beggar from the ash heap, To set them among princes And make them inherit the throne of glory. "For the pillars of the earth are the LORD's, And He has set the world upon them.* 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

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C' - Rise of Absalom - 2 Samuel 13:1-16:23

B' - Fall of Absalom - 2 Samuel 17:1-19:43

A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 10:1-11:27 – Rise of David Part 4; Fall of David – Part 1

Summary – Chapter 10 is the account of battles between Israel and the Ammonites and Syrians. It begins with David sending a delegation of servants to Rabbah in Ammon to express his sorrow at the death of Nahash, the king of Ammon, to Hanun, Nahash's son. Hanun's princes counsel Hanun that David's servants have not come to express their condolences, but rather to spy out their city to overthrow it. Hanun believes the princes and treats David's servants shamefully before sending them back to David. The Ammonites anticipate that David will be aroused to anger over this and hire the Syrians to help them in the battle with Israel that they feel is imminent. David sends Joab and his army to Rabbah, and they soon find themselves caught between the Ammonites in the city and the Syrians in the field. However, Joab splits his forces and they defeat both the Syrians, who flee, and the Ammonites, who hold up inside Rabbah. The Syrians, under Hadadezer regroup on the far side of the Jordan River, but are defeated by David and his army. Joab, meanwhile, lays siege to Rabbah.

Chapter 11 tells the familiar account of David's sin against Bathsheba and Uriah the Hittite. While Joab lays siege to Rabbah in Ammon, David stays behind in Jerusalem. One evening, while walking on the roof of his house, David sees Bathsheba bathing below and has her brought to him. He commits adultery with her and she becomes pregnant. David then sends for Uriah the Hittite, her husband and tries to convince him to go to Bathsheba and lay with her so that Uriah (and everyone else) will think that the baby is Uriah's, not David's. Uriah refuses to do so and David, again hoping to cover his sin, sends a message to Joab to arrange for Uriah to be killed in battle. Joab complies with David's request and Uriah is indeed killed. When Bathsheba hears of it, she mourns for her husband, and is then brought to David's house, becomes his wife, and bears him a son.

Chapter 10 – Our last lesson ended with David showing loving kindness to the house of Saul by blessing Jonathan's son, Mephibosheth. [What did David do for him? He restored the lands of Saul to Mephibosheth and had him eat at the king's table with him.] Chapter 10 opens with David's desire to show "*hesed*" (lovingkindness) to the Gentiles in the form of the family of Nahash of Ammon. [Show where Ammon is on the map and refresh the students memories as to who the Ammonites are - descendants of Ammon, son born to Lot and his daughter]. Historically, the Israelites had not been on good terms with the Ammonites, yet David shows them kindness, a demonstration that the Lord had placed him in the position of the benevolent ruler of the world. David hears that Nahash, king of the Ammonites, has died and seeks to comfort Hanun, his son, concerning his father. David sends a delegation of his servants to Hanun in Rabbah to offer his

condolences, but the princes of Ammon convince Hanun that these servants have come to spy out and overthrow the city. Hanun believes them and takes David's servants and shaves half of their beards off, cuts off their garments at the hip, and sends them back to David in shame [Why do you think he did those two things? Perhaps to mock their mourning over Nahash, since cutting or pulling the beard and tearing the clothes were both mourning rituals. Or perhaps simply to shame their manliness. Since each man had tassels on his robe as a reminder of the law, cutting the garment was also an assault on the Law of God. The cutting of the warrior clothes may also have been a symbol of Hanun's distaste for David, or Israel as a whole (like the ripping of an American Army uniform, a symbol of the USA).]

Knowing that David would be incensed at his actions, Hanun hires the Syrians (Arameans) to help him fight in the battle that he anticipates with the army of David. [Point out Syria (Aram) on the map, and Beth Rehob, Zoba, Ish-Tob and Maadah if their locations are found on the map]. David meanwhile sends Joab and his army to meet them in battle. Joab soon finds himself between the Syrians in the field and the Ammonites in front of the city, and so he splits his forces in two, placing his brother Abishai in charge of the other half. Though an evil man in many ways, Joab demonstrates faith in the Lord here (read v. 12) and the Israelites defeat both the Ammonites and the Syrians. The Ammonites retreat into Rabbah and are besieged by Joab, and the Syrians flee across the Jordan River. Hadadezer, king of the Syrians musters his troops there and David and his men meet and kill 700 charioteers and 40,000 horsemen. Many of the kings who served Hadadezer then make peace with David and their nations servants of Israel. This is a picture of God first slaying the nations then bringing them to himself as servants in His house.

Chapter 11 - Chapter 11 is the account of David's fall from grace. [Read verse 1] It seems that God is wanting to point out that David did not go out with Joab and his army to lay siege to the Ammonite city of Rabbah. Now it was not necessary for David to have personally gone to the battle, but his heart and soul should have been with Joab and his men as they fought for the very future of Israel. Instead "David remained in Jerusalem" both physically, and in his mind and spirit as well. His heart was on himself and not on his men and the outcome of the battle.

David strolls on the roof of his house one evening and sees a beautiful woman bathing down below. David does not know who she is and when he inquires of her he is told, "Is it not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" [Draw the following family tree on the board]

Ahithophel (Advisor to David)



Eliam (One of David's 30 mighty men)



Bathsheba — Uriah (One David's 30 mighty men)

Eliam is one of David's thirty mighty men (2 Samuel 23:34) and the son of Ahithophel a man of Judah and one of David's chief advisors (2 Samuel 15:12). Thus, David's adultery with Bathsheba, when seen in this light, is even more evil. Bathsheba is a member of David's own tribe, the wife Uriah, of one of his 30 mighty men (2 Samuel 23:39), the daughter of another of David's thirty mightiest warriors, and the granddaughter of one of David's closest advisors.

David sent for Bathsheba and lay with her as a man does with his wife and she became pregnant with David's baby. She tells him of this and David immediately begins a plot to cover up his sin. David sends for Bathsheba's husband Uriah the Hittite a Gentile and one of David's thirty mighty men.

Uriah is clearly a believer in Yahweh and shows greater godliness than David himself did. David asks Uriah to go down to his house with a gift of food from David. David is hoping that Uriah will lay with Bathsheba and so everyone will think that the baby is Uriah's instead of David's. However, Uriah does not go home [Why not?] Uriah's heart and mind are with his fellow soldiers in the field and he sleeps at the door of the palace, showing more loyalty to David's house than David did to Uriah's. The next morning when David asks Uriah why he did not go home Uriah gives a remarkable reply of faith and self sacrifice [Read v. 11-12]. Next, David keeps Uriah from returning to his duty on the battlefield for two days, then gets him drunk, thinking that surely now Uriah will go into his wife. Uriah, even drunk, acts more godly than David did while sober. He lies on his bed with the servants of his lord, but does not go into Bathsheba. He knows that he is not to take the pleasures of rest (to take Sabbath) while holy war is still going on at Rabbah.

David then takes his sin to the next level. He sends a message to Joab, carried in Uriah's own hand, that Joab is to send Uriah into the hottest part of the battle and then withdraw the rest of his troops from him so that Uriah will be killed in battle. [Read v. 16-17] Joab does not follow these orders to the letter, and so several other of David's men are killed in the battle and not just Uriah. Joab, knowing that

David will be upset about the death of the other men, sends David word of the results of the battle in an unusual way [Have someone read 18-22 – Why did Joab word the message this way? To remind David that he knows that David had Uriah murdered, and so to dissuade David from holding the results of the battle against Joab.] The messenger relays the message to David, and he sends an unusual response to Joab [Have someone read v. 25. Why would David send this sort of message? – To pacify Joab and so to dissuade him from spreading the report that David had had Uriah purposely killed in battle]

[How is David's rise and fall like the account of Adam and Eve?] God has recreated Israel, and David is the pinnacle of his creation, a man after His own heart. David is a new Adam. Just as God made covenant with Adam, so to he has covenanted with David. Just as God gave Adam access to the Tree of Life that he might eat and live forever, God has given to David an eternal dynasty, a kingdom that will last forever. And, unfortunately, just as Adam sinned by lusting and then grasping what God had kept from him, the forbidden fruit, so too David sinned by lusting and then grasping after what God had kept from him, the forbidden relationship with Bathsheba. Like Adam and Eve who tried to hide from God, David tried to hide his sin by having Uriah come back from the battle to lay with Bathsheba, and then by having Uriah murdered in battle. But, God found Adam and Eve and made them face squarely into their sin...and He will do the same to David...in chapter 12

Bathsheba mourns the loss of her husband and then David again sends for her and she becomes his wife, and bears him a son. This chapter ends with the most sobering of words, "But the thing that David had done displeased the Lord."

- ❖ **Character** – If we sin, we need to confess and forsake it, not hide it. Trying to cover up of our sin only leads to greater sin. Sin brings judgment and affects many people, not just ourselves.
- ❖ **Assignment** – Read 2 Samuel 12

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 21- 2 Samuel 12 - Fall of David - Part 2

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is* none besides You, Nor *is there* any rock like our God. 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is* the God of knowledge; And by Him actions are weighed. 4 "The bows of the mighty men *are* broken, And those who stumbled are girded with strength. 5 *Those who were* full have hired themselves out for bread, And the hungry have ceased *to hunger*. Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And* lifts the beggar from the ash heap, To set *them* among princes And make them inherit the throne of glory. "For the pillars of the earth *are* the LORD's, And He has set the world upon them. 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

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 - B' - Fall of Absalom - 2 Samuel 17:1-19:43
 - A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 12 - Fall of David - Part 2

Summary - After his sin with Bathsheba and Uriah, the Lord sends Nathan the prophet to David, who tells David a story about a rich man's stealing of a lamb

from a poor man. David becomes angry and says that the rich man deserves to die. Nathan says to David, "You are the man!" referring to his stealing of Uriah's wife, Bathsheba. Nathan then gives David the Lord's stern rebuke saying that, because of his sin against Uriah, and because he took Bathsheba to be his own wife, the sword will never depart from his own house. The Lord will raise up adversity against David from within his own house, take his wives from him and give them to his neighbor. David repents and Nathan assures him of his forgiveness, but tells him that the child born to Bathsheba will die. David mourns, fasts, and prays for the child, but he indeed dies. David comforts Bathsheba and she later bears him another son, whom they name Solomon. Joab calls for David to come and help him take the Ammonite city of Rabbah, and David gathers his army together and comes and takes the city.

Chapter 12 - In our last lesson, David sinned by committing adultery with Bathsheba and having Uriah, her husband, purposely killed in battle. Bathsheba gave birth to David's son and David took her as yet another of his many wives (more than we can count at this point - see 2 Samuel 5:13). Chapter 11 ends with this statement: "But the thing that David had done displeased the Lord." As a result of his displeasure, the Lord sent Nathan the prophet to David to deliver a message to him.

One of the main jobs of the prophet in Israel was to rebuke and correct rulers (i.e. "to speak truth to power"). This is what Samuel had done in the life of Saul, and this is what Nathan was about to do for David. Nathan came to David with a case for him to judge. [Read v. 1-4 - **What was the point of Nathan's story?** -

- 1) Not only did the rich man steal the only lamb the poor man had, but a lamb who "was like a daughter to him." (The Hebrew word for daughter is "bat", the first syllable of the name "Bathsheba" which might have given David a clue as to Nathan's point of the story.) David had many wives, yet he stole the only wife that Uriah had.
- 2) Not only did the rich man steal the lamb but he slaughtered it as well. David not only stole Bathsheba, but had Uriah slaughtered as well.
- 3) Not only was the rich man a thief, but a cruel, heartless, oppressive thief. He was one who thought those with less power than him (the poor man, the lamb) were simply objects to be used for his own pleasure. David too had abused his power, using, Bathsheba, Uriah, his servants, Joab, and his soldiers to fulfill his own lustful pleasures. David had acted in this case like Hophni, Phineas and (to a lesser extent) Eli as well as Saul who had stolen from Israel instead of blessing her]

David, totally missing the point of the story, says that the rich man deserves to be put to death and that he should restore four lambs to the poor man for the one he had stolen. David has pity on the poor man in Nathan's story, yet had shown no pity to Bathsheba or to Uriah. The law of God did not require the death penalty for thievery, however, David unknowingly pronounces a proper sentence on himself since both adultery and murder were punishable by death according to the law. A four-fold restitution for thievery was required at times according to the law of God. (see Exodus 22:1). Later, David will lose four sons, a sort of four-fold repayment for the taking of Uriah's life.

After hearing the sentence that David would impose on the rich man in Nathan's story, Nathan says to David, "You are the man!" The Lord then goes on to remind David of all the blessings He had given to David, much as Samuel had reminded Saul before [Read v 7-8]. God said that he would have given David even more than this if he had only asked him. This makes David's sin of adultery (the stealing of Bathsheba) so much the worse. David has acted like Hophni and Phineas who stole the women at the tabernacle. He has despised the commandment of the Lord [v. 9], which is the same as despising the Lord Himself.

[Read verse 9 – This is the reading of the guilty verdict. David is guilty of two crimes, adultery and murder, and now comes the sentence.] Though the story had focused on David's adultery, the sentence deals first with David's murder of Uriah the Hittite. Because of David used the sword of the Ammonites to do murderous evil, the Lord declares that "the sword shall never depart from your own house." Next God deals with David's adultery. [Read v. 11-12] Because David stole another man's wife, committed adultery with her in secret, then tried to hide it, the Lord will raise up men who will steal David's wives and commit adultery with them in broad daylight. This is a reminder to us that if we try to hide our sin, the Lord will bring it into the light and expose it. Better to confess and forsake it before it finds us out.

To his credit, when David hears the words of Nathan he repents. [Read v. 13] Nathan quickly assures David of his forgiveness, and assures David that he will not die for his sin. Forgiveness however, does not mean that David will not have to suffer for his sin...he will have to suffer much. Even the sins of Christians have punishments and consequences, some of them quite severe and long lasting. David had caused God's enemies to blaspheme against the Lord. David's first consequence will be the death of his son.

[Read v. 15 – What did David do when he saw that his son was ill?]

1) Prayed for God's mercy

- 2) Fasted - refused food
- 3) Prostrated himself on the ground

All of these are demonstrations of David's humility and brokenness before God and of his cry for mercy.

The seventh day, the child died, and David's servants are afraid to tell him, for fear that he might treat himself even more poorly. David hears them whispering and asks if the child had died. When he finds out that he is, David got up, washed and anointed himself, and ate food again. [Why did he do this now? - Read v. 22-23 - Will the son that David lost be in heaven?- Yes!] The child has died the death that David deserved. This is a clear picture to us of the work of Jesus on the cross, dying that we might live. David is raised up from the dust of death to the banquet table.

David comforts Bathsheba in her sorrow. Think what she has lost...first her husband, then her son...much like Naomi did in the book of Ruth. However she again conceives and bears another son whom David names Solomon (means "peace" but can also mean "replacement" - Solomon takes the place of Bathsheba's dead son). God gives Solomon a second name, "Jedidiah" which means "favored of God". Solomon is to be the heir to the throne of David which God had promised would last forever.

Chapter 12 ends where chapter 11 began, with the siege of Rabbah [Explain what a siege is - surrounding a city, starving its residents until they are weakened, and then capturing the city]. Joab is about to take the city and calls for David to come down and take credit for it's final fall. In verse 27 Joab literally says he had taken the "city of waters". This reminds us of the garden of Eden with its many rivers, a picture of a new beginning for David. David comes down with his army and takes the city. He takes the crown of the king of Rabbah and places it on his own head (it weighed 65-75 lbs and may have been used on the head of a statue of the Ammonite god.) David brings out the spoil and puts the Ammonites to slave labor, two more signs that the Lord is restoring David to his place as the victorious ruler of Israel, and of the world.

- ❖ **Character** - Repentance is the only proper response when we recognize that we have sinned. Our sins will be brought to light and have consequences even when we repent.
- ❖ **Assignment** - Read 2 Samuel 13:1-14:24

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 22 - 2 Samuel 13:1-14:24 - Rise of Absalom - Part 1

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is* none besides You, Nor *is there* any rock like our God. 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is* the God of knowledge; And by Him actions are weighed. 4 "The bows of the mighty men *are* broken, And those who stumbled are girded with strength. 5 *Those who were* full have hired themselves out for bread, And the hungry have ceased to hunger. Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And* lifts the beggar from the ash heap, To set *them* among princes And make them inherit the throne of glory. "For the pillars of the earth *are* the LORD's, And He has set the world upon them. 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

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- D' - Fall of David - 2 Samuel 11:1-12:31
- C' - Rise of Absalom - 2 Samuel 13:1-16:23
- B' - Fall of Absalom - 2 Samuel 17:1-19:43
- A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 13:-14:24 - Rise of Absalom - Part 1

Summary - Amnon, the son of David by Ahinoam, loved Tamar, David's daughter by another wife, Maacah (see 2 Samuel 3:3). Tamar's brother was

Absalom. Amnon tricks Tamar into coming to him while he is in bed, and Amnon misuses Tamar and then sends her away. When Absalom hears of it, he comforts Tamar and then plots to kill Amnon. Two years later Absalom invites Amnon and the rest of David's sons to a feast. While he is at the feast, Amnon is killed by Absalom's men. Word reaches David of this and he mourns the loss of Amnon. Absalom escapes to the Gentile king in Geshur, where he lives for three years. Joab, using a woman and a made-up story convinces David to let Absalom come back to Jerusalem, but David will not let Absalom see him in person.

Chapter 13 - Because of David's sin of the murder of Uriah the Hittite, the Lord, through Nathan, had declared in 2 Samuel 12:10 that "...the sword shall never depart from your house because you have despised Me,...". This prophecy began to be fulfilled in chapter 12 with the death of the son of Bathsheba (the sword of the Lord against David's son), and continues in chapter 13 as David's sons rise up against each other, and one is murdered. The Lord's punishment of David is very specific and very severe. In all, David will lose four sons as punishment for his murder of Uriah the Hittite, Amnon being the second.

Amnon (his name means "faithful"), a son of David by his wife Ahinoam, instead of tending to his business as a prince in the kingdom, spends his time pining over his half sister, Tamar [**draw a family tree with David, Ahinoam, Maacah, Amnon, Tamar and Absalom**]. The Scripture clearly forbade a man to marry his half sister (see Leviticus 18:9 'The nakedness of your sister, the daughter of your father, or the daughter of your mother, *whether* born at home or elsewhere, their nakedness you shall not uncover), yet it seemed that this was all that Amnon could think about [**Read v. 2**]. Amnon's friend, Jonadab (his name means "Jehovah is willing"), convinces Amnon to pretend to be sick in bed, and ask David to send Tamar to him to fix him food and bring it to him. Amnon does this [**Read verses 6-10**], and when Tamar brings him the food, he asks her to lay with him. Tamar resists Amnon, telling him that she would be shamed and that he would be acting like one of the foolish men in Israel [The Hebrew word she uses for "fool" or "foolish" is "nabal" reminding us of Nabal the foolish husband of Abigail from 1 Samuel 25]. She also tells Amnon that David would allow them to be married, though this was probably just a statement made out of desperation. Amnon refuses to listen to Tamar's pleas and uses his superior strength to force her to lay with him. [**How does what Amnon does remind us of what David had done? David had taken a forbidden woman (Bathsheba) by using the superior strength of his office as king, then tried to cover it up.**]

After Amnon sinned against Tamar, he hated her and, though Tamar again pleaded with Amnon not to do so, he sent her away [**Read verses 15-18 - Why do**

you think Amnon hated Tamar after he had violated her as much as he had loved her before? Guilt? Perhaps he had never really loved her, but just wanted to lie with her? After he had gotten what he had really wanted, he had no further use for her?] In verse 19 Tamar tore her robe of many colors that she had been given by David (which had been a sign of her virginity), and placed ashes on her head as signs of mourning. Absalom hears what has happened, and comforts Tamar, and she remains in his house. When David hears about what Amnon has done, he becomes angry, yet does nothing about it.

Absalom hates Amnon for what he did to Tamar, but does nothing for two full years. Then he invites David and his sons to a feast that he is holding for his sheepshearers in Baal Hazor [**show this on the map, near Ephraim**]. David declines to come, but blesses Absalom. Absalom then asks that Amnon and the rest of David's sons be sent to him and David, though reluctant at first, agrees to let Amnon and the rest of his sons go to join Absalom in Baal Hazor. Absalom commands his men to kill Amnon when he has become merry with wine and they obey his command and murder Amnon. [**How does all of this remind you of David, Bathsheba, and Uriah? David unlawfully lay with Bathsheba. David then had gotten Uriah drunk, and later had him killed**] All of the rest of David's sons escape. A messenger tells David that all of the king's sons have been murdered by Absalom, but Jonadab, Amnon's cousin who had talked him into luring Tamar into his bedroom, assures David that only Amnon is dead.

Absalom flees and the king's sons return to David with much weeping. Absalom goes to Talmi the son of Ammihud, king of Geshur (a Gentile city in Syria, north of Israel). David mourns for Absalom but he refuses to seek after him. [**Note - Some commentators say that verse 39a is better translated "And King David ceased to pursue after Absalom." This makes some sense in that, even when Absalom returned to Jerusalem, David refused to see him personally.**]

[**How is David's treatment of Amnon and Absalom like Eli's treatment of Hophni and Phineas? David refused to properly discipline them for their sins of rape (Amnon) and murder (Absalom) like Eli had refused to punish Hophni and Phineas for their sins of stealing the offerings and the women at the tabernacle.**]

[**Why so you think David was so lenient towards Amnon and Absalom? Perhaps his own sin and guilt had tempted him to feel that he could not deal in justice with others (especially his own sons) who committed the same sins as he had.**]

Chapter 14 - Joab, seeing that David was preoccupied with Absalom's exile, hatches a plan to convince David to allow Absalom to return to Jerusalem. He sent for a wise woman from Tekoa (a town in Judah, a little south of Bethlehem) and tells her to pretend that she is a widow and in mourning over murder of one of her sons by the hand of her other son. **[Read v. 5-11]** She says that the family of her husband in demanding that the murderous son be put to death. She then asks that David not have her murderous son executed to that she would not lose all of her family and so that her dead husband would still have a son to inherit his name and property. David assures her three times that he will not allow her son to be executed (see verses 8,10,11). **[Why does Joab have this woman tell David this false story? - If none of the students can come up with the answer, have one of them read v. 12-17, then state the reason...so that David will be convinced that he should allow Absalom to return to Jerusalem.]**

[Why do you think that Joab wants David to allow Absalom to return? Perhaps he is just being a friend to David and, knowing that David longs for Absalom, wants to give David a just reason for allowing him to return. Perhaps he sees Absalom as popular in the people's eyes and wants to help avoid the possibility of Israel being a kingdom divided between David and Absalom. Perhaps he simply wants to retain the favor both of David (the king) and Absalom (a possible heir to the throne). Perhaps he wants Absalom to be the next king after David instead of Solomon (Leithart's idea).]

David figures out that Joab is behind this woman's false story and says to Joab that he will grant his request. He orders Joab to have Absalom brought back to Jerusalem, and Joab falls on his face and thanks David. Joab personally goes to Geshur and brings Absalom back. David gives orders that though Absalom may return to his own house, David will not see Absalom personally.

Already David has lost two sons, and his daughter has been abused and mistreated, all because of his own sin against Bathsheba and Uriah the Hittite. We will see in the next lesson further judgments of God against David and that David will live to regret not disciplining Absalom properly for his sins.

Character - Like David, our sins have consequences that we cannot imagine. We must pray that God will keep us from temptation. We ought to warn and help our brothers and sisters in Christ when we see them sinning, for the honor of the name of Jesus and so that they won't have to suffer as David did.

Assignment - 2 Samuel 14:25-15:12

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 23 - 2 Samuel 14:25-15:12 - Rise of Absalom - Part 2

❖ Prayer

❖ Westminster Shorter Catechism

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 - A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 14:25-15:12 - Rise of Absalom - Part 2

Summary - Like David and Saul before him, Absalom is a handsome and winsome man. He asks Joab to convince David to let him come and see David,

and David kisses him. Absalom then uses his restored favor to steal the hearts of the men of Israel and attempt an overthrow of the rule of David.

Chapter 14:25-33 – Absalom, like David and Saul before him, is outstanding (even perfect?) in his physical appearance. **[Read v. 25]** Just as David and Saul are described in Scripture as good looking just before they are anointed king, so too with Absalom. Unlike David and Saul however, Absalom is not the Lord's anointed successor to David's throne and instead will try and steal the throne from his father. Absalom and Saul are similar in that:

- both are distinguished by their heads – Saul is a head taller than anyone in Israel; Absalom has magnificent hair
- both are described as the most handsome men in Israel in their day
- both treat David with contempt and shame

Absalom's hair seems to be his most outstanding feature. Hair is a symbol of glory, and Absalom seems very prideful of his. **[read v. 26]** He was full of his own glory. Just like Samuel, Absalom seemed to have taken a Nazirite vow each year and cut his hair only at the end of the year. Out of vanity, Absalom weighed his hair each year, marveling at its fullness. Absalom will prove to be a warrior for his own glory instead of a holy warrior for the Lord as Samuel was.

Verse 27 tells us that Absalom had three sons and a daughter, whom he named Tamar (no doubt after his bereaved sister) who, like her father, was beautiful in appearance.

After two years in Jerusalem, Absalom desires to see David again. **[Why do you think he wants to do this? To get back into David's favor; to obtain more freedom to live a public life; perhaps this is a part of his plan to usurp David's throne?]** He sends for Joab twice in order that Joab might send him to David, but Joab refuses to come. Absalom resorts to violence and destruction to get Joab's attention **[Read v. 30 – This is the first evidence of the kind or unholy war that Absalom will wage]** And Joab does come to rebuke Absalom for destroying his property. Absalom makes no comment about his burning of Joab's field. Rather, Absalom repeats his request for Joab to obtain permission from David for him to come and see David. This Joab does and, when Absalom comes to David, he bows before him and David kisses him. **[What do you think of the way David treated Absalom...what about Absalom's murder of Amnon?]**

Chapter 15:1-12 –As soon as he had regained David's favor, Absalom begins to put into motion a plot to take the throne away from David, his father. Absalom

uses several sinful but, unfortunately effective, means to win the hearts of some of the people to himself [Ask the children to name some of the means that Absalom uses to win the people's hearts and write them on the board. Use the items below to fill out the list.]

1) **He made himself look "royal" and important [read v. 1]** Kings of Israel were not to multiply horses or chariots (see Deut. 17:16). Chariots were more typically used by the Gentile kings (neither Saul nor David used them) which shows us that Absalom is seeking to rule like the kings of the nations, and not like a man of the Lord's choosing. Surrounding himself with fifty men also was typical of kings of the Ancient Near East, perhaps to get the people of Israel to begin to think of him as "kingly". David is once again faced with dealing with a man like Saul who acts like a Gentile king. Absalom would rise early and position himself at the city gate.

2) **He used flattery** - When he met someone of a tribe in Israel coming into the city, Absalom would put himself in the place of a judge, hear his case, and render a judgment in favor of the man. He would do this even before hearing the other side of the story saying, "Look, your case is good and right."

3) **He stirred up division among the people** - David was of the tribe of Judah, and no doubt the people of his own tribe were the most loyal to him. Absalom apparently did not talk to the men of Judah who would come to speak to David. However, when a person from outside of the tribe of Judah (a man from "a tribe in Israel") would come with a lawsuit to discuss with the king, Absalom would talk to him. He would take him aside and tell him that "there is no deputy of the king to hear you" (implying that the king only hears the cases of the men of Judah). Thus he was hoping to win the hearts of the men of the rest of Israel by exploiting the natural tribal divisions between them and the men of Judah.

4) **He stirred up dissatisfaction against David** - The stirring up of tribal rivalry served to tempt the men of Israel to dissatisfaction with David's rule.

5) **He pretended to care for the people [read verse 4]**. Absalom would then put himself forward as the friend and advocate of the common man (and the non-Judahite), and declare that, if he were made judge (or king for that matter!), he would see to it that everyone received the justice he deserved.

6) **He pretended to place himself on the same level as the people [read verse 5]** Though Absalom was greedy for power over other men, he pretended to shun glory and would not allow men to bow to him, but rather would put out his hand to them and bless them with a kiss.

[Now read verse 6]

Verse 7 says “Now it came to pass after 40 years...” but this verse probably means “Now it came to pass in the fortieth year of David’s reign” ... Absalom is about to put his plan to take over the kingdom into play, and David has no idea what is going on! He asks David to let him go to Hebron in order to pay a vow he had made while living in Geshur, that if the Lord allowed him to return to Jerusalem he would “serve the Lord”. **[What does David say to Absalom when he asks to go? “Go in peace.”]** Absalom, like David before him, will begin his reign (of terror) in Hebron. He then sends spies throughout the land (as Moses and Joshua had done before him) to win support for himself. Absalom takes two hundred men with him to Hebron who did not know what was going on. **[Why do you suppose he did this? These were likely prominent men of the city and perhaps their presence with Absalom would give the impression of high level support.]** Absalom then sends for Ahithophel to join him in Hebron. **[Do you remember who Ahithophel is? David’s counselor and the grandfather of Bathsheba - perhaps the latter is the reason that Ahithophel was willing to turn against David!?!]** Verse 12 says that the conspiracy against is grew stronger, and the number of people who supported Absalom’s rebellion grew in number.

As evil as Absalom is, we have to remember that it was David’s sin that brought all of this trouble to his reign. **[Read 2 Samuel 12:10-11a]**

- ❖ **Character** - Our sin, like David’s, has effects on other people that we cannot predict, and cannot control. Unlike Absalom, we should never use people to get what we want.
- ❖ **Assignment** - 2 Samuel 15:13-17:29

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 24 - 2 Samuel 15:13-17:29

Rise of Absalom - Part 3

Fall of Absalom - Part 1

❖ Prayer

❖ Westminster Shorter Catechism

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C' - Rise of Absalom - 2 Samuel 13:1-16:23

B' - Fall of Absalom - 2 Samuel 17:1-19:43

A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 15:13-17:29 – Rise of Absalom – Part 3; Fall of Absalom – Part 1

Summary – David, upon hearing that the hearts of the people of Israel had turned to Absalom, escapes from Jerusalem with over 600 men. He sends Zadok and Abiathar, the priests back into Jerusalem along with the ark of the covenant. He also sends Hushai, the Archite back with Zadok and Abiathar, that the three of them might act as spies for David and to bring word back to him of what Absalom was doing by way of Ahimaaz, Zadok's son, and Jonathan, Abiathar's son. Ziba, servant of Mephibosheth, comes to David with gifts telling David that Mephibosheth too has turned against David and has plans of his own to take over the kingdom (this later proves not to be true). David gives Ziba all of Mephibosheth's property. Shimei, of the house of Saul, meets David on his way and pronounces curses on David to which David makes no reply.

Hushai comes to Absalom and pretends to pledge his loyalty to him. Ahithophel advises Absalom to lay with David's ten concubines which David had left behind in Jerusalem, which Absalom does in a tent on top of David's house. Ahithophel also recommends that they muster an army and attack David right away while he is weary and weak. However, Hushai, in order to bring defeat to Absalom, advises that they wait until a larger army can be gathered. Absalom takes Hushai's advice and Hushai sends word to David by Jonathan and Ahimaaz, telling him to cross over the Jordan quickly in order to escape from Absalom before he has gathered his army together. Ahithophel, upon seeing that his advice was not taken, kills himself. Absalom makes Amasa the captain of his army. David and his men cross over the Jordan River and are given supplies by the Ammonites and other Gentile peoples there.

2 Samuel 15:13-37 – As we saw in our last lesson, in punishment for David's sin against Bathsheba and her husband Uriah, Absalom has mounted a conspiracy to overthrow David and take over the kingdom. **[Review the six ways that Absalom won over the hearts of the people of Israel - 1) He made himself look "royal" and important 2) He used flattery 3) He stirred up division among the people 4) He stirred up dissatisfaction against David 5) He pretended to care for the people 6) He pretended to place himself on the same level as the people]**

Absalom is now on his way to Jerusalem from Hebron, and David, upon hearing of the conspiracy, has two choices: He can fight Absalom from the city, or he can flee. David chooses to flee. **[Why? Read v. 14 – It seems as though David does not want many people of Jerusalem to die in the battle, or in a siege. He is willing to lose his position and possibly die to preserve the city and its people. This is a reversal of his dealing with Uriah in which he was willing to have**

Uriah and others killed to preserve himself.] David flees with his whole household, but leaves ten concubines (wives who had not been given a dowry) to “keep (literally ‘guard’) the house”. These concubines, in a sense, represent David’s continued claim to the throne. Not only are David’s own servants going out with him, but 600 Gentile warriors (Cherithites, Pelethites, and Gittites) as well. These are all essentially Philistines (from Gath, home of Goliath) who are loyal to David. David tries to discourage Ittai, their leader from coming with him, in order that he might not bring hardship on them, but Ittai refuses to leave David **[Have someone read v. 19-22]**. Thus, though many of his own people reject him, David has loyal followers both from the faithful in Israel and from the Gentiles as well. He really is the true king, both of Israel and of the rest of the world too!

David and those with him cross over the Brook Kidron **[Between Jerusalem and the Mount of Olives - point out on map]** with weeping and move towards the wilderness. **[Crossing over water into the wilderness...what does this remind you of? the exodus of Israel out of Egypt. David and his people are the true Israel leaving Absalom and his followers, who are like a Pharaoh and the Egyptians.]** Zadok and Abiathar the priests were there as were all the Levites who bore the ark of the covenant and went over the Brook Kidron first, then waited for all of the rest of the people to cross over. **[What does this remind you of? Crossing the Jordan River to enter the Promised Land under Joshua. This leaving is due to David’s sin and is a reversal of the entrance into the Land and foreshadows Israel’s exile from the Promised Land that will later occur due to their sin.]** Instead of using the ark as a weapon of war as Israel had done in the days of Eli, David sends the ark back to Jerusalem.

David demonstrates faith in Yahweh in the midst of his chastisement saying that, if the Lord finds favor with him, He will bring David back to Jerusalem and show him both the ark and the tabernacle it is housed in. If not, then “...let Him do to me as seems good to Him.” David also sends Zadok, Abiathar, and their two sons (Ahimaaz and Jonathan respectively) back to Jerusalem to act as spies for David and instructs them to send word back to him.

David then goes up to the Mount of Olives **[Mountains were places where God often met with his people...Abraham, Moses, etc. The Mount of Olives may have been a place of a shrine to Yahweh]** with his head overed, barefoot and weeping. **[Why? Mourning over his own sin? Praying for deliverance from his enemies?]** The people do the same. When David hears that Ahithophel has gone over to Absalom, David prays that the Lord would turn his counsel to Absalom into foolishness. God immediately answers David’s prayer by sending Hushai the Archite to David. David sends Hushai back to Jerusalem and instructs him to

pretend to offer his services to Absalom in hopes that he may defeat the advice that Ahithophel will give to Absalom. He further instructs Hushai to work with Zadok and Abiathar and their sons to bring word back to him. **[Read v. 32-37 Thus David is sending spies into the land in preparation for his re-entrance into it, reminding us of the spies that Joshua sent into the land prior to Israel's entrance into it.]**

2 Samuel 16 – After leaving the Mount of Olives, David is met by Ziba, the servant of Mephibosheth, bearing gifts. **[Read v. 1 - Do you remember who Mephibosheth is? Son of Jonathan, grandson of Saul, who was lame and whom David had pledged his protection to.]** Ziba tells David that Mephibosheth too is planning to take over the kingdom. **[This later proves to be untrue].** David believes him and gives him all of Mephibosheth's property. **[Why do you think Ziba came to David to tell him this, yet he does not go with David into exile? Perhaps he is trying to court David's favor while still waiting to see how things go with Absalom...thus playing both sides for his own benefit]**

The second member of Saul's house to meet David is Shimei who "came out cursing continuously as he came." He throws stones at David and his men **[Reminds us of the punishment that David deserved for his sin...stoning]** and calls David a "bloodthirsty man" and a "rogue" (wanderer, thief), saying that David is being repaid for his taking over the throne from Saul. Shimei is like another Saul, who persecutes David in the wilderness. **[Read v. 9]** Abishai, wants to execute Shimei for his cursing, just like he wanted to kill Saul back in 1 Samuel 26. **[What is David's response? Read v. 10-13]** Like his dealings with Saul, David is unwilling to take up the sword against Shimei at this time and rather is willing to wait for the Lord to defend him.

Absalom and the men of Israel, along with Ahithophel, come into Jerusalem. Hushai the Archite comes to Absalom and pledges his loyalty to Absalom. Absalom at first, is reluctant to believe Hushai's loyalty, but later he will ask for his counsel. Absalom asks Ahithophel's advice and Ahithophel tells Absalom to lay with David's ten concubines whom he had left behind in Jerusalem. Ahithophel says that this will cause his followers to be more committed to Absalom when they see that Absalom has become hated by David (by erasing in their mind any possibility of reconciliation between David and Absalom...any chance of co-rulership, or a simple succession from David to Absalom) . Additionally, the bride(s) of the king represent the nation of Israel, and so to lay with the David's concubines symbolizes Absaloms replacement of David as the "husband" of Israel. Absalom follows this counsel **[Read v. 22-23]** which fulfills

the prophecy of Nathan to David. **[What prophecy was this? Read 2 Samuel 12:11-12]**

2 Samuel 17 – Ahithophel also advised Absalom to let him choose 12,000 men and he would pursue and attack David immediately. He reasoned that David would be weary and weak and vulnerable to attack. Ahithophel’s plan was to search out David only and, after he was killed, to bring all of the other people back to Jerusalem thus re-uniting the kingdom under Absalom..

Ahithophel’s plan has several advantages **[Ask the class to point some of these out]:**

- 1) A quick strike while David and his men are tired from the journey increases the chance of victory.
- 2) A quick strike would also not allow David, who was travelling with women and children, to organize his army.
- 2) By searching out and killing only David, bloodshed on both sides would be very limited.
- 3) A quick defeat of David would not allow him to regain support from the people of Israel whose hearts Absalom had won over.

It is interesting that (as Leithart points out) Ahithophel’s advice was to isolate David and to kill him, a similar plot to the one carried out by David against Uriah the Hittite.

Absalom and all of the elders of Israel initially agree with Ahithophel’s advice. Absalom (no doubt prompted by the Lord to do so) then asks for Hushai the Archite to give his advice. **[What was his advice?]** Hushai says, “the advice that Ahithophel has given is not good at this time.” He recommends delaying an attack on David until all the fighting men of Israel can be mustered for war. **[Why does he say this? See v. 8-10:**

- 1) **David and his men are mighty warriors**
- 2) **David and his men are angry for having been driven out of the city...like a bear robbed of her cubs**
- 3) **David will not camp with the people, but rather will be in hiding and difficult to find**
- 4) **If Ahithophel’s men suffer an early defeat, they will panic and run, knowing how mighty David and his men are, and this would undermine the entire rebellion.]**

Hushai further says that, if a much larger army is mustered, they will destroy not only David, but all of his followers and any city that gives them refuge as well. **[see v. 12-13]** Absalom and all of the men of Israel change their minds and agree with Hushai’s advice over that of Ahithophel. Verse 15 gives us the Lord’s perspective on all of this **[read v. 15]**

Hushai then tells Zadok and Abiathar what has happened and tells them to send word to David, by way of Jonathan and Ahimaaz, to cross over the Jordan River immediately to avoid the army Israel that was being mustered. Jonathan and Ahimaaz, who are staying in En Rogel, prepare to depart to give the message to David, but a boy sees them and tells Absalom who sends pursuers after them. They travel to Bahurim and hide in a well at a man's house. A woman there spread's a cover over the well's mouth to conceal them further, and lies to the pursuers as to their whereabouts. **[Read v. 19-20 - What does this remind you of...Rahab hiding the spies in Jericho].** Jonathan and Ahimaaz deliver the message to David and he and all those with him escape across the Jordan River to Mahanaim.

[What Ahithophel do when he saw that his advice was not heeded? Read v. 23 - Why do you think he committed suicide? Pride? Perhaps he saw that, in taking Hushai's advice, Absalom was doomed to defeat. David would then be restored as king and possibly would have had Ahithophel executed anyway. In hanging himself, who does Ahithophel remind you of? Judas who would betray Jesus and later hang himself.]

Just like Israel in the wilderness, and David when fleeing from Saul, The Lord provides food, water and supplies to David and his men, this time from the hands of the Gentiles **[Read v. 27-29]** Additionally, this whole account reminds us of what Jesus went through when he walked the earth. He was rejected by His own people, but later received by the Gentiles:

| DAVID | JESUS |
|--|--|
| Betrayed by his own son, Absalom | Betrayed by his own people, Israel |
| Betrayed by his close friend, Ahithophel, who later hangs himself | Betrayed by his disciple, Judas, who later hangs himself |
| Mephibosheth appears to fall away | Disciples fall away |
| Shemei, from house of Saul taunts | Jews taunt |
| Flees Jerusalem to the wilderness | Is taken outside of Jerusalem to be crucified |
| Gentiles (Ittai etc.) remain loyal and (Ammonites etc.) give food and supplies | Gospel is embraced by the Gentiles |
| Kingdom restored | Kingdom of Heaven given to Him |

- ❖ **Character** – We should submit ourselves willingly to the chastisements of God (via parents, the elders, etc.) when we sin as David did when he sinned, knowing that the Lord will never leave us nor forsake us, will forgive us, and will deliver us in His time. Our trust and faith in God should not be shaken when we encounter difficult circumstances in our lives that are not a result of our sin as well.
- ❖ **Assignment** – 2 Samuel 18:1-19:43

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 25 - 2 Samuel 18:1-19:43 - Fall of Absalom - Part 2

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is* none besides You, Nor *is there* any rock like our God. 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is* the God of knowledge; And by Him actions are weighed. 4 "The bows of the mighty men *are* broken, And those who stumbled are girded with strength. 5 *Those who were* full have hired themselves out for bread, And the hungry have ceased *to* hunger. Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And* lifts the beggar from the ash heap, To set *them* among princes *And* make them inherit the throne of glory. "For the pillars of the earth *are* the LORD's, And He has set the world upon them. 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

❖ Review - Outline of Samuel

- A - Hannah, Prophetess of the True King - 1 Samuel 1:1-2:11
 - B - Fall of Hophni, Phineas, and Eli - 1 Samuel 2:12-7:17
 - C - Rise of Saul - 1 Samuel 8:1-12:25
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 - D' - Fall of David - 2 Samuel 11:1-12:31
 - C' - Rise of Absalom - 2 Samuel 13:1-16:23
 - B' - Fall of Absalom - 2 Samuel 17:1-19:43
 - A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 18:1-19:43 - Fall of Absalom - Part 2

Summary - Absalom and his army under the command of Amasa pursue David and are defeated at the hand of Jaob and David's men. Though David had

commanded that Absalom not be harmed, Joab kills Absalom during the battle. David is told of the death of Absalom and mourns greatly for him. Joab convinces David to cease his mourning and to encourage his followers, which he does, and the Israelites bring David back to Jerusalem as their king. David shows mercy to Amasa and to Shimei who had cursed him as he came out of Jerusalem, and he shows kindness to Mephibosheth, son of Jonathan, and Barzillai who had provided for David while he was in exile.

2 Samuel 18 – In our last lesson, David, and his men had left Jerusalem rather than fighting Absalom who had claimed the throne of Israel for himself. Hushai, the Archite, an ally of David, had convinced Absalom not to pursue David until he could muster all the men of Israel to fight, thus giving David and those with him time to escape to the other side of the Jordan River to Mahanaim (in Gad). Some time has passed since this event, for in verse one we see that David, who started with 600 fighting men, has now amassed an army of thousands. David sets captains over thousands and hundreds (similar what Israel did in the wilderness – see Exodus 18:17-23 – a picture that David and those with him constitute the new Israel). David then divides his army into three groups under Joab, Abishai, and Ittai the Gittite. He wants to go with them but they convince him to stay in Mahanaim [**Why? – see v. 3 – They realize that David is the main target of the armies of Absalom**]. David’s men love him and seek to protect him, while Hushai had advised Absalom to go out with his army, advice designed to put Absalom in harm’s way. Before they leave for the battle, David gives a public and very specific command to Joab, Abishai, and Ittai. [**What is it? Read v. 5 – to deal gently with Absalom for David’s sake – What do you think of this command? David unrighteously protecting his murderous and treasonous son? David showing mercy to his enemies? Right or wrong, this is indeed a picture of Jesus who, “while we were yet sinners...died for (showed mercy to) us.” Romans 5:8**]

Verses 6-7 tells us that the battle was between “the people of Israel” and “the servants of David”, a picture to us of the division between these two groups in Israel which will continue until the time that the kingdom is divided. In the battle, 20,000 men of Israel are killed and verse 8 tells us that the people of Israel panicked and ran into the woods (the battle was in the woods of Ephraim (back on the west side of the Jordan River??)). More were killed (“devoured”, literally “eaten”) by the woods than by David’s men! [**How could woods eat people? – Got lost?, predators?, falling off high places? cause confusion resulting in men killing their own?, etc.**] This is another example in Scripture of God using the

forces of nature to defeat his enemies. **[Can you think of any others? Plagues of Egypt; Egyptians at the Red Sea; hailstones on the Amorites in Joshua 10, etc.]**

Absalom too panics and rides his mule into the woods where his head is caught in the boughs of a tree and he becomes stuck there while his mule runs on. This has several implications:

- 1) The mule is a symbol of royalty. While David is referred to as the 'king' throughout this chapter, Absalom's kingdom has run out from under him!
- 2) Absalom suffers a "head wound" similar to Eli, Goliath, Saul and, later, Satan himself whose head is crushed by Jesus
- 3) Absalom is hanging, similar to Ahithophel. According to Deuteronomy 21:23, one who is "hung on a tree" is the "curse of God". Absalom is a picture of Jesus who was cursed by God for our sins, ushering in the times of the eternal rule of the greater David, Jesus, from heaven.

Verses 10-15 tell the account of the death of Absalom. **[Have someone read this portion. Why was the soldier reluctant to kill Absalom himself? He was afraid of David. Should Joab have run Absalom through with spears and ordered his men to finish the job? No! But God uses sin sinlessly and uses the rashness and rebellion of Joab to destroy David's (and the Lord's) enemy!]**

Joab then orders David's men to break off the battle. Thus this entire battle follows a similar sequence to the advice which Ahithophel had given to Absalom regarding how to defeat David:

- 1) Strike quickly. It seems as though David and his men had crossed back over the Jordan River into Ephraim to meet Absalom and his men.
- 2) The people will flee. Absalom and his men fled into the woods
- 2) Pursue the leader. Though many thousands of Israelites are killed, the battle is broken off when Absalom is killed
- 3) Bring the rest of the people back. After the battle, all Israel fled back to their won tents (verse 17)

Absalom's burial is interesting (see verse 17):

- 1) He is buried in a pit, a picture of hell. David's spies went into a pit but came out again (a picture of death and resurrection). Absalom does not come out of his pit again (a picture of eternal condemnation in hell).

2) Stones are piled on top of him; He had committed murder and rebelled against God's anointed, and his punishment includes "stoning".

Ahimaaz, the son of Zadok, the priest, wants to run and tell David of the victory, but Joab, knowing that David will not be pleased with news of the death of Absalom, sends a foreigner (a Cushite) instead. Ahimaaz insists on going too and soon overtakes the Cushite. He arrives at the place where David is seated first, but tells David first only that the battle had been won. The Cushite then arrives and tells David of the death of Absalom in glowing terms. **[Read verses 31-32 - What does remind us of? The Amalekite who brought the news to David of the death of Saul.]** Rather than being pleased, as the Cushite no doubt hoped he would be, David is crushed by the news of Absalom's death, and mourns for him greatly.

2 Samuel 19 – David's mourning over the death of Absalom turns a victory into a defeat in the minds of David's men. **[Read verses 1-4]** David is showing more concern over the death of his own sinful and rebellious son than he is for the men who fought for him, and this is very discouraging to his troops. Joab recognizes this, comes to David, and sternly rebukes him **[Read verses 5-7]**. He warns David that he will lose all of his support if he does not go out and cheer up his troops. David is like Eli who has lost a son in battle yet, unlike Eli, he rises up out of his mourning to again assume the throne, and to speak words of comfort to his servants **[Read verse 8]**.

The rest of chapter 19 involves the return of David and the reactions of the people of Israel to him. The events that take place serve to unite Israel, yet the underlying divisions between Judah and the other tribes of Israel remain:

1) Verses 9-10 – **Israel Confused** - The men of Israel are divided about what to do. Some want to go out and be the first to welcome David back as king, while others (apparently) do not. In the end, they do nothing.

2) Verses 11-15 – **David the Diplomat** - David appeals to the men of Judah to be the first to greet him as he returns. He offers the command of his army to Amasa, whom Absalom had appointed to lead his army. **[Why would David do this? It is a way of uniting his own tribe and putting Joab in his place at the same time]**. The hearts of the men of Judah are swayed and they come out to meet him at Gilgal, the first place that Israel camped when they entered the Promised Land under Joshua...thus David's return is like a new entrance into the Land.

3) Verses 16-23 – **David the Merciful** - Shimei (who had cursed David previously) and a group of 1,000 men of Benjamin come out to meet David and are the first

group outside of Judah to do so. They bring a ferryboat to carry the king and his household across the Jordan River. Shimei repents before David, but Abishai wants him put to death. David rebukes Abishai (calling him one of the “sons of Zuriiah” thus rebuking Joab at the same time). David knows that he is the rightful king, and doesn’t have to prove it through needless blood shed over matters of his own pride. Thus he swears an oath not to have Shimei executed.

4) Verses 24-31 - **David the Just** - Mephibosheth the son of Jonathan (grandson of Saul) comes out to meet David and explains to David that Ziba had lied when he said that Mephibosheth was trying to steal the kingdom from David [**Read verses 25-27**]. [**In what ways does Mephibosheth demonstrate humility? a. He is dressed as a mourner, longing for David’s return. b. He recalls David’s kindness to him and his household. c. When David says that he and Ziba should split the property, Mephibosheth offers it all to Ziba.**]

5) Verses 31-39 - **David the Generous World King** - Barzillai, the Giliadite, who had provided the king with supplies in Mahanaim, is invited by David to come to Jerusalem with him and David further offered to provide for Barzillai there. Barzillai, who was 80 years old, declines David’s generous offer but asks if Chimham (his son?) may go in his place. David agrees to this

6) Verses 40-43 - **Israel the Quarrelsome** - The sword had killed three of David’s sons so far, and these last verses of chapter 19 show that the sword had divided the nation of Israel in two as well. The ten tribes (not including Benjamin) argue that they should have had a bigger role in bringing David back, while Judah argues that they brought David back because he is one of their tribe (thus adding to the division). Chapter 20 will show that David’s sword-punishment is not yet over.

- ❖ **Character** - David’s patient bearing up under the punishments of God is a lesson to us to do so as well, knowing that God, in His time, will deliver us.
- ❖ **Assignment** - 2 Samuel 20

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 26 - 2 Samuel 20 - Rise of David - Part 1

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is* none besides You, Nor *is there* any rock like our God. 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is* the God of knowledge; And by Him actions are weighed. 4 "The bows of the mighty men *are* broken, And those who stumbled are girded with strength. 5 *Those who were* full have hired themselves out for bread, And the hungry have ceased *to hunger*. Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And* lifts the beggar from the ash heap, To set *them* among princes And make them inherit the throne of glory. "For the pillars of the earth *are* the LORD's, And He has set the world upon them. 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

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 - B' - Fall of Absalom - 2 Samuel 17:1-19:43
 - A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 20:1-26 - Rise of David - Part 1

Summary - Sheba, a Benjamite, persuades Israel to rebel against David and follow him. David orders Amasa to assemble the men of Judah.

When Amasa delays, David sends Abishai and his best men to pursue Sheba. Abishai meets up with Joab and they are then joined by Amasa. Joab kills Amasa and pursues Sheba as far as Abel of Beth Maachah. Joab lays siege to the city and the people of Abel kill Sheba.

2 Samuel 20 - In 2 Samuel 19:43, the men of Israel were upset with the men of Judah for not including them in bringing David back across the Jordan River to reclaim his throne saying, "We have ten shares in the king; therefore we also have more right to the king than you." Chapter 20 opens with Sheba, a rebel of the tribe of Benjamin saying just the opposite of this [**Read v. 1 - This reminds us of the people in Jerusalem who shouted "Hosanna, blessed is he who comes in the name of the Lord" when Jesus entered into the city, and a few days later were shouting, "Crucify him!"**]. The division between Israel and Judah is again made clear as "every man of Israel deserted David and followed Sheba,..." while Judah remained loyal to king David. This was not a rebellion, but rather an attempt to secede from the united nation of Israel and to establish their own nation. This is another example of the struggle between the house of David and the house of Saul.

Verse 3 seems to re-establish David as the true bridegroom of Israel. He comes to his ten concubines who had been ravished by Absalom and again gives them shelter and support though, he puts them in seclusion (because of Absalom's sin which shamed them, perhaps to keep them from being ridiculed by the people...a bit of a confusing passage!)

David then orders Amasa [**...his new commander in place of who? Joab**] to assemble the men of Judah quickly to pursue Sheba. Amasa delays beyond the three days allowed him by David, and so David sends Abishai [**Whose brother? Joab's**] to take David's standing men at arms [**Read verse 7 - these are David's body guards, see 2 Samuel 15:18**] and go after Sheba. Notice that the men are called "Joab's men" in verse 7...apparently Joab had joined them and actually is leading them, contrary to David's orders. Joab is obviously not a man under authority at this point...he may even think of himself as being in charge of the nation (a rebellion similar to Absalom's). They came to the large stone in Gibeon and meets up with Amasa and his assembled troops. Joab pretends to show concern for Amasa ("Are you in health, my brother?") and affection for him (by taking him by the beard and kissing him). [**Where have we seen David's men at Gibeon before, taking men by the head and killing them? See 2 Samuel 2:12-16**] Joab then stabs him in the belly and leaves him on the road to die a lingering painful death. [**This reminds us of Joab's murder of Abner - see 2 Samuel 3:22ff.**] [**Note the treachery - Joab pretends to accidentally drop his sword, he**

picks it up, draws Amasa near to kiss him, then not only stabs him, but opens his belly up so that his entrails spill out. Then he leaves him to wallow in his own blood and agony while the men pass by, perhaps as a lesson to anyone who might cross Joab in the future!] While David had patiently waited on the Lord time and time again to deliver him from his enemies, it seems that Joab's answer to anyone who gets in his way is to murder them (Abner, Absalom, Amasa). Joab is a man who defies David's authority time and time again, and his rebellion is becoming more brash...this murder is committed in broad daylight, in front of the of David's army, and all while in pursuit of a common enemy. One of Joab's men then says an interesting thing **[Read verse 11 - Note Joab's name is mentioned before David's!]** Joab is involved in what amounts to a coup (an attempt to take the throne) and, at this time, is a greater danger to David than Sheba is!

When the men linger too long at watching Amasa die, one of Joab's men drags Amasa off the road into the field and covers him with a garment. Joab then assumes full command of the army of David and pursue Sheba throughout the tribes of Israel, eventually coming to Abel Beth Maachah (means "meadow of the house of oppression" - located in northern Naphtali). Joab and his men lay siege to the city and begin to batter its wall down. A "wise woman" of Abel sees what is happening and calls from the city wall, asking to see Joab, and exhorts (nearly commands) him to spare the city. **[Have someone read verses 16-20 - This reminds us of Abigail who appealed to David not to be rash in his vengeance against Nabal and his men]** Joab calls only for Sheba to be delivered to him, and the woman promises that this will be done. **[Read verses 21-22]** Joab then blows the trumpet and sends the soldiers back to their homes.

In 2 Samuel 8:15-18, the list of the men in David's administration is preceded by this statement: "So David reigned over all Israel". The list of David's officials in verses 23-24 is interesting in that Joab's name is mentioned first and David's name is not mentioned at all! Leithart points out that "Textually, Joab has replaced David, and this is a subtle indication that the same thing had happened in Israel itself." Joab will never have David's throne however, and in 1 Kings, after he sides with Adonijah over Solomon, his rebellion will come to an end and his day of reckoning will come! (see 1 Kings 1 and 2)

- ❖ **Character** - We must not be like Joab, who would not live under the authority that God had placed in his life (David). It led to murder and ultimately cost Joab his own life.
- ❖ **Assignment** - 2 Samuel 21-22

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 27 - 2 Samuel 21:1-22:51 - David, the True King - Part 2

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is* none besides You, Nor *is there* any rock like our God. 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is* the God of knowledge; And by Him actions are weighed. 4 "The bows of the mighty men *are* broken, And those who stumbled are girded with strength. 5 *Those who were* full have hired themselves out for bread, And the hungry have ceased *to hunger*. Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And* lifts the beggar from the ash heap, To set *them* among princes And make them inherit the throne of glory. "For the pillars of the earth *are* the LORD's, And He has set the world upon them. 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

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E - Rise of David - 1 Samuel 15:34-27:12

F - Death of Saul - 1 Samuel 28:1- 2 Samuel 1:27

E' - Rise of David - 2 Samuel 2:1 - 2 Samuel 10:19

D' - Fall of David - 2 Samuel 11:1-12:31

C' - Rise of Absalom - 2 Samuel 13:1-16:23

B' - Fall of Absalom - 2 Samuel 17:1-19:43

A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 21:1-22:51 - The True King - Part 1

Summary - There is a famine in the land for three years and when David inquired of the Lord, God tells him that the famine was on account of Saul killing the

Gibeonites. David avenges the Gibeonites by giving seven of Saul's descendants into their hands and they kill them. David takes the bodies of Saul and Jonathan and has them buried in their father's tomb. The account of the defeat of the four brothers of Goliath follows this. David then praises God for his great deliverance for all of his enemies, in Chapter 22, which is nearly identical to Psalm 18.

The events in chapters 22-24 of 2 Samuel do not follow chronologically with chapter 21, and are considered as an epilogue or commentary on what has taken place in all of the previous portions of Samuel, or at least those portions dealing with the life of David.

1 Samuel 21: 1-14 - David the Just King - Verses 1-14 of Chapter 21 give us the account of David's reaction to a three-year famine in the land of Israel, and how he sought the Lord and dealt in justice when he learned the reason for the famine. This famine probably took place near the middle of David's reign, sometime after he had met Mephibosheth (see verse 7). In response to the famine, David inquires of the Lord and God tells him that the reason for the famine is "because of Saul and his bloodthirsty house, because he killed the Gibeonites." Shemei, the man from the house of Saul who had cursed David as he fled from Absalom, had accused David of being a "bloodthirsty man" in 2 Samuel 16:7. Here, in chapter 21, the Lord accuses Saul and his house of being bloodthirsty. **[Who are the Gibeonites? Read verse 2 and see Joshua 9 - They were descendants from the Amorites who had come to Joshua under the pretense that they were from a far away land and tricked the Israelites in to making a covenant of peace with them. When their deceit was uncovered they were made servants of Israel under their covenantal protection.]** We are not told anywhere else in Samuel about Saul's killing of the Gibeonites, nor are we told how many Saul had executed, but this famine is of the Lord in response to Saul's breaking of the covenant that Joshua had made with them.

David calls the Gibeonites and asks them what restitution they would want to "make atonement" for the sin of Saul, in order that the Gibeonites "may bless the inheritance of the Lord". **[What do the Gibeonites ask for?]** They do not ask for silver or gold from Saul's house, nor for the life of any man in Israel, but rather they ask that seven descendants of Saul be given over to them to be hanged "before the Lord". David grants their request, but keeps his covenant with Saul's son, Jonathan, by sparing all of Jonathan's house. He chooses the two sons of Rizpah, daughter of Saul's wife Aiah, and the five sons of Merab, the daughter of Saul. [Note: Many translations say "Michal", but this is unlikely, as Michal had no children according to 2 Samuel 6:23 and it was Merab who was married to Adriel (see 1 Samuel 18:19). David delivers them to the Gibeonites, who hanged them at

the beginning of the barley harvest. **[What do you think of their request and David's granting of it?]** This situation presents David with a dilemma. On the one hand, Saul's murder of the Gibeonites defiled the land with their blood and had to be atoned for (Deuteronomy 19:11-13 requires the blood of the murderer to quiet the blood of the murdered). On the other hand, the murderer is already dead, and Deuteronomy 24:16 says, "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; a person shall be put to death for his own sin." This whole account of the death of the seven descendants of Saul is given in sacrificial language:

1) v. 3 - David asks the Gibeonites, "What shall I do for you? And with what shall I make **atonement**..."

2) v. 6 - The Gibeonites ask that they be allowed to hang the men "...**before the Lord**..."

3) v. 9 - The seven descendants of Saul were hanged "...**before the Lord**..."

All the Old Testament sacrifices were in a sense human sacrifices, as the animals represented and substituted for the person who brought the sacrifice, and all pointed to the ultimate human sacrifice for sin, the Lord Jesus. Apparently, the sin of Saul against the Gibeonites was so heinous that the Lord required the death's of members of Saul's own house to atone for it. It seems obvious that God approved of David's decision, because, after the deaths of the seven descendants of Saul, "the late rains poured on them from heaven" (see v. 10 - a sort of baptism/washing away of the sin of Saul) and "...God heeded the prayer for the land" (v. 14).

Hanging was a sign that God's curse was upon a man (see Deuteronomy 21:23). These seven men were hanged and left hanging for some period of time, a sign of God's particularly great curse upon them. Rizpah, mother of two of the executed men guards the bodies from the birds and the beasts, and, when David hears of her efforts, he orders the bodies to be taken down and buried, along with the bones of Saul and Jonathan, in the tomb of Kish, Saul's father. This brings a final rest from the judgment of God to the house of Saul.

2 Samuel 21:15-22 - David's Giant Killers - Verses 15-22 give us the account of David's men killing the four giant-brothers of Goliath. David was a giant killer in his day (Goliath, and God's execution of Saul on David's behalf) and his men follow his example of slaying giants as well. **[Add more detail here if there is time, otherwise just mention the six fingered/toed giant just for fun]**

2 Samuel 22 – David’s praise for God’s deliverance – This chapter is nearly identical to Psalm 18 and is a song of David, praising the Lord for his deliverance from Saul, and so may have been written early in David’s reign. It is similar in many ways to Hannah’s prayer:

| David’s Prayer – 2 Samuel 22/Psalm 18 | Hannah’s Prayer – 1 Samuel 2:1-10 |
|--|--|
| v.3 – “...my shield and the horn of my salvation” | v. 1 – “My heart rejoices in the Lord; my horn is exalted in the Lord.” |
| v. 1 – “The Lord is my rock and my fortress and my deliverer.” | v. 2 – “...Nor is their any rock like our God.” |
| v. 3 – “...My Savior , You save me from violence.” | v. 1 – “I smile at my enemies because I rejoice in Your salvation .” |
| v. 51 – “He is the tower of salvation to His king , and shows mercy to His anointed .” | v. 10 – “He will give strength to His king , and exalt the horn of His anointed .” |

God’s raising up of David as the righteous king of Israel is an answer to Hannah’s prayer and points to the ultimate answer, the Lord Jesus.

This prayer/psalm of David begins and ends with praise to the Lord. **[Have someone read verses 2-3, and 47-51]**. God is called a “rock” several times, pointing to His protection of David. The Lord is also called a fortress, a tower, and a stronghold (buildings made of rock for protection).

Verses 4-20 and 29-46 speak of the defeat of David’s enemies, both by God himself (verses 4-20) and by God strengthening David himself to fight his own enemies (verses 29-46). **[Have someone read these passages if there is time]**. David’s enemies are referred to as “waves of death” and “floods of ungodliness”. Water is a common imagery in Scripture used to describe enemies or trials in our lives, and is even used to describe Sheol, the place of the dead (see Jonah 2). David’s life was threatened by Saul (and later Absalom), whose name (sha’ul) is similar in spelling to that of Sheol (she’ol). Verse 16-17 tells of the Lord’s rebuke of these troubled waters (similar to his rebuke of the waters of the Red Sea) and of His drawing of David out of them (similar to what the Lord did for Jonah), a picture of a new creation (waters rebuked, dry land appearing).

The center section of David’s prayer/Psalm 18, verses 21-28 speaks of David’s claim to be receiving the deliverance of God “according to my own righteousness”

and “according to the cleanness of my own hands”. **[Read verses 21-28 – What do you think of this? Is David boasting that his salvation is because of his own works? Can we say that about ourselves?]** David is not claiming to be sinless, nor to have earned God’s favor/deliverance/salvation. His claim to righteousness is a covenantal one. Yahweh has placed David in His covenant, and this has given David access to His laws to direct him how to live, and to His sacrificial system when David sins against God and repents. Thus, even though David sinned greatly in committing adultery and murder, yet he did not walk in wickedness by forsaking the covenant of Yahweh (i.e, he did not remain rebellious and unrepentant), but rather remained in the covenant through repentance and the seeking of God’s forgiveness. David did not deny his sinfulness, nor run away from the Lord when he sinned, but submitted himself to the chastisements of God (in the form of the death of his sons, the ravishing of his wives, and his own exile under Absalom) and waited for His deliverance. David is indeed a model to us of walking in “righteousness” and “cleanness” before the Lord.

❖ **Character** - May we be as David, relying on the Lord for His deliverance from all our trials and continuing to live in the covenant of that He has brought us into even when we sin and suffer His punishments.

❖ **Assignment** - 2 Samuel 23-24

1 and 2 Samuel - "From Tabernacle to Temple"

Lesson 28 - 2 Samuel 23:1-24:25 - David the True King - Part 3

❖ Prayer

❖ Westminster Shorter Catechism

❖ **Scripture Memory - 1 Samuel 2:1-10** - And Hannah prayed and said: 1 "My heart rejoices in the LORD; My horn is exalted in the LORD. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the LORD, For *there is* none besides You, Nor *is there* any rock like our God. 3 "Talk no more so very proudly; Let no arrogance come from your mouth, For the LORD *is* the God of knowledge; And by Him actions are weighed. 4 "The bows of the mighty men *are* broken, And those who stumbled are girded with strength. 5 *Those who were* full have hired themselves out for bread, And the hungry have ceased *to hunger*. Even the barren has borne seven, And she who has many children has become feeble. 6 "The LORD kills and makes alive; He brings down to the grave and brings up. 7 The LORD makes poor and makes rich; He brings low and lifts up. 8 He raises the poor from the dust *And* lifts the beggar from the ash heap, To set *them* among princes And make them inherit the throne of glory. "For the pillars of the earth *are* the LORD's, And He has set the world upon them. 9 He will guard the feet of His saints, But the wicked shall be silent in darkness. "For by strength no man shall prevail. 10 The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed."

❖ Review - Outline

- A - Hannah, Prophetess of the True King - 1 Samuel 1:1-2:11
- B - Fall of Hophni, Phineas, and Eli - 1 Samuel 2:12-7:17
- C - Rise of Saul - 1 Samuel 8:1-12:25
- D - Fall of Saul - 1 Samuel 13:1-15:33
- E - Rise of David - 1 Samuel 15:34-27:12
- F - Death of Saul - 1 Samuel 28:1- 2 Samuel 1:27
- E' - Rise of David - 2 Samuel 2:1 - 2 Samuel 10:19
- D' - Fall of David - 2 Samuel 11:1-12:31
- C' - Rise of Absalom - 2 Samuel 13:1-16:23
- B' - Fall of Absalom - 2 Samuel 17:1-19:43
- A' - David, the true king - 2 Samuel 20:26-24:25

❖ 2 Samuel 23:1-24:25 - David, the True King - Part 3

Summary - David speaks of the importance and blessing of a faithful king. David's mighty men and their deeds are detailed. David conducts a sinful census

and God punishes Israel by sending a plague among them. David purchases the threshing floor of Araunah as the site for the building of the temple of God. The Lord removes the plague from Israel.

2 Samuel 23 – Chapters 21-24 form a chiasm:

A. – Deliverance from famine – 21:1-14

B. – David's giant killers – 21:15-22

C. – David's Psalm – 22:1-51

C' – David's last words – 23:1-7

B' – David's mighty men – 23:8-39

A' – Deliverance from pestilence – 24:1-25

Chapter 23 begins by saying, "Now these are the last words of David." These are David's last public words, though he gives instructions from his death bed to Solomon in 1 Kings. David first describes himself. He is :

- 1) The son of Jesse – A son of a man of wealth but also one who was not famous in Israel
- 2) The man raised up on high – David was not born to royalty but was the youngest son and a lowly shepherd before Yahweh raised him up to rule Israel
- 3) The anointed of the God of Jacob – David did not rise to power in the strength of his own might, but was the anointed of God
- 4) The sweet psalmist of Israel – He was both the writer of psalms of praise to God and the subject of the psalms of the people ("...David has slain his tens of thousands.")

David passes on instructions he received from the Lord concerning how a righteous, faithful king is to rule:

- 1) He is to be just
- 2) He is to rule in the fear of the Lord

Verse 4 compares such a ruler to:

- a) The light of the morning sun. **[This reminds us of which day of creation? The fourth day wherein the sun, moon, and stars are created as rulers of the day and night.]** The king is to be one who brings light out of darkness. He is to bring God's word to bear in the civil arena, ruling the people as Yahweh Himself rules them.
- b) Like the rain that causes the tender grass to grow – The grass is the people of Israel who **[like the plants on day three of creation]** flourish under rule of the righteous king, who brings light, warmth, and rain to his people.

Righteous rulers are a great blessing to those under their reign! David did not always live up to these ideals, but he was a man who remained faithful to God's covenant (repenting when he sinned) and so Israel remained under God's covenant blessings (for the most part) while he ruled.

Verse 5 should probably read, "Is not my house so with God?" David, despite all of his faults, has been the fulfillment of the prayer of Hannah. Yahweh indeed has:

...raised the poor from the ash heap , to set them among princes

...broken into pieces the adversaries of the Lord

...given strength to His king

...exalted the horn of His anointed

God made a covenant with David (see 2 Samuel 7) which would be an everlasting one, and He has been faithful to fulfill that covenant. Ultimately, 2 Samuel 23:1-7 is a beautiful picture of the coming of Messiah, the "Sun of Righteousness (who) shall rise with healing in His wings" (Malachi 4:2). The light and warmth of the rule of Jesus will bring about a flourishing new creation of men who worship Him and live in the peace of His covenant.

Verse 6 contrasts David's blessed rule with men (such as Absalom, Sheba, and Joab) who rebel against God and His anointed rulers. They will be thorny weeds who will be "thrust away" and "burned with fire in their place."

Righteous, godly rulers inspire men to follow their example, fight valiantly for the king and to perform mighty deeds of their own. Verses 8-39 is a description of such men who served under David.

Verses 8-12 speak of "the three" who were David's best men. Each of these men is given a description of their exploits:

- 1) Josheb-Basshebeth, the Tachmonite, also called "Adino, the Eznite" is the chief of the three and is said to have "killed eight hundred men at one time" (perhaps he led an army who did such in one battle, as opposed to killing all 800 himself)
- 2) Eleazer, the son of Dodo, the Ahohite who, in battling the Philistines, fought so hard and long that "his hand stuck to the sword". Perhaps this is a reference to the blood running down the sword which glued his hand to the hilt, or it may refer to a cramping of his hand in the clenched position. There is an "Ahoah" mentioned in 1 Chronicles 8:4 who was a Benjamite. If this is the same man as the father of Eleazer, then it is ironic that one of David's best men would be a descendant of Saul!

3) Shammah, the son of Agee the Hararite. He stationed himself in the midst of a field of lentils and defended the field against the Philistines after the army Israel had all fled. The picture here is of one brave man defending the land (the plot) and the food supply of Israel against their enemies. It reminds us of Jesus who defeats sin, gives us the earth and brings us to his banqueting table, his wedding feast.

Verses 13-23 describe the exploits of three other mighty men of David who were leaders of David's thirty great men and had distinguished themselves. These three risked their lives to minister to David by during a time when he was fleeing from Saul and the Philistines had control of Bethlehem. These three broke through the camp of the Philistines in order to get David a cup of water from Bethlehem. David, seeing their great sacrifice, pours the water on the ground as a drink offering to the Lord.

Abishai, the brother of Joab was the chief of these three (some texts say "thirty") and the most honored among them for having killed 300 men.

Benaiah was the chief of David's body guards (see 2 Samuel 8-18; 20:23) and his exploits resemble David's **[Read verses 20-23 and find at least three similarities]:**

- 1) He killed a lion, like David had done prior to his anointing
- 2) He killed a giant, like David had killed Goliath
- 3) He used an unusual weapon (a club) against the Egyptian like David had (a sling) against Goliath

David's life had definitely influenced that of his closest men.

Asahel was the third of these three mighty men and his name in verse 24 begins a list of David's thirty mighty men that ends, almost eerily, with the name of Uriah the Hittite...a stark reminder of the heinous nature of David's sin against him and Bathsheba.

2 Samuel 24 – This chapter is the account of the unrighteous census of David and the purchase of the land for the building of Solomon's temple. According to verse 1, it was Israel, not David, that Yahweh was angry with. Verse 1 also says that it was the Lord who moved David to conduct an unrighteous census of the fighting men of Israel, while 1 Chronicles 21 says that it was Satan who so moved him. Satan is the tempter, not the Lord, yet God will use even Satan (and David) to accomplish his purposes (God uses sin sinlessly). It is the punishment for this census that God will use to chastise His people. David commands Joab to conduct this census, and though Joab objects **[Read verse 3]** he obeys the king and conducts the census. **[What do you think is wrong with David counting the**

fighting men? David was mustering the warriors of God for holy war, and only God has the right to do this.]

In verse 10, David regrets his action and repents to the Lord, asking Him to take away his iniquity. The Lord sends Gad the prophet to David and let's David choose what the punishment will be for this sin **[What choices does God give David? 1) Seven years of famine 2) Three months of war 3) Three days of plague.]** Notice that David does not choose his punishment (read verse 14) and leaves it in the hands of the Lord. God then sends a plague upon Israel and 70,000 (apparently very quickly) die. When the angel of the Lord comes to Jerusalem and stretches his hand over the city, the Lord says, "It is enough; now restrain your hand." This occurred by the threshing floor of Araunah the Jebusite.

David, when he sees the death of his countryman entreats the Lord to punish him and his house for the sin of the unrighteous census instead of his fellow Israelites. This is in sharp contrast to David's calling for the death of Uriah the Hittite instead of his own death when he had committed adultery with Bathsheba. David, by the instruction of Gad the prophet erects an altar to the Lord on the threshing floor of Araunah the Jebusite and offers to buy it from Araunah "that the plague may be withdrawn from the people." Araunah offers to give it to David and even to provide the wood and oxen for the sacrifices. David insists on purchasing it **[Read verse 24]** builds an altar, and offers burnt (ascension) and peace offerings on it. Once again, God uses the Gentiles to build His house, a picture of all nations, Jew and Gentiles, being included in the covenant of God. The plague was then withdrawn from Israel.

This threshing floor land will later be the site of the building of Solomon's temple. As we said in the first lesson 1 and 2 Samuel is a book of transitions. It began with Mosaic tabernacle worship and ended with the purchase of the land for the building of the temple. It began with rule by judges under Eli and Samuel, and ended with rule by kings under David (Saul being somewhat of a transitional ruler). It began with rule by Gentiles (the Philistines) over the world and ended with the rule of Israel over the world. It began with Israel falling apart and ended with the beginning of a new Israel. In summary, 1 and 2 Samuel is a story of recreation...of one world giving birth to another. With the coming of Solomon, David's son (whose name means "peace"), as the next king of Israel, the temple will be constructed, giving Yahweh His rest, and Israel will rest from her war and upheaval. In fact, for a season, the entire world will rest under the rule of Yahweh, and His king, Solomon.

1 and 2 Samuel Schedule

Week 1 - Introduction

Week 2 - 1 Samuel 1:1-2:11 – Hannah, Prophetess of the True King

Week 3 - 1 Samuel 2:12-4:44 – Fall of Hophni, Phineas, and Eli – Part 1

Week 4 - 1 Samuel 5:1-7:17 – Fall of Hophni, Phineas, and Eli – Part 2

Week 5 - 1 Samuel 8-12 – Rise of Saul

Week 6 - 1 Samuel 13-15 – Fall of Saul

Week 7 - 1 Samuel 16-18 – Rise of David – Part 1

Week 8 - 1 Samuel 19-21 – Rise of David – Part 2

Week 9 - 1 Samuel 22-24 – Rise of David – Part 3

Week 10 - 1 Samuel 25-27 – Rise of David – Part 4

Week 12 - 28:1-2 Samuel 1:27 – Death of Saul

Week 13 - 2 Samuel 2-5 – Second Rise of David – Part 1

Week 14 - 2 Samuel 6-10 – Second Rise of David – Part 2

Week 15 - 2 Samuel 11-12 – Fall of David

Week 16 - 2 Samuel 13-16 – Rise of Absalom

Week 17 - 2 Samuel 17-19 – Fall of Absalom

Week 18 - 2 Samuel 20-22 – David the True King - Part 1

Week 19 - 2 Samuel 21-24 – David the True King – Part 2

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Week 15 - 2 Samuel 11-12 – Fall of David

Week 16 - 2 Samuel 13-16 – Rise of Absalom

Week 17 - 2 Samuel 17-19 – Fall of Absalom

Week 18 - 2 Samuel 20-22 – David the True King - Part 1

Week 19 - 2 Samuel 23-24 – David the True King – Part 2 and Review