

1 SAMUEL
Speak, Lord, for Your Servant is Listening

**The Heart God is Looking for:
A devoted heart**



Transformation Bible Study 2020 – Becky

**Are you listening for God all through the day?
Does His input make it to your calculations for what matters in your
daily routine and in the big decisions for your life?
Are you what God is looking for in a disciple, in a child, in a warrior?
Or do you accept your flaws and trust that God forgives you for them?**

**As a growing (hopefully) follower of Christ, we must strive for more.
We must BE that disciple that follows hard after God, giving up what
needs to go, striving after what He wants for us.**

**1 Samuel gives us many pictures of both sides of this coin. We will see
the failure to rise to the level of devotion our God requires. We will see
the other side of the coin, finding a man after God's own heart.**

**Along the way, we will see many others who fall in between these two
extremes.**

**Do not comfort yourself with living in between these two.
There is one life the Lord finds worthy and that life is the devoted life.
This life is found only in the disciples who LISTEN to Him.**

Welcome to Transformation Bible Study!

“What you think about God is the most important thing about you.”

A.W. Tozer

This course will cover the topic of ***Listening to the Lord by using the book of 1 Samuel***.

God longs for you to know Him as He is in reality. He is King! He reigns over all!

We should listen to our King! He knows best and He knows us because He created us.

From the study of this book, we will see a theology concerning our Lord unfold. An understanding of theology is lacking within the church body today. So we will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So each lesson will offer application/contemplative questions and hymns for each week's lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God's Word.

- As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions at the end of each week's assignment.

Make sure you answer the questions:

1. What did you learn about listening to the Lord in this week's study?

In what ways are you NOT listening to the Lord?

2. What did you learn about the heart God wants you to have?

The weekly answers to these questions will form a spiritual log of your journey through this study of 1 Samuel.

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

You will need:

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on ***Doctrines*** which will solidify all we are learning about God and many other important Biblical truths. These Materials may also be emailed to you at no charge.

You will find instructions in the ***Supplemental Materials*** on ***How to do your text analysis***. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

Books of the Bible

The first lesson, we will spell out the entire book of the Bible when using references.

Thereafter we will use abbreviations to refer to the books: Hebrews = Heb.; Genesis = Gen.

Hebrew/Greek

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

Example - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalms 136 is the classic text for the use of this word.

❖ Appendix

1. In the Appendix, you will find ***the text of the book of 1 Samuel***. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.
2. Refer to the Appendix for the outline of the book.
3. Each week there will be a Doctrine or a name of God to read and discuss.
4. There are Additional Activities included in the Appendix for your continued study.
 - Each week you will record what the Lord shows you concerning: **what you learned this week about listening to the Lord.**
 - **In the Appendix record what you learned about the heart God wants you to have.**
5. **Marinate in each lesson.**

MARINATE

What does it mean to marinate?

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you "marinate" on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that's what you do with Bible study when you slap it together at the last minute or worse don't do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God's Word.

Our Lord lives!

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Introductory Lesson

Notes on the Book of Samuel

The two books of Samuel most likely formed one volume when first written. This is one of the books of history which tell us so much about how the Lord acts on behalf of His people, to provide, protect and discipline His own. Read 1 Samuel 2 and 2 Samuel 22 – these two hymns form an *inclusio* of the “book.” The praise of God is the theme of the message of Samuel.

Keep in mind that as we approach 1 and 2 Samuel we are stepping into the middle of an ongoing story. The major characters in this continuing saga are always the Lord and Israel.

“Within the books of Samuel there is a whole variety of styles and forms. We find poetry, prophecy, genealogy, government records and military honors lists. However, the vast majority of the material is in the form of narrative; the story of real people in real situations.” Bible Speaks Today

The books of Samuel are primarily occupied with telling stories. These stories are told with a purpose in mind. The purpose is that you would see Who your God is and who His people are. We see God in action in the histories of the Bible.

In the telling of the story there are two key elements: the events and the interpretation of the events. This is where you come to understand the ways of God. God has created us to love stories. We are exposed to stories all the time, be it on the television, in the newspaper, hearing what happened to your friend or your spouse that day. Whether you know it or not, you are interpreting each of these stories for your own benefit of understanding. Now we need to turn this art of interpretation toward the Bible and see what the Lord is showing us for spiritual benefit.

The book of 1 Samuel could have begun many different ways. But the Lord had a purpose in beginning it just as He did. Always ask yourself why certain details are included. The details reveal much to us of the heart of God.

The focus in each story has its own way of revealing Who the Lord is.

“The writers of Deuteronomy and of Samuel have a common passion for God and His kingdom. They share a deep concern for the development of the nation as a community of God’s people, they have the same understanding as to what is required in terms of ritual and there is often even a common phrasing...The focus in Chronicles is on David as king and what is happening in the kingdom, whereas Samuel is interested in David as a person and what is happening in his life.” Bible Speaks Today

What you have read so far is background on Samuel – the book you will be studying for the next several weeks.

What strikes you at this point about the God you serve?

Discovering revelation about Who God is and how He works is the reason we do Bible study. There are other side benefits as well, for instance fellowship with like-minded believers and those searching for the true God. But primarily, we are seeking the Lord and here, in this book, we will find Him!

God wants to be discovered.

Read these verses and record below what you learn about seeking God.

[Acts 17:27](#)

That they should seek God, in the hope that they might feel their way toward him and find him. Yet he is actually not far from each one of us,

[Jeremiah 29:13](#)

You will seek me and find me, when you seek me with all your heart.

[Proverbs 8:17](#)

I love those who love me, and those who seek me diligently find me.

[Deuteronomy 4:29](#)

But from there you will seek the Lord your God and you will find him, if you search after him with all your heart and with all your soul.

[Matthew 7:7](#)

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

[Jeremiah 33:3](#)

Call to me and I will answer you and will tell you great and hidden things that you have not known.

[Ephesians 5:8](#)

For at one time you were darkness, but now you are light in the Lord. Walk as children of light

[Matthew 6:33](#)

But seek first the kingdom of God and his righteousness, and all these things will be added to you.

[1 Chronicles 16:11](#)

Seek the Lord and his strength; seek his presence continually!

[Hebrews 11:6](#)

And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

[Romans 12:2](#)

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

[John 14:27](#)

Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

Psalm 34:10

The young lions suffer want and hunger; but those who seek the Lord lack no good thing.

Deuteronomy 31:8

It is the Lord who goes before you. He will be with you; he will not leave you or forsake you. Do not fear or be dismayed.”

- Which of these verses speaks to you of the fact that God desires to be discovered in your life?

To fully understand 1 Samuel, an understanding of the books that precede this saga will help.

For us to benefit from the Study of 1 Samuel it will be necessary to find ourselves in context with this portion of Scripture in relation to the Whole of God’s Word. Therefore we will do a little wide lens work for now.

- ❖ So, what can we learn from these early followers of Yahweh that will help us today?

As always with any study of God’s word, **context** is key. What is context?

Biblical meaning must be gathered from the **context** of Biblical passages. Every word you read must be understood in the light of the words that come before and after it. Every verse relates to the verse before and after it. Every verse relates to the chapter in which it is found. That chapter relates to the prior chapter and the following chapter. To study the Bible properly is not for the casual reader. Bible study is strenuous. Christians have become very lazy when it comes to thinking and logic.

So let us approach this passage of 1 Samuel with energy, diligence and resolve. The Lord has provided these Scriptures for our understanding. What is it that He desires us to understand?

What you derive from this study will almost certainly be different from what I take from it. What each one sees will be pertinent to his own walk with the Lord.

So come to this study with anticipation and an open mind. The Lord will surely speak to you as you wait on Him.

Let's gain some context concerning the relationship of 1 Samuel to the rest of the Bible.

To properly understand this historical book, it is helpful to have a little background info on the people involved.

- ✓ Now to put us in context with this historical book, let us remember how the histories relate to all of Scripture.

The Bible as a whole has been referred to as the redemption story. Now how would the writers of Holy Scripture be able to get across the idea of redemption? The first necessity would be to reveal **man's need to be redeemed**.

➤ **The Bible is divided into 2 major sections: the Old Testament and the New Testament.**

The Old Testament has 39 books. The story of redemption is seen within the first 3 chapters of the book of Genesis. Chapters 1 and 2 cover the creation of the world. Chapter 3 informs us of man's fall and utter ruin due to his disobedience to God's one command. God did not give him a massive amount of rules and burdens, He simply gave him one command. Yet, Adam could not resist the temptation to "be as god." Because of his yielding to sin, mankind was plunged into a world unknown until that time. *After the first 3 chapters of the Bible*, the remainder of it discloses little by little God's plan of buying back man from the slavery of sin.

The next four books, Exodus through Deuteronomy, comprise along with Genesis, what is known as the Pentateuch. These are the five books of the Bible which contain the Law, also called the Torah.

Man was given the Law to show him what the standard of God was. Man was unable to keep this Law and was confronted with his need for a **substitute**. Within the legal system, God had provided for a substitute to take the penalty for the sinner. In the case of the Old Testament, the substitute was a lamb or in some cases another animal sacrifice. These animal sacrifices would never permanently take away man's sin but would serve as a reminder to man of the seriousness of his transgression. Sin brings death.

The remaining books of the Old Testament deal with the continuing saga of man's battle with sin and God's never failing, everlasting demonstration of His undying love for His sinful children.

- As in every epic, there are characters and a plot. The plot is the redemption of God's people. The characters are many. The primary characters are the people singled out to become God's own possession: Israel. For the Lord to provide a Redeemer, He would also provide a nation from which the Redeemer would come. Jesus was prophesied to come from Israel and not only from this nation, but specifically from the tribe of Judah. The OT is replete with the promises of a Messiah coming from Judah.

Genesis – Deuteronomy is the Law.

Joshua, Judges, Ruth, 1, 2 Samuel, 1, 2 Kings, 1, 2 Chronicles, Ezra, Nehemiah and Esther comprise the histories of the OT. These books also tell the story of man's continual battle with sin.

There are victories and there are slaughters in these accounts.

Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon are the books of poetry.

Again, these poems are filled with man's crying out to God for His deliverance. The remaining books of the OT are the prophets: major and minor.

- ❖ The OT begins with an account of the generations of Adam (**Genesis 5**) and ends with a curse in Malachi.
- ❖ The NT begins with the genealogy of Jesus Christ and ends with "there will no longer be any curse." **Revelation 22:3**

- Matthew is the Bridge builder. His book of the account of the life of Christ bridges from the OT to the NT. He focuses on the Messiah.

Matthew has more OT references than almost any other NT book. (Only Revelation has more.)

Matthew's Gospel was written primarily to Jews. So his purposes were a bit different from the other writers.

Matthew presents Jesus as **the Messiah-King**. His audience is Jewish. Matthew 28:18-20 are the key verses.

- Mark wrote primarily to the Romans (suffering persecution) and presented Jesus as **God's Suffering Servant**. **Mark 10:45**

About 90 % of Mark is included in Matthew. (Baker)

- Luke wrote to the Greeks. He wrote specifically to Theophilus, an unknown person to us, but important to Luke. The writer was diligent to make known to this unknown man the truths of who Jesus was and the course of action which His followers took to ensure the establishment of His kingdom.

In Luke, we see **the humanity of Christ**. Jesus is a man as well as God. Key verse: **19:10**

Luke narrates those events which demonstrate *the humanity of Christ*. The genealogy is traced back to *Adam*. The parables included by Luke have a *human element* to them.

Son of Man acts as key terminology for Jesus.

- John was written to all men, everywhere. John presents **Jesus as the Son of God**. The key verses are: **20:30, 31**

The deity of Christ is proved by miraculous signs in this gospel account.

Keep in mind that Graeco-Roman biographies were typically arranged by **topic** rather than strict chronology (e.g., eight kingdom parables clustered in Matthew 13).



CONTEXT

Context is always a factor in understanding the book of the Bible you are studying.

So to put us in context in regard to our study on 1 Samuel, let's look at the whole Old Testament.

Part One

Genesis through Deuteronomy are the first five books of the Old Testament and are referred to as the Law or the Torah. In these books, you will see the foundation of how the Lord relates to people.

Creation, Fall, consequences of sin, God's rebuilding of mankind through Noah and establishing the nation of Israel all occur in the book of Genesis. Throughout these five books we see the STANDARD OF GOD, in other words, what does God expect from His people? How are His people to reflect Who He is? How are His people identified with Almighty God?

Part Two

Joshua – Esther are considered the books of History.

In these books, we see GOD IN ACTION.

These events and the specific details included show us more of Who God is and how He interacts to defend, protect, provide, direct and discipline His people.

Part Three

Job – Song of Solomon are the books of Poetry.

God has given us music and poetry because we are more than animals and we respond and even create works of art because we are created in the image of God.

POETRY SHOWS US THE HEART OF GOD.

Part Four

Isaiah – Malachi are the Prophetic books.

In these books, we hear the voice of God as He calls His people back into fellowship with Him. He urges them to *shuv* or return to Him.

Many of the prophetic books are written to tell His people what will come in the future, but the majority of this section details how the people have gotten off track with their Sovereign Lord and how He will both now and in the future restore them to Himself.

These books, along with being THE VOICE OF GOD, tell us THE PLAN OF GOD.

So to recap ...

Part One – THE STANDARD OF GOD

Part Two – GOD IN ACTION

Part Three – THE HEART OF GOD

Part Four – THE VOICE OF GOD/ THE PLAN OF GOD

Now we can see how the truths of the Lord's message offer an opportunity to hear His voice. Speak, Lord, for Your servant is listening.

We are spending the next several weeks learning about the history of God's people.

Our purpose and goal is to know, love and listen to our Father better than we have ever done before.

In order for this to happen, you must commit to deny yourself some of the easy things, the fun things that come along. Nothing must take the place of knowing, listening to and loving your Father and Lord.

You will most likely be introduced to some new ways of thinking and new skills involving studying the Bible. Bible study is not for the faint of heart; it is

rugged sometimes and we must push through in order to learn what He wants us to learn about Him. He longs for you to know Him as He really is.

Will you commit to obey His voice?

Not necessarily do every page of your homework, but above all, follow what He is saying to you as you open His Word.

If you do follow your Shepherd and hear His voice, you most certainly will not regret it.

Indeed you WILL REGRET it if you do not follow Him.

Can we know who wrote **1 and 2 Samuel**?

Samuel dies before Book 1 is over, so he did not write the end and none of Book 2. It is unlikely that Samuel wrote the books and so we ask, then who did write them?

Read **1 Samuel 27: 6** and see if that gives any information.

Some have put forward that the author of Kings is also the author of Samuel yet the literary style of the two volumes is different and most likely calls for different writers.

Also the timing of the writing of **1 and 2 Samuel** is in question.

It is thought that **1 and 2 Kings** was written as the Israelites were beginning their exile; the purpose of this work was to remind the people as to why they were sent into exile – their disobedience to God.

1 and 2 Chronicles was written later as the people were coming out of exile and returning to Israel. It was written to remind the people of who they were and Whose they were. Therefore **1 and 2 Chronicles** focused more on the positives in being God's people whereas **1 and 2 Kings** was full of failure to follow the Lord. This difference in purpose accounts for the difference in the content of one being pro- David and one mentioning more of the errors of the kingdom.

"The focus in Chronicles is on David as king and what is happening in the kingdom, whereas Samuel is interested in David as a person and what is happening in his life."

Bible Speaks Today

With this background on **1, 2 Kings** and **1, 2 Chronicles** now the question is: What was the purpose of writing **1, 2 Samuel**?

Geography of 1 Samuel

The area that we will be looking at is comprised of about ninety miles from the hill country of Ephraim in the north to the hill country of Judah in the south. It covers fifteen to thirty-five miles east to west. This area ranges from 1, 500 feet to 3,300 feet above sea level.

The major cities to be considered are: Shiloh, the residence of Eli and the tabernacle; Ramah, the hometown of Samuel; Gibeah, the headquarters of Saul; Bethlehem, the birthplace of David; Hebron, David's capital when he ruled over Judah; and later Jerusalem, the ultimate city of David.

Timing of 1, 2 Samuel

The events of these books are covered around 1100 B.C.

The end of the books takes place roughly 135 years after the beginning of the book.

Israel went from being a group of loosely knit tribes under judges to a united nation under a centralized monarchy.

As a nation, what is the state of the priesthood at the opening of 1 Samuel?

Read 1 Samuel 2:12-17, 22-25, 27-36

It has been said that two predominant theological themes running throughout this book are: the Davidic covenant and the sovereignty of God.

I believe another crucial teaching of this book is this: what happens to the one who listens to God and what happens to the one who does not listen to God?

This is the purpose of this course: listening to the Lord and being in the center of His will.

Right now, what causes you to listen to the Lord?

What is a hindrance to you listening to the Lord?

Before the coming of the Holy Spirit for individual believers, the prophet was there to deliver God's message to His people.

Now we do not need that office because we have the Holy Spirit to speak to us individually. We DO need the person with the gift of prophecy to assist us in other areas, for instance, the discerning of spirits. This would be a situation where conditions of the world would permeate the church. An example would be worldly greed or a spirit of divisiveness in the Body of Christ. The prophet today is the one who recognizes the presence of these unholy attitudes and declares it to God's people. We desperately need this gift in the Church today.

The relationship between prophet and king is unfolded in 1 Samuel.

“For the historian, the prophet stood between the Israelite king and the Lord, so that a prophet like Samuel could even replace a sitting king by anointing a new one... As much as 1- 2 Samuel is a history of the rise of the Israelite monarchy, it is a history of the dominance of prophets over kings.”

Baker's Commentary



1 SAMUEL
LESSON ONE 1
Chapters 1 and 2

“God’s Listening Heart”

BASIC STUDY

Names of God: El Roi – the God Who Sees

➤ **Read the first two chapters of 1 Samuel.**
Write your first impressions here.

Now answer a few of the 5WH questions.

Chapter 1

Who are the main characters in these two chapters?

What is the dilemma?

Who is seeking a solution?

How does this person seek a solution?

Describe the first two main characters you find: Elkanah and Hannah.

What tribe is he from?

What was his level of faithfulness to the Lord?

How do you know his heart?

Read 1 Chronicles 6: 33, 34

Now read: 1 Chronicles 6: 1-4, 16, 31, 32

Now what do you find out about Elkanah?

**Although Elkanah lived in Ephraim, he was from the tribe of Levi.
Why would he live in Ephraim?**

What do you know about the Levites?

Num. 35: 1-8

Joshua 21: 41-45

Deuteronomy 18: 1-8

[Deuteronomy 33:10](#)

They shall teach Jacob your judgments, and Israel your law: they shall put incense before you, and whole burnt sacrifice on your altar.

[Nave's Topical Index](#)

[2Chronicles17:8,9](#)

And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.

[Nave's Topical Index](#)

[2Chronicles30:22](#)

And Hezekiah spoke comfortably to all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

[Nave's Topical Index](#)

[2Chronicles35:3](#)

And said to the Levites that taught all Israel, which were holy to the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden on your shoulders: serve now the LORD your God, and his people Israel,

[Nave's Topical Index](#)

**What about Hannah? What was her devotion to the Lord?
Does Elkanah seem to see things from Hannah's perspective or is he
only able to see things from his own perspective?**

What is our lesson here?

How does the priest Eli enter into the situation?

- **Note about having two wives**

While the writer does not comment on this aspect of the story, he allows us to see the misery caused by having two wives. Many times in Scripture we are not told point blank that something is wrong or less than optimal, but there is always the lesson that what is possible or even permissible is not always the best and holiest thing to do.

Chapter 2

We will spend more time on Hannah's prayer later but for now how does her prayer reveal her heart for the Lord?

In contrast to the beautiful song of Hannah, we see in v. 12-17 the description of the sons of Eli. Why do you think this contrast is here?

Now back to Samuel. 1 Samuel 2: 18-26. Again why is there a contrast here? What is the contrast?

Who is the man of God in v. 27?

What is his message to Eli? V. 27-36

How would you have responded to this message if it were given to you?

Keep in mind that the book of 1 Samuel begins with the time of the Judges. Judges were the rulers of God's kingdom. God was the ultimate Ruler and then He instituted earthly judges to govern the people directly. This was God's way of establishing theocratic rule. Theocratic means that God rules His people. Monarchy, as the nations around the Israelites experienced, was the governing mechanism of the pagans. They preferred a mere mortal, like them, to rule and not God.

The human judges were only as good as their commitment to the Lord. So when the sons of Eli turned out to be poor leaders, the people came up with their own solution: a king, like the other nations.

As with all sin, the fault lies with us. Turning to a man-oriented standard would only complicate the already weakened condition of man's relationship with the Lord.

Now go back through these two chapters and record summary statements for each paragraph.

1 Samuel 1: 1-2

1 Samuel 1: 3-8

1 Samuel 1: 9-11

1 Samuel 1: 12-18

1 Samuel 1: 19-20

1 Samuel 1: 21-28

➤ Do your Text Analysis work on Ch. 1

Paragraph Summaries for Chapter 2.

1 Samuel 2: 1-10

1 Samuel 2: 11

1 Samuel 2: 12-17

1 Samuel 2: 18- 20

1 Samuel 2: 21

1 Samuel 2: 22-25

1 Samuel 2: 26

1 Samuel 2: 27- 36

➤ **Do your Text Analysis work on Ch. 2.**

➤ **In the Appendix, find and read the article on the God Who Sees.**

God saw Hannah!

She was not invisible to the Lord – He saw everything.

He is the God Who Sees – El Roi.

For you to listen to the Lord, you need to know that He sees everything so He can answer you according to truth. He sees – trust Him.

➤ **Digging Deeper**

Now let's spend a little more time in these two foundational chapters to this book.

As always, we want to find what we can about the Lord.

Also, we are looking for the ways the Lord works with man.

At this point what do you know so far about both the Lord and how He works with man based on this book?

What situation do you face that knowing this about God will give you the tools and faith you need to be victorious in that situation?

This is why the Lord has you doing a study on 1 Samuel!

Was Hannah powerless? Why do you answer that way?

Hannah's Song

It is thought that Mary's Magnificat in Luke 1: 46-55 is based on Hannah's Song.

Do you see any similarities between these two hymns?

Why does Hannah refer to her horn?

The horn was symbolic of strength. In what way is the Lord her strength?

Does she see Him as her strength only AFTER she becomes pregnant?

Why is that important?

She mentions a “horn” in verses 1 and 10, thus forming an *inclusio* (a technic used to provide an envelope or boundary and in which the message of the writer is provided).

What is the message contained within this *inclusio*?

Where do you find in this passage Hannah’s message that our focus is not to be the blessing itself but the Giver of the blessing?

Of all the ways this important book begins, why do you think it begins with the sorrow of Hannah and her story?

“The impression is often given that women played very little part in the religion of Israel, but that is certainly not the impression conveyed here.”
Bible Speaks Today

Why is this quote important in this book particularly?

Compare Hannah’s Song to the Song of David (which closes “this Book”).

It is thought that 1 and 2 Samuel was one book early on. One reason the books are considered one is the *inclusio* here of both of these songs – one to open the book and one to close the book (like book ends).

- **Make your remarks about the similarities between these two songs.**

One similarity is the description of God as a Rock.

***Personal Note**

This song of Hannah, more than any other part of this book has called me back over and over. I have returned to add more notes and thoughts to this passage. Let this song become yours. The Lord has preserved these words for our hearts to soak up, abide and heal.

- **1 Samuel 2: 12**

What does it mean that “they did not know the Lord?”

Jer. 9: 3, 6

Lev. 3: 3-5, 16

Lev. 7: 29-34 describes how the priests were to regard the offering. Describe it here.

Contrast the hearts and actions of Hophni and Phineas, sons of Eli with little Samuel.

Sons of Eli

Samuel

Be aware that what you are seeing in Ch. 2 is a forewarning of what is coming in Chs. 3 and 4.

Write here the verse. 1 Sam. 2: 21.

“Goodness can survive in the presence of evil and it is the responsibility of the believer to seek it out and nurture it.” Bible Speaks Today

Is it only the job of the parent to talk to his children? Are words enough?

- **1 Sam. 2: 22-25**

Why was Eli so successful with Samuel and such a failure with Hophni and Phineas?

The sons of Eli dishonored God and their father. Was God required to keep covenant with them when they so clearly violated the standard of God's holiness?

**The presence and blessing of God were contingent on His people keeping the covenant He had made with them.
Read Deut. 28: 1-7**

Deut. 28: 15-19, 25

**The priesthood of Aaron was to be a perpetual priesthood. Yet God ends the Aaronic influence with these two sons of Eli. Did God break His covenant?
Read Ex. 29: 9**

Num. 25: 11-13

- **1 Sam. 2: 30**

“Verse 30 is notable for its assertion that Yahweh is repealing a promise He had previously stated as eternal... The surpassing wickedness of Eli’s sons leads God to nullify that promise. God’s eternal decrees are formally conditional. Eli’s family do not meet those conditions... Thus, we may surmise that while God’s promises are eternal, the specific and individual benefits of those promises are contingent on continued faithfulness.”

The NIV Application Commentary

Read Num. 16: 1-21, 31, 32 – God punished Korah.

2 Chronicles 20: 19; Ps. 84; 85; in fact, Ps. 42, 44-49, 88, if you have time.

Even though Korah lives in infamy throughout the Bible, his family legacy does not. Through his line, we have Samuel – a man of God – the Korahites, and his three descendants who write [Psalms](#).

Other figures in the Bible had wicked fathers such as Hezekiah and Josiah, but those kings chose to trust God and rewrite their family legacy.

God can redeem anything and anyone.

After reading about Korah dying in an earthquake or a sinkhole (the earth swallowing him up) one would think the story ends there, but God continues Korah’s line. Several holy men proceed from that line and give glory back to the Lord, unlike their ancestor Korah.

Although Korah’s legacy descended into infamy, the sons of Korah lived on to produce works that magnified the Lord while they served their leaders well. They are truly an example of Jesus’ saying, *“From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked”* ([Luke 12:48](#)).

Korah was given a high position in leadership, and he abused it by questioning God's decisions.

Korah's sons were given musical talents and other gifts, and they gave it all back to the Lord.

<https://www.biblestudytools.com/bible-study/topical-studies/the-other-psalmists-who-were-the-sons-of-korah.html>

God has the prerogative to punish those who fail to uphold His covenant and He has the prerogative to bless those who honor His covenant. Never assume with God!

“This picture of a chosen line, whose members have betrayed their calling, being set aside in favour of another prepares us for the story which will shortly be told of Saul's family being replaced by David's.” Bible Speaks Today

But ultimately the only faithful priest and the only faithful prophet and the only faithful King will be Jesus.
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➤ **Read Narrative in the Doctrines.**

➤ **APPLICATION QUESTIONS**

1. What do you learn about listening to the Lord from this chapter?

1 Samuel 1: 12-14

1 Samuel 2:12-17, 22; 3: 12-14

- 2. Why was Eli so quick to accuse Hannah of wrongdoing yet he did not chasten his sons?**

“Eli’s mistaken assessment is an important signal for the audience: it is used by the historian to indicate Eli’s lack of discernment (which is also seen in his inability to deal with his sons) and to comment on the spiritual condition of Israel in general.” Baker’s Bible Commentary

- 3. How can you live at the temple, as Eli did, and yet be so dull when it comes to spiritual things?**

- **Find a worship song or Hymn to go with this lesson.**
- **On the last two pages record what you learned this week about listening to the Lord.**
- **On the last two pages record what you learned about the heart God wants you to have.**

Good job; you are gaining a foundation for this book which will provide a springboard from which you can dive deeper into the Lord’s message to you from 1 Samuel.



**1 SAMUEL
LESSON TWO
Chapters 3 and 4**

“Not Listening to God Brings Defeat”

BASIC STUDY

Names of God: El Elyon – Most High God

Before we begin our study of these chapters, please look back at 1 Samuel 2: 26-36. Read this again.

You have been seeing a stark contrast between Samuel and the sons of Eli: obedience versus disobedience.

“The weakness and gloom of Eli contrast sharply with the faith and joy of Hannah.” Baker’s

In essence the true contrast is not Samuel and the sons of Eli alone but the faithfulness and joy of Hannah compared to Eli.

Why does the Lord send a “man of God” to Eli with these words?

Eli appears to honor his sons more than he honors God by failing to confront them with their sinful ways until it is too late.

Now read 1 Samuel 3

What are your first impressions of this chapter?

Now let's break down the paragraphs.

As you do include what you learn about “hearing God or not hearing God.”

1 Samuel 3

Verse 1

v. 2-9

v. 10- 14

v. 15- 18

v. 19-21

➤ **Do your Text Analysis work on Ch. 3.**

God was preparing Samuel as a leader in order that the people would be able to hear from the Lord.

Does your church prepare you to hear from the Lord?

- ❖ **Contact your church leadership and tell them that you want to hear from God and you desire for them to help equip you to do this.**

“Apparently it is close to dawn, because verse 3 mentions that the golden lampstand in the Holy Place is still burning. Every evening olive oil was brought in to keep the lamps burning until morning, when the flame either grew dim or went out (Ex. 27: 20-21; 2 Chron. 13: 11).”

“The ark of the covenant was in the Most Holy Place, and it was from the ark that God used to speak with Moses.” Baker’s

- ❖ **Time for some artwork.**

Draw a picture here of the first time young Samuel heard from the Lord.

Where was he, what was he doing, how did he respond, who was with him, why did God speak to him, and on and on ...

As you draw, ask the Lord these questions and talk to your heavenly Father.

Look at: Num. 7: 89 What do you learn about God speaking to someone?

Why is it important to mention in v. 7 that Samuel did not yet know the Lord?

Chapter 3 begins with the note that visions are rarely offered, but it ends with the declaration that God repeatedly reveals truth to Samuel. This young man was a judge and a prophet of God.

As power shifts from Eli and his family to Samuel, we do not see Eli trying to prevent this change. This is in contrast to the removal of Saul as leader and the installation of David which is fraught with resistance. Generosity towards the ones called to take our place is a mark of maturity and grace. Let us remember not to resist the Lord and His will.

With the passing of the leadership from Eli to Samuel, there was still a role for Eli to play. He was to raise up Samuel in the nurture of the Lord. This, apparently Eli did. So the influence of Eli was felt even after God gave him the prophetic word that his family's ministry had come to an end.

Let this be a comfort to us as we transfer leadership to those younger than we are. We still have a ministry and a role to play in the Lord's kingdom.

These opening chapters of 1 Samuel seem to stress the fact that the Lord empowers the powerless. Samuel was inexperienced; Eli was decrepit; Hannah was barren; yet the Lord used them all for His purposes.

Eli seems to be a warning to us to be proactive. God requires more from us than just avoiding wrong actions, we must do the hard thing at times and do what is right.

What in your life right now do you need to face and come to terms with?

Where are you avoiding confronting something or someone?

1 Samuel 4

Read this chapter and record your first impressions.

Now we will record our notes on the paragraphs.

1 Samuel 4: 1-4

4: 5-9

4: 10-11

4: 12-18

4: 19-22

- **Do your Text Analysis work on Ch. 4.**
- **Appendix: Read El Elyon – Because of Who God is, He must be listened to.**
- **DIGGING DEEPER**

1 Sam. 3: 1-3

“And word from the Lord was rare in those days, visions were infrequent.” 1 Sam. 3: 1

**How do the following verses help you understand these verses?
Prov. 29: 18**

Amos 8: 11

“The mention of ‘the lamp of God’ (v.3) still burning in the midst of Shiloh’s darkness provided not only a temporal setting – the pre-dawn hours – but also a symbol of Samuel’s presence in that spiritually benighted worship center. Samuel’s lying down in the Lord’s temple, ‘where the ark of God was,’ positions the youth not only spatially but also spiritually; he was of all Israelites closest to the Lord’s throne.”

New American Commentary

In this section of 1 Sam. 3, who makes the first move, God or Samuel?

- **1 Sam. 3: 11**
The phrase “ears of everyone who hears it will tingle” sends a message.

**Look at:
2 Kings 21: 12**

Jer. 19: 3

You may feel that Eli took the brunt of the punishment for his sons' behavior, but there was a clear line of responsibility that had been ignored.

**Read the following and note what you learn that relates to Eli.
Num. 15: 30, 31**

The sins of the two sons of Eli were intentional and there was no atonement for their sin.

Some commentators believe there is a symbolic meaning in 3: 15 in regard to “opening the doors of the house of the Lord.” It is believed that this brings attention to Samuel’s part in reopening a way into the Lord’s presence, ushering in a new era of spiritual awareness in Israel.

How has the Lord used you to “usher in awareness” to the presence of the Lord?

- **3: 19 – “let none of his words fall to the ground.”**
“The falling of a word is its failure to come to fruition.” NIV
Commentary

**God also commits that His word will not be permitted to fall.
Josh. 21: 45**

Josh. 23: 14

1 Kings 8: 56

Samuel grows and matures. How does that happen? 3: 19-21

**Throughout Scripture God's messengers have announced His Word.
Read Isaiah 40: 6-9**

Jer. 1: 9-10

Ezekiel 2: 8- 3: 4

Amos 7: 14-16

But Amos also tells us another truth about the Word of God which is coming on his people. (And I believe coming on our times as well.)

Amos 8: 11-12

The Daily Study Bible Series tells us “*the scene shifts from the peace of the sanctuary at Shiloh to a battlefield.*”

- **For the first time since Moses, Israel had a prophet. (*nabi*)**

Barclay study notes tell us, “*Samuel was first and foremost a prophet... His primary business was the word of God which came to him through visions, dreams, supernatural experiences and in a variety of ways.*” David Payne

The time period from ch. 3 to ch. 4 is indeterminate. It could be a short amount of time or up to twenty years.

1 Samuel 4 begins what is often referred to as the “ark narrative.”

- **1 Sam. 4: 1b- 7: 1**

The focus shifts away from Samuel, in fact Samuel is not even mentioned in this section after the first line. This is most likely to make it clear that he had nothing to do with the use of the ark in battle.

“One of the main themes of the ark narrative is that Israel suffers terribly because of the wicked leadership at Shiloh.” NIV Commentary

“The scene shifts from the peace of the sanctuary at Shiloh to a battlefield at Aphek.”

Barclay

- **1 Sam. 4: 1-11**

In this chapter you will see Samuel now prepared to assume the roles of prophet, priest and judge.

According to 4: 3, who do the people hold responsible for their defeat?

What do the people decide is the next move in response to the Philistines?

Do the people and leaders ever repent and ask the Lord to heal them of their wickedness?

Did they confer with the Lord at all?



The people had reasoned that the Lord had historically given victory where the ark had gone before them, so they decided this would be the magic solution.

When we “reason” our way out of a dilemma, we only go deeper into trouble.

Where have you “reasoned” about a problem and only made things worse?

How did the people feel about the ark entering the camp in v. 5?

This verse refers to the ark as the ark of the covenant. Why is that important and what does the covenant have to do with having a relationship with the Lord?

Ex. 25: 20-22

Num. 4: 5, 6

1 Chronicles 28: 2

Ps. 80: 1

Ps. 99: 1, 5

Ps. 132: 7

“The presence of such wicked priests (1 Sam. 2: 22-25) with the ark of the covenant is incompatible with the presence of Yahweh.”

NIV Commentary

**We must never try to manipulate the Lord and try to get our way.
We must wait on Him and when we sin, we must restore our fellowship
with Him according to His ways and not our own.**

- **ARK OF THE COVENANT**

The ark of the covenant is mentioned over thirty-five times in chapters 4-6; it symbolizes the presence of Yahweh with His people.

- **Here is a lengthy passage from Andrew Murray. It is long BUT it is one of the best examinations of what the covenant is meant for us, even today. Please take the time to read it. This will be your Doctrine for this week, unless you wish to also look at the Doctrine on Covenant found in the Supplemental Materials.**

"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments."-[Deu 7:9](#).

Blessed is the man who truly knows God as his Covenant God; who knows what the Covenant promises him; what unwavering confidence of expectation it secures, that all its terms will be fulfilled to him; what a claim and hold it gives him on the Covenant-keeping God Himself. To many a man, who has never thought much of the Covenant, a true and living faith in it would mean the transformation of his whole life. **The full knowledge of what God wants to do** for him; **the assurance that it will be done** by an Almighty Power; **the being drawn to God Himself** in personal surrender, and dependence, and waiting to have it done; all this would make the Covenant the very gate of heaven.

When God created man in His image and likeness, it was that he might have a life as like His own as it was possible for a creature to live. This was to be by God Himself living and working all in man. For this man was to yield himself in loving dependence to the wonderful glory of being the recipient, the bearer, the manifestation of a Divine life. The one secret of man's happiness was to be a trustful surrender of his whole being to the willing and the working of God.

His Covenant was always **a revelation of His purposes**, holding out, in definite promise, what God was willing to work in those with whom the Covenant was made. It was a Divine pattern of the work God intended to do in their behalf, that they might know what to desire and expect, that their faith might nourish itself with the very things, though as yet unseen, which God was working out. Then, the Covenant was meant to be **a security and guarantee**, as simple and plain and humanlike as the Divine glory could make it, that the very things which God had promised would indeed be brought to pass and wrought out in those with whom He had entered into covenant. Amid all delay

and disappointment, and apparent failure of the Divine promises, the Covenant was to be the anchor of the soul, pledging the Divine veracity and faithfulness and unchangeableness for the certain performance of what had been promised. And so the Covenant was, above all, to give man a hold upon God, as the Covenant-keeping God, to link him to God Himself in expectation and hope, to bring him to make God Himself alone the portion and the strength of his soul.

In our text Moses says: "**Know therefore** that the Lord thy God, He is God, **the faithful God, which keepeth covenant** with them that love Him." Hear what God says in Isaiah: "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, **neither shall My covenant of peace be removed**, saith the Lord that hath mercy on thee." More sure than any mountain is the fulfillment of every Covenant promise. Of the New Covenant, in Jeremiah, God speaks: "**I will make an everlasting covenant with them, that I will not turn away from them**", to do them good; but I will put My fear in their hearts, that they shall not depart from Me." The Covenant secures alike that God will not turn from us, nor we depart from Him: He undertakes both for Himself and us.

Let us ask very earnestly whether the lack in our Christian life, and specially in our faith, is not owing to the neglect of the Covenant. We have not worshipped nor trusted the Covenant-keeping God. Our soul has not done what God called us to-"to take hold of His Covenant," "to remember the Covenant"; is it wonder that our faith has failed and come short of the blessing?

All that God has ever done for His people in making a covenant was always to bring them to Himself as their chief, their only good, to teach them to trust in Him, to delight in Him, to be one with Him. It cannot be otherwise. If God indeed be nothing but a very fountain of goodness and glory, of beauty and blessedness, the more we can have of His presence, the more we conform to His will, the more we are engaged in His service, the more we have Him ruling and working all in us, the more truly happy shall we be. If God indeed be thereby Owner and Author of life and strength, of holiness and happiness, and can alone give and work it in us, the more we trust Him, and depend and wait on Him, the stronger and the holier and the happier we shall be. And that only is a true and good religious life, which brings us every day nearer to this God, which makes us give up everything to have more of Him. No obedience can be too strict, no dependence too absolute, no submission too complete, no confidence too implicit, to a soul that is learning to count God Himself its chief good, its exceeding joy.

In entering into covenant with us, God's one object is to draw us to Himself, to render us entirely dependent upon Himself, and so to bring us into the right position and disposition in which He can fill us with Himself, His love, and His blessedness. Let us undertake our study of the New Covenant, in which, if we are believers, God is at this moment living and walking with us, with the honest purpose and surrender, at any price, to know what God wishes to be to us, to do in us, and to have us be and do to Him. The New Covenant may become to us one of the windows of heaven through which we see into the face, into the very heart, of God.

After reading this plea for understanding covenant, what do you see that relates to the issue in 1 Samuel 4 as the people use and lose the ark of the covenant?

The people's trust was in the ark itself and not in the presence of God Himself. They had given up any relationship and reliance on the Covenant-keeping God. They had replaced knowing God with a substitute from the tabernacle.

What have you allowed to take God's place in your heart?

The trappings of church life?

The familiarity of family life?

The confidence of your own abilities?

Confess this to God now.

There will be another ark narrative later in 2 Sam. 6. We will learn more about the warning of how to truly worship the Covenant God.

God's sovereignty over all peoples is demonstrated in these verses as God issues His punishment to Israel by the taking of the ark by the Philistines. Yet, the ark is never in jeopardy in the Philistine camp. God is never conquered or captured.

- **1 Sam. 4:12-18**

Eli's fall from his chair signaled the dethronement of the family line of Eli (the Elide dynasty) in Israel.

4 :14 speaks of an outcry. How is this cry different from the one in 4: 4-6?

Let's see what we can learn about the direct correspondence between God's warning through a prophet (the Bible) and the following fulfillment of God's announcement of coming judgment.

God does not always act immediately; He gives us time to repent. But be assured His Word is final; if He says judgment is coming, you can count on it.

So what should we do if we know we have sin in our lives?

Do we count on God's continued mercy?

Do we realize that at any time, God could say, "Time is up; you have rebelled for too long. You are now under judgment."

God had told them what was coming in 1 Sam. 2: 27-36 and 3: 11-14. Here is where the Lord confirms His word.

- **1 Sam. 4: 19-22**

Read this passage and see who has the most spiritual insight of them all.

How is the birth narrative here different than the one in chapter one?

- Unlike the birth story in 1 Sam. 1, this birth account does not introduce a new era in Israel's history but rather the end of this period in history.

“The sanctuary at Shiloh seems to have been destroyed by the Philistines shortly after this time...Never again in 1, 2 Samuel is the city mentioned as a worship center for Israel... The ark was not returned to Shiloh following its reacquisition by Israel. Samuel moved the center of his activities back to his hometown of Ramah (7: 17).”

New American Commentary

Look at:

Ps. 78: 60, 61

Jer. 7: 12-14; 26: 6, 9

- This section of Scripture tells us the climactic moment of the judges' period. The Israelites here, unlike in the book of Judges, do not cry out to the Lord and so God is absent and silent.

“The presence of God's glory in the camp was a special sign that the Israelites were the people of God, but now the glory had departed and God's special favor was gone. When King Solomon dedicated the temple, the glory of God returned, but before the destruction of Jerusalem, the Prophet Ezekiel saw the glory leave the temple and the city. Ezekiel also saw the future temple and the return of the glory of God. The glory of God didn't return to this earth until the birth of Jesus Christ, the Savior of the world. Today, God's glory dwells in His people individually and in His church collectively.” Wiersbe

Read these and record your notes on five. But make sure to READ all of them. This will bless you.

Ex. 40: 34

Rom. 9: 4

1 Kings 8: 10

Ezekiel 8: 4

Ezek. 9: 3; 10: 4; 11: 22-23

Ezek. 43: 1-5

Luke 2: 8-11

John 1: 14

1 Cor. 6: 19-20

Shiloh lost its place as the spiritual center of Israel; the ark never returned there; Eli and his family died, his future descendants were removed from any kind of significance in leadership in Israel. This was indeed the end of an era.

We are all a breath away from being useless to the Lord. We must daily come before the Lord and ask Him what our God-given task is for that day.

“Early in the book of Judges, the Israelites recognized that military failure was linked to their sin, and they turned to the Lord in repentance. With repentance came military deliverance. But the book of Judges also traces a slow moral deterioration which is illustrated by the gradual unraveling of this literary cycle.”

NIV Commentary

**We are all so glad that God is faithful in His love to us.
Remember that He is also faithful in His judgment of sin.
We must recognize that He is faithful in everything!**

➤ Application Questions

- 1. What do you learn about listening to the Lord from this chapter?**

2. How responsible is Eli for the conduct of his sons? How do you know?

3. The Bible has a lot to say about judgment. What did you learn about the just judgment of God in these chapters of 1 Samuel?

4. Samuel is never mentioned in connection with Shiloh after chap. 6. (NAC)

What happens to Shiloh in this section? Why is one place more holy and revered than another? What makes the difference?

5. “Note that the word *judge* in the Old Testament often refers to political rule rather than to the administration of law.”

David Payne, Daily Bible Study Series

How does this quote help you understand the role of Samuel better?

- **Find a worship song or Hymn to go with this lesson.**
- **On the last two pages record what you learned this week about listening to the Lord.**
- **On the last two pages record what you learned about the heart God wants you to have.**



**1 SAMUEL
LESSON THREE
Chapters 5-7**

“The Covenant-Keeping God”

BASIC STUDY

Names of God: El Gibhor

**Read 1 Sam. Chapter 5
Write your first impressions here.**

Paragraph Summaries

Write your paragraph summaries below.

1 Samuel 5: 1-5

5: 6-12

**What is the overall importance of including this in Scripture?
Why is this preserved for us to read?**

How does this chapter in 1 Samuel help you listen to the Lord better?

**How do we know from the text that the Philistines took this seriously
and they realized all that was happening to them was coming from
God?**

In other words it was not just a coincidence.

➤ Do your Text Analysis work on Ch. 5.

Read 1 Sam. 6 and write your first impressions here.

How is God “speaking” in this chapter?

**Is God “speaking” even through the enemy Philistines to His own
people?**

Does God do that today?

Paragraph Summaries
1 Samuel 6: 1-9

1 Sam. 6: 10-12

6: 13-16

6: 17-18

6: 19-21

➤ **Do your Text Analysis work on Ch. 6.**

Read 1 Samuel 7 and write your first impressions here.

Paragraph Summaries
1 Samuel 7: 1-2

7:3-4

7: 5-6

7: 7-11

7:12-14

7:15-17

**Finally we see Samuel again!
What does he say to the people in this chapter?**

What does the Lord seem to be “speaking” in this chapter?

➤ Do your Text Analysis work on Ch. 7.

Read about El Gibhor in the Appendix.

While being taken to the temple of Dagon looked like defeat for God, He was exactly where He wanted to be! Within hours the god Dagon would be bowing before Him.

➤ DIGGING DEEPER

Why is the ark of God in Ashdod, a Philistine city?

**Did God want to be in the camp of the Philistines?
In the temple of Dagon specifically?**

Dagon was the principal god of the Philistines and the father of Baal – the storm god, whose loyal followers brought so much trouble to Israel.

Supposedly Dagon, the Philistine god, had given the Philistines the victory over Israel's God. To all eyes it looked as though Israel's God had failed but here, He exhibits His all-powerful rule, even in His enemy's temple! God is superior to any foe.

Like every dead god, Dagon needed help to be set up again.

Read Psalm 115

- **God is under no man's control and cannot be manipulated.**

Here is something else you learn about our God!

Read Ex. 29: 39

Ex. 30: 7

Lev. 6: 12, 20

Lev. 9: 17

Num. 28: 4, 23

Early in the morning, at the time of the prescribed, Torah offering, Dagon is found in a posture of worship and reverence before the ark of the Lord, with face on the ground.

God was bringing judgment on the Philistines and their god.

Look at:

Ex. 12: 12

“Decapitation and cutting off hands was not infrequent in ancient warfare. (17: 51, 54; 31: 9)” NIV Commentary

Samuel was the prophet of Israel. Why had the Israelites bypassed Samuel to decide to endanger the ark and take it into battle?

1 Sam. 6: 3-9

What do the Philistine religious leaders suggest doing with the ark?

How do you think they know how to appease the God of Israel?

The Philistines may be the enemies of Israel but they are a deeply religious people. *“There was no such thing as atheism in the ancient world. All peoples believed in deities and the supernatural influences of the world around them.” NIV Commentary*

- 1 Sam. 6: 7-9

How is the ark returned to Israel? Who takes it back?

Is. 1: 3



More specifics about this passage:

- **1 Sam. 6: 3-6**

What are the Philistines planning here?

Read:

Deut. 5:8

Lev. 11: 29

The Philistines knew about guilt offerings, but they did not know about detestable animals and what kind of animal was appropriate for offering.

Lev. 5: 15

The ram was a male and here the Philistines are sending two cows. Also the religious leaders instructed the people to send the ark back on a cart.

This is absolutely forbidden in the Torah.

Read:

Num. 7: 7-9

Deut. 31: 9

Josh. 3: 3

**God is very specific with His holy belongings.
You are one of His holy belongings.
God is specific in His care of you and in His expectations of you.**

Where are you being sloppy or careless as His holy one? Give thought to this question; it may be the means of you moving forward in your relationship with All Mighty God.

In regard to the ark, “they seem to have seen it as a kind of trophy signifying the defeat of the Philistines and victory for Israel. They ignored all the regulations about the way in which the ark was to be treated because it was a symbol of God’s holiness... There was still no real recognition that it was neither Israel nor the Philistines who had ultimate power but God Who was sovereign over both.” Bible Speaks Today

It was important that the Israelites understand that they had violated God’s law by handling and looking into the ark. The ark, as God’s earthly symbol of His presence, was not to be opened or even looked into out of respect for Yahweh. His people must understand that the recovery of the ark was not one country being stronger than another but the fact that God was sovereign over BOTH countries, indeed all countries.

Why is it important that the Philistines did not direct the cows but instead let them go on their own?

What is proven by the cows going directly to a Jewish settlement without a leader?

- 1 Sam. 6: 13-18

Beth Shemesh was a Levitical city set aside for the clan of Kohath, the Levitical family charged with caring for the ark of the covenant. (Num. 4: 4-15)

**The Israelites, who knew better, offered the cows.
Lev. 1: 3**

- 1 Sam. 6: 19-20

Why does God strike down the men of Beth Shemesh?

**Look at:
Num. 4: 5-6**

“The men of Beth Shemesh should have covered the ark, because it wasn’t supposed to be seen by anyone except the high priest, and this mistake was costly.” Warren Wiersbe

Why do the people of Beth Shemesh mourn?

In all of this, we still do not see a turning in repentance to the Lord – the people of God react the same way the Philistines had reacted: “get this thing out of here!”

- **You do not have to be a Philistine to be an idolater.**

**What do you learn about listening to the Lord from this chapter?
The house of Eli and the prophet Samuel**

Eli, Hophni and Phinehas had tried to bring victory to Israel by taking the Lord's ark against the Philistines. Samuel brought victory to Israel by calling Israel back to the Lord.

“The movement of Israel's heart, not Yahweh's ark, brought about true freedom from Israel's oppressors.” New American Commentary

Twenty silent years pass from the time of verse 1 and 2.

1 Sam. 7

Mizpah – Josh. 18: 26

What was the message that Samuel spoke to the people when they gathered at Mizpah?

***Shuv* – “Return”**

This is the message of the prophets. You will find this word throughout the prophetic books. Returning to God with your whole heart is the essence of prophetic proclamation.



Jeremiah 3: 22-4: 2

Jer. 4: 1

Zech. 1: 3

- **1 Sam. 7: 3-4**

Prior to the next verse, the Israelites had continuous problems with idols.

Look at:

Gen. 35: 2

Also when the Jews were slaves in Egypt they adopted the deities of the Egyptians and after the Exodus they even worshiped some of these gods in the wilderness.

Acts 7: 42-43

The people were to serve the Lord alone.

Syncretism, the worship of Yahweh alongside other gods, was strictly forbidden.

Why do you think Samuel feels the people are ready to return to the Lord now?

When you have strayed from the Lord, under what conditions do you return to Him?

What can we learn about returning to the Lord from this passage?

It is thought that the timing of this event (1 Sam. 7: 5-6) was the Feast of Tabernacles.

The pouring of the water is one similarity. (John 7: 37-39).

The people fasted. This was only required on the Day of Atonement which came before the Feast of Tabernacles.

They were to confess at this time as well. (Lev. 26: 40-45)



1 Sam. 7: 5

The people of God had finally realized it was their own unconfessed sin which brought all their difficulties on them. They now accepted the full responsibility for their sin, attitudes and actions.

Now they are ready to move forward with their God.

Their hearts were now in the right place.

Write Matt. 6: 33 here.

- **1 Sam. 7: 5-11**

In 1 Sam. 4, the Israelites tried to manipulate God and they were defeated.

The military threat has not been removed.

Yet here the Israelites respond to enemies in the proper way. They address the Lord through Samuel and seek His help.

While the Lord may not remove your particular battle, He will show you how to gain victory in spite of it.

But you must do it His way. Seek His remedy for your situation and then follow His direction.

- **1 Sam. 7: 10 compares with 2: 10 – Hannah’s song.
What is the comparison?**

- **1 Sam. 7: 12**

- **The Stone of Help**

Gen. 49: 24

Ps. 33: 20

Ps. 40: 17

Ps. 46: 1

Ps. 63: 7

Ps. 115: 9-11

Ps. 146: 5

What do you learn about listening to the Lord from this chapter?

**Study on Repentance
Deut. 28: 1-7**

7: 3

Any repentance that holds onto hope in other gods is no repentance at all. You must worship God only or not at all.

Samuel is trying to teach the Israelites that the problem did not lie with Eli and his wicked sons alone, but with their own quick willingness to abandon a pure worship of God.

One of Samuel's greatest roles as leader is to call the people to repentance.

Repentance is not being “sorry.”

It is turning away from wickedness because you call it wicked and do not try and defend your behavior.

The Greek word *metanoeo* means to change the way you think.

By changing the way you think, you will change your actions.

True repentance is turning to God and only God to ask Him how He views what you are doing. What does God think?

Look briefly at Daniel’s view on repentance:

Daniel 9: 5-6

Ezra 9: 1-4

“Cheap grace is the preaching of forgiveness without requiring repentance... Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ.” Dietrich Bonhoeffer

“The more we grow in grace and the more we become Christlike, we experience a commensurate awareness of sin and move more readily toward genuine repentance.” John Wesley

Samuel led his nation in true repentance.

➤ APPLICATION QUESTIONS

1. If listening to God is for all believers, why do so few Christians REALLY listen to the Lord?

2. Read 1 Sam. 6

Do you think any Philistines became believers? Why or why not?

3. What do you learn about listening to the Lord from this chapter?

4. In regard to repentance, lay before the Lord the way you think of things and people. Ask Him if there is anything you need to repent of.

Take time to do this, it may take a while for you to hear from Him. But just as with the Israelites, the transformation is far better than the misery of being separate from the Lord.

- **Find a worship song or Hymn to go with this lesson.**
- **On the last two pages record what you learned this week about listening to the Lord.**
- **On the last two pages record what you learned about the heart God wants you to have.**

**1 SAMUEL
LESSON FOUR
Chapters 8-10**

“Almighty God is King”

BASIC STUDY

Names of God: El Shaddai – Almighty God

Read 1 Sam. Chapter 8

Write your first impressions here.

A new history for Israel is on the horizon. Samuel will be the last judge; the next ruler will be a king, like the surrounding nations.



Paragraph Summaries

1 Samuel 8:1-3

8: 4-9

8: 10-18

8: 19-22

➤ **Do your Text Analysis work on Ch. 8.**

“They were, as God has pointed out to Samuel, still seeking security in something other than following God’s path.” Bible Speaks Today

The people perceive that a monarchy will give them stability and strength; they continue to misunderstand from where their strength as a nation comes. By doing this they place their faith in a man and not in their God.

“The people choose to remove themselves one step from trust in God, with a human monarch standing between them and their divine king.”

Baker’s Commentary

“Listen” is a key word in this chapter.

What voices are you listening to?

In what ways are you quick to listen to voices other than God’s?

Do you even know when God is speaking to you?

Are you aware that when you ask God for something again and again, He will sometimes go ahead and give you what He knows is bad for you so you will finally determine to abide with His decisions for you?

Ps. 106: 15

Ps. 78: 29

The lesson here is to listen to God more than the inclinations of your own desires.

Paragraph Summaries

1 Samuel 9: 1-2

9: 3-4

9: 5 -10

9: 11-14

9: 15- 21

9: 22-24

9: 25-27

➤ **Do your Text Analysis work on Ch. 9.**

Paragraph Summaries

1 Samuel 10:1-8

10: 9-13

10: 14-19

10: 20-24

10: 25- 27

➤ **Do your Text Analysis work on Ch. 10.**

➤ **DIGGING DEEPER**

From the battle of Ebenezer (7: 12) to this chapter, the people have been following Samuel for about thirty years. Even after seeing the amazing victory against the Philistines, the children of Israel want a king like all the surrounding nations.

There has been a pattern of taking the Lord for granted through many years of the Lord's care and provision.

Read:

Num. 14: 11



This is a new transition for the people of Israel. This is a turning point in Old Testament history. God's people are moving from judges to kings.

“Rather than following God's way for them, they preferred to follow the ways of the world around them.” ESV Study Bible

“These chapters begin with the elders coming to Samuel at Ramah (8: 4) and conclude with Samuel’s leaving Saul and returning to Ramah (15: 34).”

MacArthur

“At this stage there was no formally agreed method for a change of government; in fact, there was not really any formally recognized national government at all.”

Bible Speaks Today

- 1 Sam. 8:3

What is the fault of the sons of Samuel?

Ex. 23: 8

Deut. 16: 19

Prov. 17: 23

Read Josh. 12: 7-24 and see the influence around them. This is why God wanted the evil removed from the land back in Joshua.

Also in the book of Judges the Israelites many times were enslaved by surrounding kingdoms.

Judges 3: 8, 12

Yet for Israel ...

Jud. 17: 6

Jud. 18: 1

Jud. 19: 1

Jud. 21: 25

- **1 Samuel 8:9**

‘ud # 5749 “solemnly warn, testify” this is a legal term that implies giving someone full knowledge of an action

Mishpat # 4941 translates “ways” and refers to customs or rights

“In Exodus it was priests who were anointed for service, but from this point on ‘the anointed one’ is usually the king.” Baker’s Commentary

Exodus 29:7; 40: 12-15

- **1 Sam. 8: 11-18**

Samuel tells the people what having a king means for them.

What does he tell them will happen?

Look at and compare:

2 Sam. 15: 1

1 Kings 1: 5

Note in 1 Sam. 8: 11, 13-17 the number of times the word “take” is used.

What will be the response of the people? V. 19

Compare this to Deut. 17: 14-20

“The problem was that the people had come to Samuel, not in order to seek God’s help in finding a new way forward, which Deuteronomy 17 indicates may indeed have been kingship, but to ask him to set in motion their own predetermined solution.” Bible Speaks Today

1 Sam. 8 forms a chiasm (a literary device common to ancient writing in which mirroring is used).

Here the second element in each pair reverses the roles of speaker and recipient.

- A. The people to Samuel v. 5**
- B. Samuel to the Lord v. 6**
- C. The Lord to Samuel v 7-9**
- D. Samuel to the people v. 10-18**
- D’ The people to Samuel v. 19-20**
- C’ Samuel to the Lord v. 21**
- B’ The Lord to the people v. 22a**
- A’ Samuel to the people v. 22b**

How does Samuel respond to the rejection of the people to himself? To God?

- **1 Sam. 9: 1-10**

Saul’s name comes from the root word which means “ask.” Saul had been “asked for” by the people.

***Tob* means “good” or “without equal” 1 Sam. 9: 2**

- **9: 3**

The first and last mention of the donkeys (v. 3; 10: 16) serve as a frame for the larger literary passage.

Saul will be the first king over Israel. He appears out of nowhere and seems to start well, but in time he will not listen to the word of the Lord given through Samuel.

- 9:6

Who is aware of a man of God in this area and first mentions him to Saul?
What does the fact that his servant but not Saul was aware of this tell you?

“Because of his spiritual obtuseness, Saul was able to live within five miles of Samuel, the most significant spiritual figure since Moses, and yet be completely ignorant of the prophet-reformer’s existence.” New American Commentary

“Apparently Saul did not attend the annual feasts and wasn’t greatly concerned about spiritual matters. Like many people today, he wasn’t against religion, but he didn’t make knowing the Lord a vital part of his life.” W. Wiersbe

Do spiritual things often enter your thinking? Or do you just try to get your “to-do” list crossed off?

- 9: 9

A “seer” – *ro’eh* – one who divines revelation, these were early prophets before the general time of prophets

- 9: 12

This is a fellowship offering.

“Later, ‘high places,’ even those where the Lord was worshiped, were considered places for apostasy (2 Kings 23: 15), worshiping the Lord at a high place was considered legitimate before the time of the temple (1 Kings 3: 2,4).”

ESV Study Bible

1 Kings 14: 22, 23 gives an example of the view of high places after the building of the temple.

- 1 Sam. 9: 15

“What is very clear in this instance is that the choice of Saul was entirely God’s.” Bible Speaks Today

- 9: 16 uses the word *nagid*, which means leader, with a military connotation

- 9: 17, 18

“Saul’s failure to recognize Samuel is contrasted with Samuel’s immediate and God-inspired recognition of Saul.” Bible Speaks Today

- 1 Sam. 9: 22-24

Normally the right thigh of fellowship offering belonged to the priests.
Lev. 7: 33-34

Num. 18: 8

This indicates the sacredness of his kingship.

“The formal office of prophet began with the monarchy and ended shortly after the monarchy did for Samuel’s unique role (2 Chron. 35: 18; Ps. 99: 6; Jer. 15: 1 and Acts 3: 24; 13: 20; Heb. 11: 32).” Expositor’s Bible Commentary

Word for “prophet” is *nabi*. Used more than 300 times in the Old Testament.
1 Samuel 10: 1

“Saul’s rise to kingship over Israel took place in three distinct stages: He was (1) anointed by Samuel 9: 1-10: 16, (2) chosen by lot 10: 17-27, and (3) confirmed by public acclamation 11: 1-15.” Expositor’s Bible Commentary

- 1 Sam. 10: 1-8

“In his longest recorded speech to an individual (147 words in Hebrew), Samuel accomplished three things: he(1) revealed that Saul was God’s choice to be Israel’s king, (2) laid out for Saul a series of confirmatory signs, and then (3) intimated to Saul the proper relationship that was to enter between king and prophet in Israel.” New American Commentary

Samuel pours oil on Saul’s head; *“that act represented God’s approval of Saul as leader of His people.” The Bible Knowledge Commentary*

This is much the same as the judges before him:

Judges 6: 34

Jud. 11: 29

Jud. 13: 24-25; 14: 6, 19; 15: 14

Samuel gives signs for Saul to encourage him with proof that God has indeed chosen him to be king.

God confirms Saul.

Saul informed of donkeys' return 9: 20. Saul informed of donkeys' return (10: 2, 9)	
Saul receives the food of sacrifices (9:24). Saul receives the food of sacrifices (10: 4, 9)	
Saul receives the holy anointing in the presence of a prophet (10:1).	Saul receives the Spirit of the Lord in the presence of prophets (10: 6, 10).

- v. 6

In 1 and 2 Samuel, the phrase “the Spirit of the Lord” appears only in relation to anointed ones. Saul, David for instance

In the Old Testament, God’s Spirit was given to chosen people to enable them to perform special jobs. God also could take the Spirit away when the job was finished. It was always at the discretion of the Almighty.

Ps. 51: 11

1 Sam. 16: 14

1 Sam. 28: 15

Those under the New Covenant are blessed with a permanent endowment of the Holy Spirit.

John 14: 16, 17

Eph. 1: 13-14

Believers can grieve the Holy Spirit:

Eph. 4: 30.

And quench the Spirit:

1 Thes. 5: 19

But the believer cannot drive Him away because of what Jesus has done.

“In Israel’s monarchy royal authority was derived and secondary; the king was always to be under the Lord’s authority. Since the Lord’s true prophets were conduits through which the divine word came to kings, these prophets were in a functionally superior position to royalty. Royal power would have divinely set limits, and the Lord’s prophets would define those limits.”

New American Commentary

- v. 8

What was Saul to do here?

Lev. 1: 3-9

Lev. 3: 1-3

- v. 9

What happens as Saul turns to go?

Does God equip Saul with all he needs to be a good king?

What does God give Saul here?

Is it evident to others that Saul has changed? How do you know?

The gifts God gives us are for the benefit of God's people, not for the personal and individual use of the person endowed with God's blessing.

Are you using your gifts for God's glory?

- 1 Sam. 10: 10, 11

***"This was a remarkable and convincing sign of God's presence and power in Saul's life."* Bible Knowledge Commentary**

- When God calls you to a specific task, He will also equip you to do what He asks of you.

- v. 17

Some refer to this as the Mizpah Covenant – the people's first national meeting regarding their new king. But also included here is a message from God concerning the people's attitude of rejection toward their Sovereign God.

Read also:

Hosea 13: 11

Ps. 106: 15

- v. 18

Compare to:
Judges 10: 10-14

- v. 20

Read Prov. 16: 33

“Saul’s selection was a divine judgment against Israel. The only other occasion in which an individual was selected using a method like that described in vv. 20-21 was when Achan was identified following a previous disastrous act of rebellion against the Lord (Josh. 7: 16-18).” New American Commentary

- 10: 25

“It was a God-sanctioned appointment in a country where God was still to be acknowledged as the leader of the people and therefore the documentation was kept before the Lord.” Bible Speaks Today

Compare to Deut. 17: 14-20

Interesting that here, Samuel is the one who dismisses the people to go home, including Saul. Saul may be the new king, but Samuel is still the voice of the Lord. He is still the one with great authority.

“Samuel the Levite made available to the new king ‘a copy of this law, taken from that of the priests, who are Levites.’ (Deut. 17: 18) That Samuel’s document was the first one explicitly deposited before the Lord since the time of Joshua serves as a silent indictment of the entire period of the Judges. At the same time, it elevates Samuel to the highest category of prestige and honor in orthodox Israelite religious history.” New American Commentary

What is key about this verse in regard to who is in charge?

“Other documents ‘deposited before the Lord’ included documents penned by Moses (Ex. 24: 7, ‘the Scroll of the Covenant’; Deut. 31: 26, ‘the Scroll of the Law’) and Joshua (Josh. 24: 26, ‘the Scroll of the Law of God’). The exact nature and content of each of these documents remains unknown. The fact that several individuals over a considerable period of time created such documents may suggest something about the growth of the Old Testament canon.”

New American Commentary

- **v. 10: 26**

The men we see here have been touched by God to be supportive of Saul.

- **v. 10: 27**

How are the men described who did not support Saul?

What does this show you about there always being some people who will create dissension and trouble?

How should we respond to those who dishonor us and try to trip us up?

When God is your King, you can face the small, petty annoyances of those who have nothing better to do than try to discredit us.

Let God be your King and watch how simplified your life becomes!

➤ **APPLICATION QUESTIONS**

1. The people wanted a king. Why is that so bad?

Had not God always given the impression that a king was in Israel's future?

Read:

Ps. 33: 10, 11

Gen. 17: 6, 16; 35: 11; 49: 10

Deut. 17: 14-20

2. How does Samuel deal with his disappointment at the rejection of the people?

- **1 Sam. 10: 9-10, 26**

3. The gifts God gives us are for the benefit of God's people, not for the personal and individual use of the person endowed with God's blessing.

Are you using your gifts for God's glory?

4. Saul was not overtly wicked at first, but he was indeed a secular person, not a spiritual person. How does that encourage you to be more spiritual?

5. Where is it in your life that you are stubborn and refuse to let God dictate how your life goes?

Only God can establish a truly holy life, a truly blessed life.

- **While the people can pick a king (Saul), only God can establish a dynasty (David, and his descendants).**

“The problem was not that they wanted a king. As a monarchy had always been part of Adonai’s plan for Israel (Gen. 17: 6, 16; 35: 11; Deut. 17: 14), but that they wanted a king so they could be like all the nations (1 Sam. 8: 5).”

Complete Jewish Study Bible

- **Find a worship song or Hymn to go with this lesson.**
- **On the last two pages record what you learned this week about listening to the Lord.**
- **On the last two pages record what you learned about the heart God wants you to have.**

**1 SAMUEL
LESSON FIVE
Chapters 11-12**

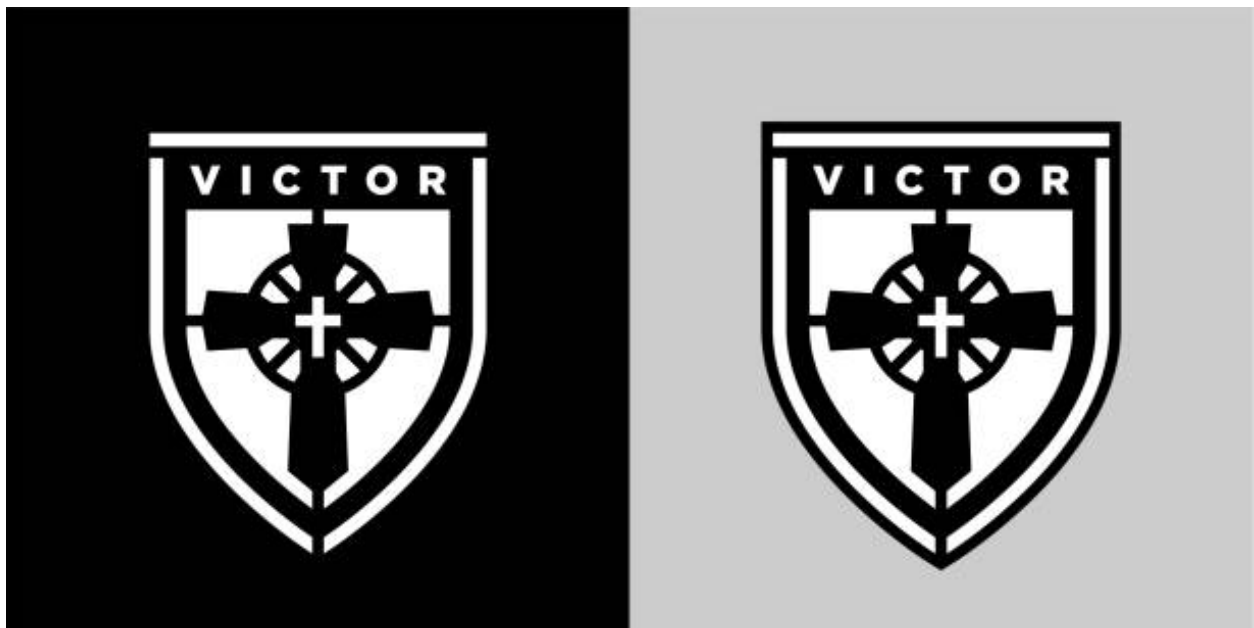
“No Victory without the Spirit of God”

BASIC STUDY

Names of God: Jehovah-nissi and Adonai

Read 1 Sam. Chapter 11

Write your first impressions here.



Paragraph Summaries

1 Samuel 11:1-4

11: 5-11

11: 12-13

11: 14-15

➤ **Do your Text Analysis work on Ch. 11.**

Read 1 Sam. Chapter 12
Write your first impressions here.

Paragraph Summaries

1 Samuel 12:1-5

12: 6-18

12: 19-25

➤ **Do your Text Analysis work on Ch. 12.**

What do you learn about Saul in these two chapters?

According to Chapter 12, even when we do wrong, we can get back on track by doing what?

What do you learn about listening to God from these two chapters?

Names of God: Jehovah – nissi The Lord my Banner, The Lord my Protector

Read the article in the Appendix on the Lord my Protector – Jehovah-nissi

The Lord provided protection for the people of Jabesh-Gilead in the service of Saul. This is one of the highlights of the kingship of Saul.

Draw a picture here of what your heart's eye sees as

God the Protector.

We also see God as Adonai – Lord.

Specifically, God is Lord of our times here. In Chapter Twelve we see a changing of the times – a new era has dawned. And God is clearly the Lord of this change. There would be no new king if the Lord had not given His permission.

➤ **Study the name Adonai.**

➤ **DIGGING DEEPER**

“According to the Dead Sea Scrolls and Josephus, the siege of Jabesh-gilead was part of a larger campaign by Nahash.” Reformation Study Bible

“Nahash” means snake.

“The Qumran addition informs us that Nahash was ‘king’ of the Ammonites, a detail curiously omitted until he is mentioned again in 1 Sam. 12: 12. He had oppressed the Transjordanian tribes of Gad and Reuben, gouging out the right eye of captured Israelite soldiers. Mutilation of captives was not uncommon in antiquity, but this may have also been a way of ensuring these troops would never again wage war by impairing their aim in battle. The fragment from Qumran also informs us that seven thousand Israelite troops had retreated and escaped to the last Israelite stronghold, the city of Jabesh-gilead.”

NIV Commentary

Other entries concerning the Ammonites:

Judg. 3: 13

10: 6-9

11: 4

- **1 Sam. 11: 1-5**

Nahash information from the Dead Sea Scrolls

“It says that Nahash had been gouging out the eyes of the Transjordan Gadites And Reubenites and that 7, 000 men had fled to Jabesh-gilead.” ESV Study Bible

It turns out that Nahash had looked on the city of Jabesh-gilead as a community that harbored those men who had escaped their mutilations. So this king viewed the city as one in need of punishment as well. The city would receive the same punishment as the men of Gad and Reuben who had escaped.

“In the ancient Near East, the physical mutilation, dismemberment, or death of an animal or human victim could be expected as the inevitable penalty for treaty violation.” Expositor’s Commentary

Jabesh-gilead is just east of the Jordan River, forty miles northeast of the area of Benjamin.

**There is a connection between Benjamin and Jabesh-gilead.
Judg. 19: 27-30**

**(Read Judg. 19, 20 and 21 for the whole story.)
Judg. 21: 12-14**

- 11: 6-7

Here Saul is filled with power like one of the judges.

“The Spirit fills the judge with divine indignation and empowers him for military service.” NIV Commentary

Judg. 3: 10

Judg. 6: 34

Judg. 11: 29

Judg. 14: 6, 19

The gathering and counting of the troops took place at Bezek (about 17 miles west of Jabesh-gilead).

- **1 Sam. 11: 7-15**

“Saul marched all night and early in the morning (the last watch was the last third of the night) engaged the Ammonites in battle and slaughtered them.”

The Bible Knowledge Commentary

11: 9, 11

How do you see that Saul was true to his word in these two verses?

The city of Jabesh remained loyal to Saul until the end.

1 Sam. 31: 11-13 (spoiler alert to those of you who want to remain uninformed until the end)

At the end of the chapter, v. 12-13, Saul shows grace toward those who had rejected him as king. The people threatened to have these men killed.

But Saul showed grace himself.

“God’s graciousness to Israel should result in grace and forgiveness shown within Israel.”

God will continue to show grace as we move through the Scriptures. These passages are there to instill an ownership of grace within God’s people.

In regard to Gilgal as the selected city to commemorate Saul’s victory:

“Gilgal stands as a symbol of new beginnings. It was the place where Joshua first camped on entering the Promised Land and it was fitting that the nation should come together there and sacrifice fellowship offerings before the Lord.”

Bible Speaks Today

Gilgal was a border settlement joining the southern and northern tribes.

- **God forgives again and again. Look back at past covenant renewals:**

Ex. 32, 33 the renewal at Sinai

Deut. 29: 1 the plains of Moab

Josh. 24 their new tribal confederation at Shechem

The end of chapter 11 is connected with chapter 12, so 11: 12- 12: 25 form a unit.

- **1 Sam. 12 Covenant renewal at Gilgal**
 - **The Great Celebration**

Fellowship offerings (traditionally peace offerings) were a part of the celebration in Gilgal. Fellowship offerings were voluntary sacrifices and provided for the celebrating of a joyous occasion. They were also meant to be consumed in a festive group eating time.

God has shown grace time and again and would continue to show mercy and grace throughout His involvement with His people.

Gilgal is the appropriate place for this celebration.

Read Josh. 4, 5.

Or at least read Josh. 5: 9, 10

When Saul had been anointed at Ramah, it was an indication to Saul that he was the Lord's king for this time. The ceremony at Mizpah revealed to the people that Saul was God's choice.

“The passage demonstrates the soteriological function of kingship. Soteriology is the analysis and restatement in contemporary terms of all that salvation means to modern Christian faith. Here, for the first time, the king of Israel, the anointed of Yahweh, is the means of salvation for His people (i.e., by means of rescue from hostile, threatening enemies.)”

NIV Commentary

“The sentence structure at the end of ch. 11 suggests a complete end of a section and therefore that ch. 12 begins a new section.” ESV Study Bible

The authority of Samuel remains strong as attested by 12: 18. The influence of Samuel who gives the word of God to the king and people of Israel holds steady.

- **1 Sam. 12: 1-9**

For nearly 500 years the twelve tribes had been governed by judges.

Listening is so important to this book; here Samuel says he has listened to the demands of the people for a king.

Are we listening to those around us?

“The process of accession to the throne has been completed and Samuel’s speech in ch. 12 marks the end of the period of the judges.” Reformation Study Bible

**The words of Samuel in v. 3 are very similar the those of Moses and Paul:
Num. 16: 15**

Acts 20: 33

This chapter is to be understood as a theology of the Former Prophets, much like the following passages. Compare these entries to 1 Sam. 12.

These passages also are connected to the covenant renewal.

Joshua 24

Judges 2

1 Kings 8

2 Kings 17

Now go back to Deut. 16: 18 and see the difference.

The theme of covenant renewal is emphasized here and in Joshua 24 as well as the whole book of Deuteronomy.

Now the question was, “Would Israel see this victory as evidence of God’s blessing and give Him the glory, or would they interpret it as a human achievement devoid of divine enablement?”

What do you think is the answer to the above question?

Why does Samuel give a short history lesson here?

There is a judicial tone in v. 7. “Stand up, court is in session,” “plead with you before the Lord,” and in v. 3, it was mentioned to “bear witness.”

Samuel was proving to the people that the Lord was the righteous and faithful one. But the Jews were faithless and disobedient to Him as their Ruler.

- Beginning with v. 9, what time period does Samuel begin to explore?

Samuel is showing the Israelites that in spite of their own abysmal record of faithfulness, God would be faithful to provide for their deliverance.

Yahweh never abandoned them.

- In 12: 9-11 Samuel is recalling the time of the judges. What had been the people’s great problem during this time?

- 12: 12-19

God was still in charge. As long as the people viewed the king as God’s representative, ruling them as God’s people, their way would be clear. But when they began to view the king as the answer to their problems, God would have to remind them Who their true King was.

- 12: 14

You find the necessary factor in this verse to succeed as a people. What is it?

- The Way of the Prophet

- 12: 16

Samuel begins to point out that things have changed: they will have a king but they will also have a prophet. *“Samuel inaugurates a new role for the prophet in Israel. To maintain the connections with the old covenant, Samuel’s new role arises from his prophetic relationship with Yahweh. His service will now consist in two things. (1) He will intercede with Yahweh for the people. (2) He will instruct them in ‘the way that is good and right.’ In this way, Samuel becomes*

the paradigm for prophets as they appear later in Israel's history, who consistently serve 'as the people's intercessor with Yahweh on the one hand and as the moral conscience of the kingdom on the other.'"

NIV Commentary

- **12: 17** The wheat harvest probably took place in May and June, early in Israel's dry season.

The Israelites attempted "to gain the benefits of a right relationship without actually returning to Yahweh." New American Commentary

In other words, they did not repent.

- **12: 18**

Relate to:

Ex. 19: 16

Ex. 20: 18

- **12: 19**

Centuries later Jeremiah referred to Samuel as a man of prayer.

Jer. 15: 1

Compare him to Moses:

Num. 11: 2

Num. 21: 7

Deut. 9: 20, 26

Ex. 32: 11-14

➤ 12:21

Tohu # 8414 = “empty things, vain idols”

An idol is nothing, an empty thing that gives nothing to the one who trusts in it.

Isaiah 41:24, 29

Jer. 16: 19

Habakkuk 2: 18

➤ 12: 22

1 Pet. 2: 9

God will treat His people with mercy “for His name’s sake.” This is the biblical principle of divine saving grace.

Ps. 25: 11

Ps. 79: 9

106: 8

143: 11

Is. 48: 9

Jer. 14: 7, 21

Speeches are used throughout Scripture to define and summarize the Lord's teaching.

How do the speeches made in these chapters help define and summarize the Lord's position?

“Then as now it was not the ability to deliver great speeches, call up electric storms or even pray great prayers that made a great leader, it was the ability to enable people to take up their own responsibilities and to grow in their own relationship with God.” Bible Speaks Today

➤ **12: 22-25**

What did the Lord require of His people?

“The very existence of a human king in national Israel – a result of Israel's sinful demands – is reconfigured into a savior. The institution of kingship paves the way for David, and his greater Son, Jesus. In the hands of God, even our failures and tragically sinful choices can be completely remade into something new and redemptive.”

NIV Commentary

Read the following arrangement of ch. 12 and write what helps you most with your interpretation of this chapter.

A. Samuel vindicates his covenant faithfulness before the people as witnessed by the Lord and his newly anointed king (vv. 1-5).

B. Samuel summarizes the righteous acts of the Lord during the periods of the Exodus and the judges to demonstrate divine reign through human leaders (vv. 6-12).

C. Samuel observes that the Lord has granted the people's selfish and apostate desire for a king (v. 13).

B'. Samuel summarizes the prospect of blessing for covenant obedience and of curse for covenant disobedience, confirming the ominous side of that prospect by a divinely sent miracle (vv. 14-19).

A'. Samuel calls the people, the king, and himself to continued covenant faithfulness (vv. 20-25).

➤ **APPLICATION QUESTIONS**

1. What do you learn about listening to the Lord from this chapter?

2. 1 Sam. 12: 1, what do you learn about listening from this verse?

- **Find a worship song or Hymn to go with this lesson.**
- **On the last two pages record how you relate this part of the Bible to the message of Jesus Christ.**
- **On the last two pages record what you learned about the heart God wants you to have.**

**1 SAMUEL
LESSON SIX
Chapters 13-15**

“Jonathan and Saul: A Contrast in Faithfulness”

BASIC STUDY

Names of God: El Emet – the God of truth and faithfulness

Read 1 Sam. Chapter 13

Write your first impressions here.



Jonathan and David – faithful friends

Paragraph Summaries

1 Samuel 13: 1

13: 2-4

13: 5-7

13: 8-14

13: 15-18

13: 19-23

➤ Do your Text Analysis work on Ch. 13.

1 Sam. 13: 19

Why would God – Who is All Powerful- allow His people to have the inferior weapons and tools of agriculture?

If God can cause His people to rise up and overcome, even with the most modest weapons, can He not do the same today for you?

Even if you feel you are not properly equipped for what lies ahead of you, if God has called you to do it, that is your equipping!

The mention here of the Philistines and their superior weapons is there for a reason. Relate it to your personal situation.

**Read 1 Sam. Chapter 14
Write your first impressions here.**

Paragraph Summaries

1 Samuel 14: 1-5

14: 6-15

14: 16-23

14: 24-30

14: 31-35

14: 36-42

14: 43-46

14: 47-48

14: 49-51

14: 52

➤ Do your Text Analysis work on Ch. 14.

Read 1 Sam. Chapter 15

Write your first impressions here.

Paragraph Summaries

1 Samuel 15: 1-3

15: 4-9

15: 10-16

15: 17-19

15: 20-23

15: 24-31

15: 32-33

15: 34-35

➤ **Do your Text Analysis work on Ch. 15.**

➤ **Read the doctrine on The Immutability of God.**

The faithfulness of God is established regardless of the unfaithfulness of man.

➤ **Study the name of God: El Emet – the God of Truth and Faithfulness**

➤ **DIGGING DEEPER**

1 Samuel 13

There is some confusion over the exact dates here, but most scholarship ends up with the time period that our text offers.

Also the New Testament helps: Acts 13: 21

“Perhaps the writer purposely used the smaller number to indicate that Saul reigned only two years before the Lord disqualified him from kingship (15: 26).”
New American Commentary

- **13: 2-7**

Here we see the elders (8: 20) get their wish. Saul is eager to defend Israel.

Saul’s choice of Michmash was crucial. This city was near a pass to the central highlands; it would provide access to areas of Israel that likely would be involved in military operations.

Where did Saul keep his troops?

Where did Jonathan garrison with his troops?

**By the way, this is the first mention of Jonathan in the Bible.
The name Jonathan means “The LORD has given.”**

- v. 4

The verb “heard” is used several times in these verses.

What is the connection between listening and hearing?

Because of the ensuing battles with the Philistines, Saul calls on the people to gather to him where?

What do you see in v. 5-11 that helps you understand what is going on in Saul’s mind?

- 13: 12

Is there any line of reasoning that could ever justify disobedience to the Lord?

In other words, could there ever be anything so compelling that would prompt God to approve of disobedience?

“The employment of the term ‘command’ (*miswa*) used elsewhere to refer to Torah mandates (Ex. 24: 12, etc.), places Samuel’s words spoken in his role as a prophet of Yahweh on the same plane as the laws given through Moses at Sinai. This equating of the authority of Samuel’s words with those of Moses, through the use of *miswa* is in keeping with the theology of the Former and Latter Prophets, which recognizes every word spoken through divine inspiration as being equally authoritative.” New American Commentary

Ps. 19: 8

Ps. 89: 31

Ps. 112: 1

Ps. 119:6, 10, 19, 60, 96, 115, 131, 166, 176

- **God's Law must be obeyed. God's commandment must be obeyed.**

- **13: 8-15**

“Here Saul shows his tendency to be moved by circumstances and to rely on religious ritual to gain God's favor rather than to trust and obey the word of the Lord.” ESV Study Bible

Saul “wished to rule as an autocrat who possessed absolute power in civil and sacred matters.”

“Saul reacted disobediently based upon what he saw, not by faith.”

MacArthur

Why was Samuel fit to offer sacrifices and not Saul?

1 Chronicles 6: 1, 16, 23-28

- **v. 13-14**

“Saul fails to acknowledge the prophet's higher role as the divine messenger and to listen to the word of God.” ESV Study Bible

Also relates to: 15: 11, 13, 19, 22-23.

Today, as God's people, we must recognize those placed in positions of authority in our lives. They are placed there as instruments of God for our good. Obedience is ultimately to God, not to man.

- 13: 19

It is possible that the Philistines learned about iron from the Hittites of Asia Minor, who used iron to great advantage prior to 1200 B.C.

“The Israelites were short of weapons and depended on the Philistines even for making their tools. Archaeological evidence suggests that the Philistines learned how to work iron earlier than their neighbors.” Reformation Study Bible

The Philistine embargo on metal works was so effective that when armed conflict broke out between Israel's royal army and the Philistines, only Saul and his son Jonathan had a metal sword or spear.

“The Philistines had superior iron and metal-working craftsmen until David's time.” MacArthur
1 Chronicles 22: 3

“Sha'ul's fear and lack of obedience to Adonai's instructions reveal that he was not fit to rule over Isra'el; therefore, God rejects Sha'ul (vv. 13- 14).”
The Complete Jewish Study Bible

- 1 Samuel 14: 1-52

“Jonathan's act of trust in this chapter is sandwiched between two instances of Saul's disobedience in chs. 13 and 15. The narrator thus clearly contrasts Saul and Jonathan before dealing with Saul and David.” ESV Study Bible

- 14: 3

Ahijah is Eli's grandson, a descendant of Aaron was wearing an ephod.

The Urim and Thummim

Ex. 28: 5- 13, 30

Num. 27: 21

Deut. 33: 8

Ezra 2: 63

- **14: 6-15**

The hearts of Jonathan and his armor bearer had been strengthened just as the hearts of those during the exodus had been strengthened.

Read and compare:

Ex. 14

Jonathan's faith seems to activate the Torah promise of Deut. 28: 7

- **Notice here and following chapters the contrast that is drawn by the narrator between Jonathan and Saul.**

- **14: 6**

"uncircumcised" meant those who were outside of covenant with God

Gen. 17: 14

Ex. 12: 48

Judg. 14: 3

Judg. 15: 18

Compare David's confidence in God in 1 Sam. 17: 47

Do you live as though you are uncircumcised:

In your thinking

In your decisions

In your actions

In your worries

- **14: 10**

“Jonathan is not willing to move ahead without the Lord's approval. In this regard he is more faithful than his father, who seems to show a declining commitment to obtaining divine guidance.” Reformation Study Bible

13: 8-15

14: 18, 19, 36

- **14: 15-17**

Why do you find Saul telling his troops to number each one? What is Saul trying to find out?

“As confusion grows among the Philistine forces, the Lord sends the whole army into a panic by shaking the ground. The earth tremor frightens the Philistines, and they fight among themselves in all the confusion and flee the battleground.”
Baker's Illustrated Commentary

For comparisons look at:

1 Sam. 7: 7-12

Judg. 7:22

- **14: 18**

By the rules within the Torah, no Israelite army was to enter battle prior to a priestly address.

Deut. 20: 2-5

“The Septuagint translates this passage, ‘Bring the ephod, for he carried the ephod on that day before Isra’el.’ This reveals Sha’ul’s arrogance and folly.”
Complete Jewish Study Bible

- **14: 24-30**

The Law did not require soldiers to fast before battle. This command was strictly an effort by Saul to gain the approval of God. Samuel will tell Saul later that the Lord looks for obedience more than He looks for sacrifice.

- **14: 32-33**

The people are in such a frenzy to eat that they do not put the animals on a stone to drain the blood properly. Eating meat with blood in it is strictly forbidden.

Lev. 7: 26

Lev. 17: 10-14

Deut. 12: 16

- **v. 32**

“The motif of Saul’s blindness is extended as an unnamed individual had to point out to Saul that his men were violating the Torah” by eating with the blood still in the animal. New American Commentary

For further instances of Saul’s spiritual blindness:

1 Sam. 9: 6-8

14: 45

22: 13

28: 7-19

For more secular examples of his inability to perceive correctly see:

1 Sam. 17: 58

24: 4-16

26: 12-17

➤ 14: 35

This is the one and only altar built by Saul mentioned in Scripture.

Why does Saul build it now?

➤ 14: 36-46

“The entire event signals that Saul’s judgment and leadership ability is already in decline and suffering from the reversal of God’s blessing (13: 10-14).”

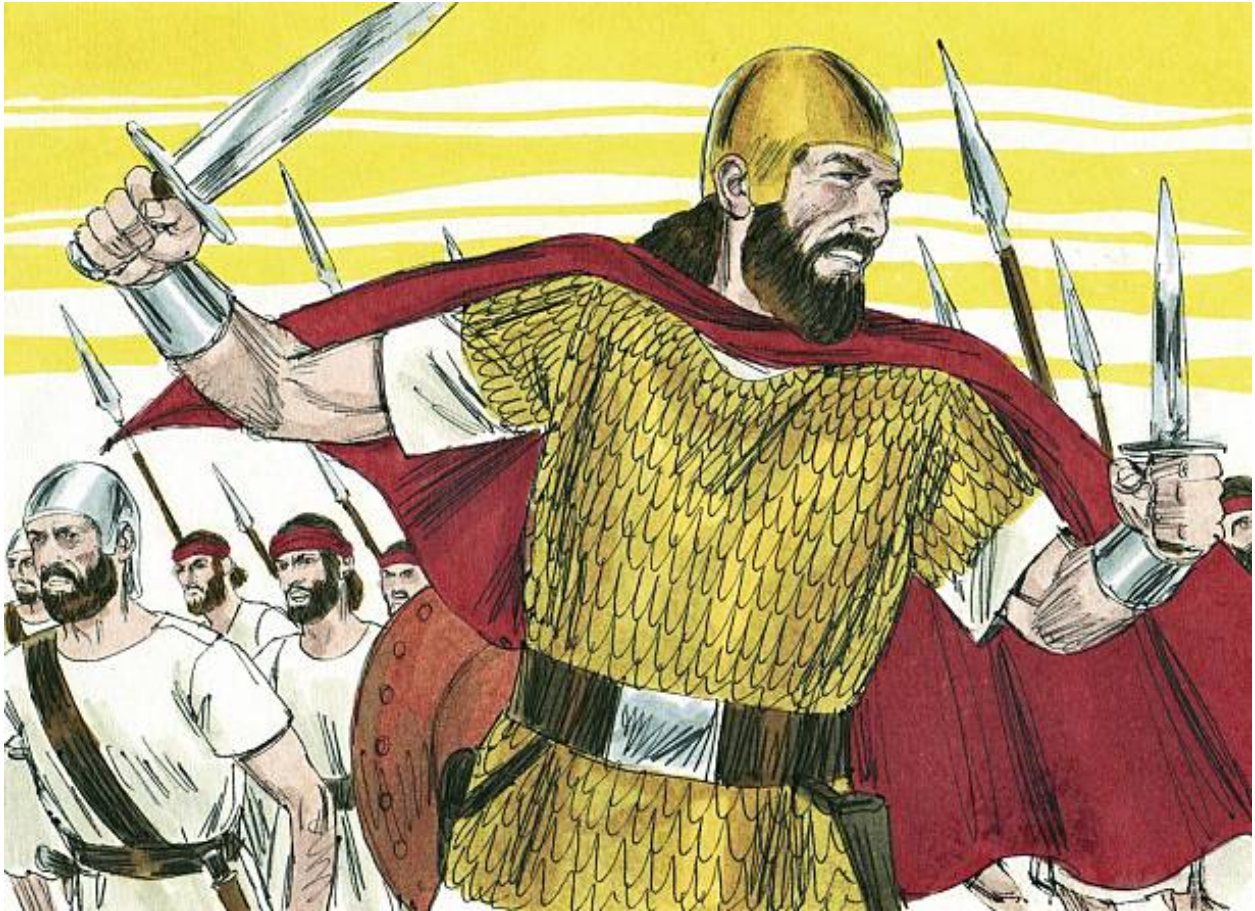
Baker’s Illustrated Commentary

Saul utters another hasty and foolish oath. V. 44

He is now so proud that he endangers Jonathan in order to maintain his pride.

14: 47-52 marks a summary of Saul’s rule as king.

Where did Saul strengthen his nation?



Was he a good military king?

Is Saul completely evil?

**So what went wrong?
Where did he get off track?**

What can you learn by watching the life of Saul?

➤ **1 Samuel 15: 1**

At this point, after 14 chapters, we see that the Lord had given the Israelites exactly what they cried out for in chapter 8: a king just like the other nations. How is Saul a king just like the other kings surrounding them?

But we are closing in on the king the Lord had in mind for His people: David. Saul is a king for the people according to their wishes, but David is the king the Lord knew they NEEDED.

“Listen” is a key word in this chapter. Make sure you find out what you learn from the use of this word.

***Shema* - #8085= a verb meaning to hear, to obey, to listen, to be heard of, to be regarded, to cause to hear, to proclaim, to sound aloud**

In v. 1, 19, 20, 22, 24 all mean “obey.”

➤ **15: 2 God is here called the “God of Armies.”**

What had Amalek done that the Lord now wanted to punish them?

Read:

Ex. 17: 8-16

Num. 24: 20

Judg. 6: 3-5

“God’s judgment was severe on those who would destroy His people.”

MacArthur

➤ **15: 3**

“to devote to destruction” – This destruction was to stop the spread of the “abominable practices” of paganism

Deut. 20: 16-18

Deut. 25: 17-19 This relates to the Amalekite response.

➤ **15: 8**

Over five centuries after this episode, an Agagite named Haman attempted to destroy every Jewish person from the face of the earth.

Esther 3: 1ff.

➤ **15: 9**

Disobedience finds company. Not only did Saul disobey the Lord, but the people disregarded what the Lord had instructed as well.

Sin rarely only effects one person.

➤ **15: 10-12**

Apparently this message came to Samuel in the night as his first message did for Eli. 1 Sam. 3

While Samuel is on his way to meet Saul, what is Saul doing in v. 12?

“The sequencing of Saul’s actions – performing acts of self-interest prior to those of devotion to God – was reflective of his entire life.” New American Commentary

What does it mean to you that this says, *“I regret that I have made Saul king, for he has turned back from following Me?”* v. 11

**Look also at:
Gen. 6: 5- 7**

Ex. 32: 14

Ps. 106: 45

1 Sam. 15: 35

2 Sam. 24: 16

Does God change His mind the way a man does?

The word used here is *nakham* and can be translated “relent” or “change one’s mind.”

***“While the Bible speaks of God repenting this is only a human way of speaking of God, and simply indicates a change in man’s relations to God.”* Herbert Lockyer All the Doctrines of the Bible**

Here the term “describes God’s own feeling of sorrow or regret that Saul had turned out as he did (and does not even address the question whether God knew beforehand), while in v. 29 God will not regret or change His mind concerning a decision once He has made it.”

ESV Study Bible

We see that God is grieved concerning Saul, but not surprised.

- **The Changelessness of God (His Immutability)**

Num. 23: 19

Ps. 33: 11

Ps. 102: 27

Mal. 3: 6

Heb. 6: 17

James 1: 17

Also read 1 Sam. 15: 29, the very chapter from which this discrepancy arises.

➤ **15: 13**

Sha'ul's "*willful disobedience, insubordination, and rebellion against Adonai and failure to see his own sin confirm that he was spiritually unfit to lead God's people.*" Complete Jewish Study Bible

➤ **15: 18**

What was the mission the Lord had given to Saul?

Did Saul carry out God's instructions?

"Partial obedience is disobedience."

Where are you only partially obeying God?

➤ 15: 20

How can Saul think he had obeyed the Lord when he clearly disobeyed?

In Judges we are told over and over, the people did what was right in their own eyes.

Where are we likely to consider ourselves obedient when in truth we are disobeying?

➤ 15: 21

How can we call something “choice” which God has condemned?

➤ 15: 22

To _____ is better than _____ .

“The sacrificial system was never intended to function in place of living an obedient life but was rather to be an expression of it.” MacArthur
Hos. 6: 6

Amos 5: 21-27

Micah 6: 6-8

➤ 15: 23

Saul needed to see that his real worship was indicated by his behavior and not by his sacrifices.

Where are you experiencing a false sense of worship because you are serving or giving?

**What does the Lord want from you more than sacrifice?
Heb. 10: 4-7**

- **15: 29**
Compare to:
Num. 23: 19

Here Samuel calls God *nesah* – the Everlasting One, or Glory.

- **15: 30**
Who is Saul really concerned with honoring?

- **15: 32, 33**
It was the common practice to consider the victory as complete once the opposing king was killed.

Why is it important that Saul did not finish the task God had given him, but that old Samuel was the one who killed Agag?

➤ **APPLICATION QUESTIONS**

- 1. How important is it to wait on the Lord?**
In other words what will it cost you to be impatient with God?

- 2. Waiting on God and listening to God does not mean that your life will be easy.**
How did listening to God enrich the life of Samuel?

3. How did listening to God make the life of Samuel hard?

1 Sam. 15: 22

Why is it easier to sacrifice than to obey?

4. Is obeying God simple or complicated?

5. How can you make obeying God less complicated?

- **Find a worship song or Hymn to go with this lesson.**
- **On the last two pages record what you learned this week about listening to the Lord.**
- **On the last two pages record what you learned about the heart God wants you to have.**



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1 SAMUEL

LESSON SEVEN Chapters 16-17

“Listening to the Warrior Heart of God”

BASIC STUDY

Names of God: Tzva’ot/ Jehovah Sabbaoth

Read 1 Sam. Chapter 16

Write your first impressions here.

Paragraph Summaries

1 Samuel 16: 1-5

16: 6-13

16: 14-23

➤ Do your Text Analysis work on Ch. 16.

What is the relationship of Chap. 15 and Chap. 16?

Read 1 Sam. Chapter 17
Write your first impressions here.

Paragraph Summaries

1 Samuel 17: 1-11

17: 12- 16

17: 17-19

17: 20- 23

17: 24-25

17: 26-27

17: 28- 30

17: 31-40

17: 41-47

17: 48- 49

17: 50-54

17: 55-58

➤ Do your Text Analysis work on Ch. 17.

How do chapters 16 and 17 relate?

These are chapters many Christians are very familiar with. That can be a disadvantage. We become lazy and overly confident that we already know what we need to know about these passages. Yet the Lord

ALWAYS has something new and specific to teach us, even with “old friends.”

Try to view these chapters with a new lens.

- **Now is also a good time to see where we have come through all the preceding chapters.**

When 1 Samuel opens, we find ourselves in the world of the judges in Israel. The form of governing in God’s special nation is through judges. In the early part of 1 Samuel, we see elderly Eli as priest and judge, followed by his very wicked sons. God sends Samuel as a strong, faithful, covenant judge. The nation continues to grow and form in Israel. But as Samuel’s sons take over the family business, we see that they are wicked just like Eli’s sons were. So the people cry out for a king just as the nations have.

Saul becomes the king and appears to be a king like the nations around them. Saul is a good military leader for the most part, but he lacks in primary leadership abilities: patience, wisdom, discerning, respect for God’s ways and self-control.

It is time for a true king after God’s own heart to lead the people. David comes on the scene in Chapter 16. Although he is not king for many chapters, he is clearly the type of man that the Lord has raised up to shepherd His people.

This is where we find ourselves in this week’s lesson.

1 Samuel 1-7

The Lord raises up Samuel and deposes the House of Eli.

1 Samuel 8-15

The Lord gives Israel a king like all the other nations.

1 Samuel 16- 2 Samuel 1: 27

The Lord gives Israel David, a king after His own heart.

As we study 1 Samuel 16 and 17, we come to the third major section of this book. Here the prophet tells us of the demise of Saul and the selection of David for the kingship. The three divisions of this book are:

Samuel: Prophet and Judge 1: 1-7: 17

Saul: First King of Israel 8: 1-15: 35

David and Saul: Kingship is transferred from Saul to David 16: 1- 31: 13

Up to this point, what has the Lord revealed to you about following Him with a whole, devoted heart?

- **The rejection of Saul as King**

“God’s action followed His omniscient plan in such a way as to use Saul’s disobedience as the human occasion for implementing His higher plan.”

Bible Knowledge Commentary

God is the One Who is fighting the battles. This is true today as well. Seek to understand this truth so you will approach your battles as opportunities to respond in faith to the Lord.

- **Study the name of God: Jehovah Sabbaoth.**

➤ **DIGGING DEEPER**

“The interest of the writer remains focused primarily on characters rather than on events or even on the institutions of kingship as such.” Bible Speaks Today

Why would the Lord choose to inform His people about this period of time and the office of king by using characters over any other writing formula?

Chapters 16 and 17 form an *inclusio* using the phrase “Jesse of Bethlehem.” This serves as a signal that these two chapters form a unit. As these chapters are at the center of the story, we can see why many view this section as the central message of the book.

Why is the fact that the father of the new king is Jesse, a Bethlehemite?

**Look at:
Micah 5: 2**

Matt. 2: 5

John 7: 42

There are two other *inclusios* here in this passage.

(1) “horn of oil” is used in v. 1 and 13

(2) “Spirit ... departed from” are found in v. 14 and 23.

These literary devices show us how important this section of the story is.

God says, “I have provided for Myself a king.”

This contrasts with:

1 Sam. 8: 22

12: 13

When this chapter opens, what is the condition of Samuel?

What does it say about him that he is willing to go and do what God tells him to do in spite of his own feelings?

Samuel could hear and discern the Lord's word even when Samuel did not particularly like what he heard.

Can you hear what the Lord says even when it is NOT what you were hoping for?

- **1 Sam. 16: 5**

“Worship of Yahweh was always preceded by cleansing or washing, both of the outward garments and the inner man.” MacArthur

Ex. 19: 10,14

1 John 1: 9

- **1 Sam. 16: 7**

What does it mean that God looks at the heart?



Read all these verses, write notes on five of them.

Relate to:

Rom. 2: 28, 29

Prov. 4: 23

Mark 7: 21-23

Luke 6: 45

1 Thes. 2: 4

1 Kings 8: 39

1 Chron. 28: 9

Is. 11: 3; 55: 8-9

In regard to the heart versus human externals, “*On God’s scales these matters outweigh all other aspects of a human life.*” New American Commentary

- **16: 12**

David was to be God’s forever shepherd king.

Look at:

Ps. 89: 35-37

2 Sam. 5: 2

2 Sam. 24: 17

Ezek. 34: 23



- **16:13**

“This familiar Old Testament expression relates to empowerment for some God-given task.” MacArthur

2 Sam. 23: 2

2 Chron. 20: 14

Is. 11: 2; 61: 1

Ezek. 11: 5; 37: 1

- **1 Sam. 16: 14**

“Now the Spirit of Adonai had left Sha’ul.”

“According to the Torah, the Ruach (Spirit) was given to individuals to equip them for the ministry to which God called them. The Ruach could depart from the person, as he did from Sha’ul due to disobedience. After David sins with Bat Sheva (Bathsheba), he specifically asks Adonai not to take His Ruach from him (Ps. 51: 13). In Sha’ul’s case, part of God’s discipline involved the use of an evil spirit.”

Complete Jewish Study Bible

“A harmful spirit sent by the Lord tormented Saul as a form of judgment for his sin of turning against the Lord (1 Sam. 15: 22-29). Though God Himself never does evil, He sometimes sends evil agents to accomplish His purposes (such as the Babylonians coming to punish Israel, Jer. 20: 4-6; or sinful people crucifying Christ, Mark 14: 21; Act 2: 23; 4: 27, 28).” ESV Study Bible

“There are several New Testament occasions where God turned people over to demons of Satan for judgment.” MacArthur

Acts 5: 1-3

1 Cor. 5: 1-7

1 Tim. 1: 18-20

**Satan and demons also were used for the strengthening of believers.
Job. 1: 1-2: 6**

Matt. 4: 1ff

Luke 22: 31

2 Cor. 12: 7-10

“Thus, it is possible – and perhaps preferable – to interpret the text not to mean that the Lord sent a morally corrupt demon but rather another sort of supernatural being - an angel of judgment against Saul that caused him to experience constant misery. Saul’s tortured state was not an accident of nature, nor was it essentially a medical condition. It was a supernatural assault by a being sent at the Lord’s command, and it was brought on by Saul’s disobedience... The Torah was a path of life, and obedience to the Torah resulted in life and blessing. To disobey Torah requirements was to leave the path of life and enter into the realm of judgment and death... This punishment was carried out by a divinely created agent of judgment, ‘an evil [or troubling] spirit from the Lord.’” New American Commentary

Another commentator defines this spirit as “an alien spirit.”

One way of looking at this verse is this:

“You want a king; I’ll give you a king!” chapter 8

“You want the world; I’ll give you the spirit of the world!” chapter 16

“The presence or absence of the Holy Spirit in the Old Testament says nothing about salvation but only that His power worked in those whom God selected for service.” Bible Knowledge Commentary

Judg. 3: 10

Judg. 6: 34

Judg. 13: 25; 14: 6

Be on the lookout for the phrase “the LORD was with David” in the next several chapters. This will be the theme of much of the remaining material of 1 Samuel.

(1 Sam. 16: 18; 18: 12, 14, 28)

- **1 Sam. 16: 16-23**

There is an irony here. Saul, without knowing it, was being used to introduce David to the requirements of kingship, court life and royal life in general. His training for his future was underway.

- **1 Sam. 17: 1-11**

There are many parallels between David in this chapter and Jonathan in ch. 14.

Both are convinced of God’s power and presence.

Both are willing to take risks for the glory of God.

Both of them defeat the Philistines at one point in time.

Both are courageous.

Can you find any other similarities between these two warriors?

- 1 Sam. 17: 4

Golyat's (Goliath's) size indicates he may have been one of the descendants of Anak that Israel encountered when they spied out and later conquered the Promised Land.

Num. 13: 28, 33

Josh. 11: 22

- 17: 5

The armor of Goliath weighed approximately 125 pounds.

- 17: 12-18

We now have more information about who David is.

What do you learn about David here?

- 17: 18-20

What do you see here about David as a good shepherd?

Why do you think this subtle faithfulness of David is mentioned here?

With whom does it contrast David as a shepherd?

Take a break from 1 Samuel and read John 10: 1-21.

Find the similarities between the two men: Jesus and David as shepherds.

JESUS

DAVID

- **Finish this section on being a good shepherd by reading Psalm 23.**

- **17: 22-27**

What is the condition of the army at the point David arrives?

- **17: 25-26**

For David, this battle is spiritual in essence.

Also 17: 45-47

- **17: 28-30**

From what you see here about David's older brother, Eliab, do you think the writer of 1 Samuel was giving us a glimpse as to why this man was rejected as king? Why?

- 17: 31-40

Possible indicator of David's youth: (related to v. 33)

Num. 1: 3

Num. 26: 2

What does the interchange between Saul and David over the armor tell you about each man?

Do you see an irony here in regard to Saul's kingly armor?

Saul clothed David in his own attire. v. 38

What Saul does here is a subtle foreshadowing of David's royal status.

But beyond the clothing of an earthly king, God had "clothed" David with the Spirit that enabled true kingship.

While Saul chose to dress in royal attire ("such as the other nations have"), David's rejection of royal clothing and weaponry symbolized his dependence on nothing but the Lord alone.

"The Philistines feared and relied on weapons pulled from human forges, but David would conquer them with divinely manufactured weapons."

New American Commentary

2 Chron. 14: 11

2 Chron. 20: 15

Ps. 44: 6

Hosea 1: 7

Zech. 4: 6

- **v. 33** Emphatic pronouns used: **YOU** are only a boy, while **HE** has been a fighting man.
- **v. 37** Emphatic pronoun referring to God. “**HE** will deliver me.”
- **v. 45-47** Emphatic pronouns “**YOU**” refers to Goliath. “**I**” referring to David is emphatic.
David fights Goliath in the name of the Lord.

- **17: 40**

A shepherd uses the very tools which David had at his disposal to achieve victory over Goliath. The shepherd of Israel prevailed!

- **17: 41-44**

Goliath taunts David and the armies of the living God.

- **17: 45**

David listens to Goliath’s curses and then acknowledges that his main weapon is the “name of the LORD Almighty.”

While Goliath came out to battle in his own name, David came to battle in the name of the Lord of all the armies of heaven and earth!

- **17:45-47**

Read this passage out loud.

Now in what circumstances do YOU need to voice this message?

For David armed conflict was primarily a religious event.

2 Sam. 5: 19, 23-25

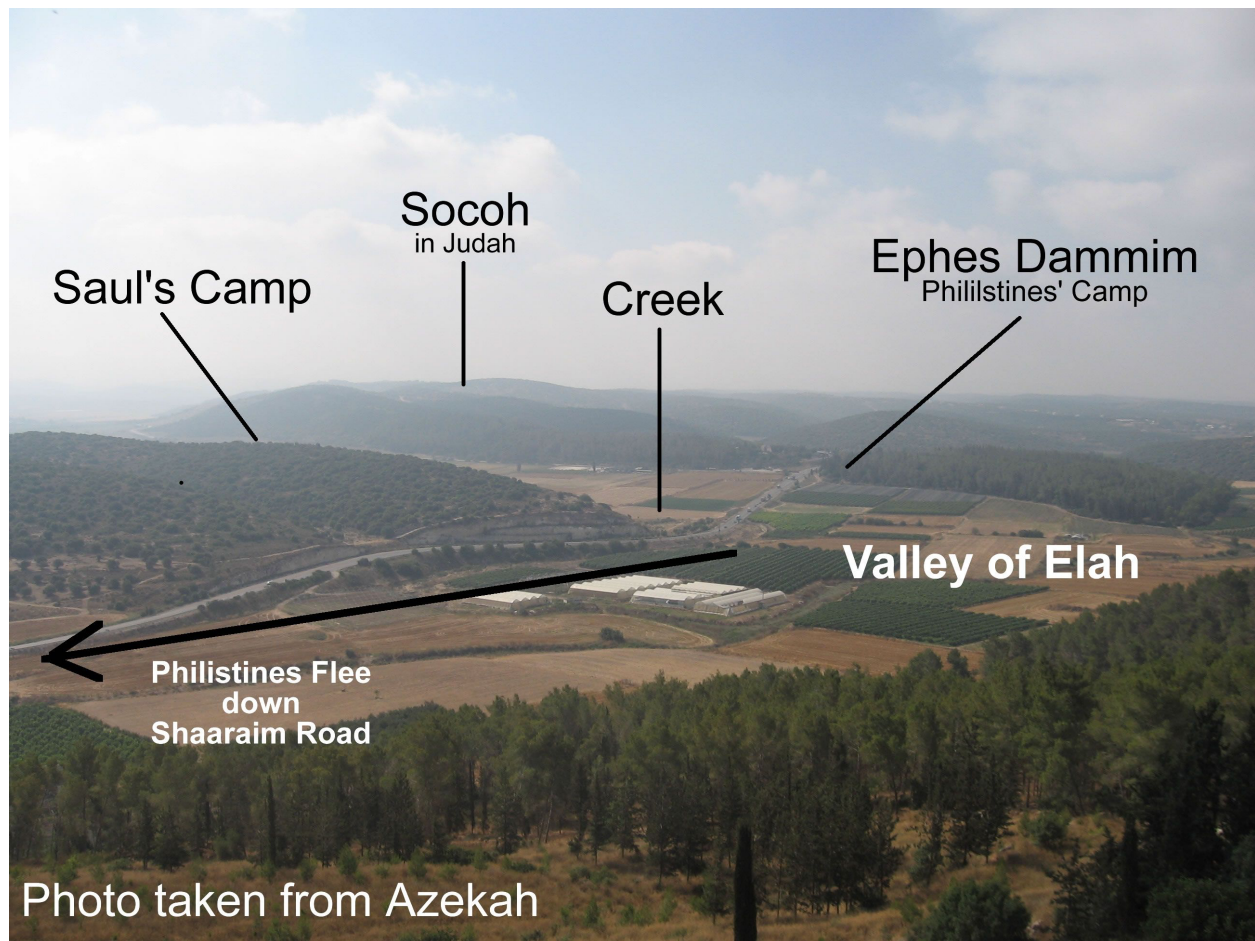
2 Sam. 22: 30

Deut. 20: 1-5



Creek near Valley of Elah

David could have picked up stones from this creek.



- 17: 51

You will see this sword again a few chapters later. 21: 9

- 17: 52

What is the state of the army of Israel at this point?

What makes the difference? How many people change the course of the battle?

- **A single faith -filled life can inspire victory over any obstacle.**

- 17: 55-58

“Even though Saul knew David from before, he would not remember the name of David’s father. Saul is asking about David’s background ... his pedigree.”

ESV Study Bible

➤ **APPLICATION QUESTIONS**

1. How do you better understand your Warrior King this week?
 2. How do the two traits of Warrior King and Shepherd King work together?
 3. Why is it important to listen to your Warrior King?
 4. What can you lose if you do not listen to your Warrior King?
-
- Find a worship song or Hymn to go with this lesson.
 - On the last two pages record what you learned this week about listening to the Lord.
 - On the last two pages record what you learned about the heart God wants you to have.



**1 SAMUEL
LESSON EIGHT
Chapters 18-19**

**“No Other Voice Will Do,
I Listen to My King Alone”
Psalms: 11, 34, 56, 59**

BASIC STUDY

Names of God: My Rock- Yahweh Tsur

Beginning with this section of 1 Samuel, we begin to see Psalms which are associated with certain chapters.

This study is on listening for the voice of God. I believe that one of the reasons David was able to hear so well from the Lord was that he was trained to listen because of a particular process.

**David cried out to God.
God listened to David's cry.
God spoke to David.
David was in a listening posture because he was waiting for God to reply.**

Start checking in the Appendix related to the chapters you are studying and see the Psalms which relate to those chapters.

➤ Read 1 Sam. Chapter 18

Write your first impressions here.

Paragraph Summaries

1 Samuel 18: 1-5

18: 6-9

18: 10-11

18:12-16

18: 17-19

18: 20-29

18: 30

➤ **Do your Text Analysis work on Ch. 18.**

What Saul does cannot cause David to abandon his values or his loyalty to God. David must remain faithful to the Lord in spite of Saul's actions.

**How can listening to God help you when you have a Saul in your life?
How can listening to God help you live on a higher plain than your accuser?**

➤ **Study the name of God: Jehovah Tsur, God My Rock**
Read 1 Sam. Chapter 19
Write your first impressions here.

Paragraph Summaries

1 Samuel 19: 1-7

19: 8 - 10

19: 11-17

19: 18- 24

➤ **Do your Text Analysis work on Ch. 19.**

A vivid example of how God protects His people amid evil and persecution and raises them to a higher standard is seen in an event in American history. Even the evil they intended will be overturned by God Himself to further His own purposes.

Victory through persecution

“An illustration of this comes from the remarkable life and ministry of Dr. John M Perkins, founder and leader of Voice of Calvary Ministries in Jackson and Mendenhall, Mississippi. Dr. Perkins testifies that an episode in 1970 taught him that love is stronger than hate. One horrible night in February, he was beaten nearly to death by white police officers. He later stated that God used this experience to give him a real compassion for whites. His story sheds light on how vicious opposition can actually strengthen a righteous cause in its resolve and effects.

During the evening of February 7, two vans were returning African American students to Tougaloo College near Jackson from Mendenhall, where they had participated in a civil rights march. In Plain, Mississippi, a few miles after the vans rolled over the line separating Simpson County from Rankin County, a highway patrol car from Mendenhall pulled over one of the vans. Perkins received a call that the students had been taken to the Brandon jail in Rankin County. He and two pastor friends headed for the jail to set bail for the group. On the way, Perkins admits it occurred to him that this could be a trap. Why else would they arrest only one of the vans? Was it possible they were setting a trap for the leadership of the march?

As they arrived at the county courthouse and jail, a highway patrolman showed them where to park. They were then met by a dozen highway patrolmen in the parking lot. The policemen searched and arrested the three clergymen and immediately began beating them. They were then taken inside the jail, where the nightmare only continued. The local sheriff, five deputy sheriffs, and nearly a dozen patrolmen began beating them. In the subsequent court trial, Perkins described the scene in the jail that evening:

‘When I got to the jail and saw the people in jail, of course I was horrified as to why we were arrested and when I got in the jail Sheriff Jonathan Edwards came over to me right away and said, ‘This is the smart nigger, and this is a new ballgame. You’re not in Simpson County now; you are in Brandon.’ ... He began to beat me, and from that time on they continued beating me.’

Perkins explains how he attempted to defend himself without retaliating. At one point, he describes how one of the policemen stabbed him with a fork as he continued stomping on and hitting him. Falling in and out of consciousness, Perkins could recall the looks of his attacker’s faces, which he said were so twisted with hate they looked like white-faced demons. This was a turning point in his ministry, as he later reflected on the significance of the event:

“For the first time I saw what hate had done to those people. These policemen were poor. They saw themselves as failures. The only way they knew how to find a sense of worth was by beating us. Their racism made them feel like ‘somebody.’ When I saw that, I just couldn’t hate back. I could only pity them. I said to God that night, ‘God, if you will let me get out of this jail alive ... I really want to preach a gospel that will heal these people, too.’ Well, although the students who watched over me through the night in that jail cell were sure for a while that I was dead or about to die, I came out alive – and with a new call. My call to preach the gospel now extended to whites.

Perkins explains further that for the first time in his life, while he was being battered in that Mississippi jail, he had seen how the white man was a victim of his own racism. For the first time he wanted to bring a gospel that could set him free as well. But he contends that this was only a start, because now he saw the deep-seated bitterness he harbored in his own heart against whites for what they had done to him and his family.

Persecution in this case only intensified and strengthened the very movement the attackers wanted to stop. As Perkins’s testimony illustrates, persecution served a purifying role in broadening his own ministry and made him more effective...

Christians are called to refuse retaliation and to live in such a way as not only to overcome but transform the oppressors.

“David was faithful to what God placed before him, and God was ‘with’ David.”

NIV Commentary

- **Read Psalms 11, 34, 56, 59 and see where each one fits in the chapters you studied this week. Some can be in more than one chapter.**

➤ **DIGGING DEEPER**

“Y’honatan’s (Jonathan’s) covenant with David and the giving of his robe and armor to him reflect his understanding of Sh’mu’el’s earlier announcement that Sha’ul would not have a continuing dynasty (13: 13-14). Y’honatan knew he would not be the next king.” Complete Jewish Study Bible

“Primogeniture, whereby the firstborn son received the primary leadership role and a double portion of the family inheritance, was a tradition but not an absolute rule. Nevertheless, as the popular eldest son, Jonathan would have been accepted as Saul’s heir (1 Sam. 20: 31; 23: 17. 2 Sam. 1: 4) ... Jonathan’s actions foreshadowed the transfer of the kingship to David. It is not recorded at what point Jonathan realized David was God’s chosen.” ESV Study Bible

- **1 Samuel 18: 1-5**

We do not know for certain, but what do you think Jonathan saw in David that made Jonathan love him?

Who initiated the covenant between Jonathan and David?

“Jonathan is consistently presented as a great man, the equal of David in faith and in courage and perhaps his superior in generosity.” Bible Speaks Today

- We will do a topical study on Covenant next week.

When did Jonathan come to know that David would be king and Jonathan would not?

We do not know for sure but by 1 Sam. 23: 17, what does Jonathan know?

- 18: 6-9

Compare Saul to Eli in their responses to those who would replace them.

“Eli was able to accept the judgment on himself and his family and to welcome and mentor Samuel as his replacement. Samuel had accepted Saul and taken time to mentor him. If Saul, having recognized David as a potential replacement, had acknowledged him and mentored him, then he might have found something of the peace that he sought so desperately.” Bible Speaks Today

Has jealousy ever had a hold on you that made you turn into a person you did not like?

- 18: 10

“This means to speak before people and not predict the future.” MacArthur

Saul was susceptible to the evil spirit because he allowed his jealousy and hatred to enter his heart. He opened the door to Satan.

Be careful not to open any door to Satan. He prowls around seeking someone to devour.

- **18:12**

“The withdrawal of God’s Spirit is reminiscent of another episode in this book, in which the glory of God departed Israel. Eli’s daughter-in-law went into labor and gave birth when she heard the ark of the covenant had been captured. Because she understood that the glory of God had departed Israel, she named her newborn son Ichabod, “no glory,” implying no hope for success or future. Saul is certainly portrayed as an Ichabod figure, since the Spirit of God has departed and an injurious spirit from God has taken its place.”

NIV Commentary

Contrast this departing of God’s Spirit with the assurance that God will be with someone.

Ex. 3: 12

Josh. 1: 5, 17

“Saul’s primary concern was not the Lord’s honor or the people’s welfare but himself.” ESV Study Bible

“Saul, a man who viewed life from a human perspective rather than a divine viewpoint, could see David only as a personal threat, rather than a blessing to Israel.” MacArthur

Are you ever tempted to view people from a human point of view?

Read 2 Cor. 5: 16

“The narrator has chosen to characterize the two men with extreme subtlety, by contrasting the way Saul’s family relates to David with the way Saul himself relates to him.”

NIV Commentary

Beginning with Jonathan’s love for David, followed by Saul’s ill-tempered jealousy and then concluding with the two daughters’ high regard for David, the writer’s powerful use of contrast highlights the movement within this passage.

This chapter is a source of comfort for the people of the Lord. Even though someone as powerful as Saul was against David, the Lord protected him and even prospered him. Perhaps not in ways that David foresaw or preferred. But God, without a doubt, provided for David.

How do you see God providing for you or others IN SPITE of opposition?

- **18: 12**

Someone consumed with jealousy and hatred has no peace and is afraid of everything.

How can you ensure that you do not succumb to this temptation?

- **18: 17-19**

What do you learn about David here?

- **18: 20-29**

What do you learn about Saul here?

Are you ever tempted to use people?

When we use people we are living like Saul.

Are you ever tempted to connive to get what you want?

What do you learn about listening to God from Ch. 18?

What do you learn about NOT listening to God from this chapter?

1 Samuel 19

- 19: 1-7
- 19: 2

“delighted in” = *hepes* #2654 and means “delight, love, have pleasure in, to incline toward something, delight in God’s Law, God’s delight in His works”

This is the same word used in regard to Saul’s attitude toward David.

18: 22

- 18: 1

Jonathan “loved” David as his own soul.

This word for “love” is *ahab* and means love as used in love of people or things or love of God or even God’s love for people.

Deut. 4: 37

1 Kings 10: 9

1 Sam. 16: 21

So whether *ahab* or *hepes* is used, it does not seem to refer to homosexual love as some modern scholars indicate.

- 19: 4

Did Saul have good, godly counsel in regard to David and his own faulty attitude toward him?

- 19: 6

Saul “listened” to Jonathan. *Schma* # 8085 – listen.

Listening is not just a momentary change of the heart; listening is a continual, lasting change of mind, heart and will – the entire person.

- 1 Samuel 19: 11-17

“Tradition ascribes vv. 11-17 as the original setting of Ps. 59.” Expositor’s

Read Ps. 59 and record your thoughts, specifically on listening to the Lord.

- 19: 13

“The precise nature of the ‘idol’ that Michal used is uncertain, although most scholars consider it to have been some kind of household god. Since we do not know what it looked like or how big it was, it is difficult to determine what role it played in deceiving David’s pursuers. Some suggest that it was a life-sized human form, while others picture a kind of mask (perhaps representing an ancestor.)” Archaeological Study Bible

Is it wrong to lie in this situation?

Why or why not?

- 19: 18-24

Where did David go?

Why did David go to Samuel?

- 19: 20, 21

“Their aggressive intent was humbled before the Lord’s anointed king. See also 2 Kings 1: 9-15, where another king sends messengers three times in vain.”

ESV Study Bible

What is the purpose of the narrator including this section on the prophets prophesying?

- 19: 24

“On the way to Naioth the Spirit of the Lord also falls upon Saul, causing him to prophesy and strip off his clothes, a sign of an ecstatic state... Saul’s appointment began with Samuel and was marked with the sign of prophecy, and it ends with Samuel and is again marked by prophecy as well as the symbolic removal of his garments, representing his removal as the anointed king.”

Baker Bible Commentary

“Just as the first Spirit-anointing signaled the beginning of Saul’s career, this one signals the end.”

NIV Commentary

“He also stripped off his clothes, prophesied in Sh’mu’el’s presence and lay there naked all that day and all that night. The removal of royal garments and lying naked portrays a king who has lost his royal position and is now thoroughly humiliated.” Complete Jewish Study Bible

It is perplexing how TWO anointed kings can exist in 1 Samuel.

How do you explain this fact regarding God’s sovereignty and the existence of two kings in God’s covenant nation?

“The use of this proverb (v. 24) first in 10: 11-12 and now here brackets the narrative descriptions of Saul’s first and last encounters with Samuel as well as with the Spirit of God. Neither legitimate king nor genuine prophet, Saul continues to stumble toward his doom at the hands of the Philistines, when he will be ‘stripped’ of his garments for the last time (31: 8-9).”

Expositor’s

➤ **APPLICATION QUESTIONS**

- 1. What do you learn from Chapter 19 about listening to the Lord?**

- 2. Why does David listen so much better to the Lord than Saul does?**

- 3. When we do not listen to the Lord, what part of us is attacked the most: mind, heart or will?**

- 4. If you answered all three (I know you people) then explain how each part of you is affected by NOT listening.**

5. Why was it wise and not a lack of faith for David to flee to Ramah and hide from Saul?

- **Find a worship song or Hymn to go with this lesson.**
- **On the last two pages record what you learned this week about listening to the Lord.**
- **On the last two pages record what you learned about the heart God wants you to have.**



You are in eternal covenant with Almighty God!

1 SAMUEL

LESSON NINE

Chapter 20/ Covenant Study

“Listening is no option when you are in covenant”

Psalms: 27, 50, 81 (esp. v 11-16)

Ps. 50 and 81 are known as covenant psalms.

BASIC STUDY

**Names of God: Elohim - Covenant Keeping God
Yahweh (Jehovah)**

Read 1 Sam. Chapter 20

Write your first impressions here.

Having a short phrase for our study is often helpful.

If you were trying to explain COVENANT to a child, you would need to keep it simple.

For me, the two words that characterize a covenant relationship with the Lord are: “Yes, Lord!”

Whatever my Lord and King desires from me is exactly what I need to do.

I don’t hesitate or discuss it with others – I immediately follow the Lord and do what He says to do.

This requires ... LISTENING.

Paragraph Summaries

1 Samuel 20:1-11

20: 12-17

20: 18-23

20:24-29

20: 30-34

20: 35-42

Do your Text Analysis on 1 Samuel 20.

Our Digging Deeper will be short this week so we can devote more time to Covenant.

Elohim means "the strong and faithful one, the covenant-keeping God." One fascinating aspect of this name is that it is a plu-ral: Hebrew words ending in "im" are always plural. Thus, **Elohim** gives us our first glimpse in Scripture of the triune nature of God, the Holy Trinity.

Study this name of God: Elohim in the Appendix.

Read Ps. 27 and relate to where David is now.

➤ **DIGGING DEEPER**

1 Samuel 20

➤ **20: 1-11**

- v. 4-10 *“Jonathan would have to tell his father a lie, but not one that would violate either the letter or spirit of the Torah since its purpose was to preserve innocent life.”* New American Commentary

Do you agree or disagree with this statement?

➤ **v. 11**

Beginning here David becomes more passive and Jonathan takes the dynamic role. These are the longest passages containing words of Jonathan. *“The two longest quotations attributed to Jonathan in the Old Testament (seventy-six and seventy-seven Hebrew words) also are present here. Furthermore, these quotes contain nine mentions of Yahweh’s name, an unusually high number for a stretch of text extending only thirteen verses.”* New American Commentary

Some view this as the thematic centerpiece of the story of Jonathan.

➤ **v. 12-23**

Rosh Hodesh This event refers to the offerings made at the beginning of each new month.

Num. 28: 11-15

#2617 *hesed* = “lovingkindness” this is a covenant term expressed in regard to covenant relationship

Jonathan again acknowledges that David will be king and he is asking that David spare Jonathan’s family and himself when David becomes king. Many societies would put any remaining person with a claim to the throne to death.

➤ **v. 26**

“unclean” refers to ceremonial uncleanness

Lev. 5: 3

Lev. 7: 20, 21

Lev. 15: 16, 31

Lev. 22: 3, 5

- **v. 30**

Saul is insulting Jonathan here primarily and not his mother according to some, others see this as a slur as to the legitimacy of Jonathan's parentage.

- **v. 32-34**

Jonathan defended David as his covenant partner.

Look at:

Ex. 23: 7

- **Topical Study on Covenant**

One of the key things you will see with covenant is that Love dictates action. If you love and are in covenant with someone or with God, your covenant relationship will demand action.

- **In covenant, two become one. We are now "in Christ." Just as Jonathan and David were "putting on" one another's life, so we put on the life of Christ.**

We have exchanged our worn out, willful, impure, sensual minds, bodies, beings for His holy, righteous, loving identity.

Read Luke 24: 13- 27

Luke 24: 28-32

Why were their hearts burning within them?

Because of Covenant! God has placed such a powerful cord of identity within us that when we see covenant on display, our hearts burn within us.

This is why we rejoice when we see two people join in covenant marriage, or when we see a covenant of ministry begin to flourish.

Prepare for your burning heart to keep you warm this covenant season as you see covenant – God’s covenant – unfold before you.

“Covenant” is a word used nearly 300 times in Holy Scripture.

Hebrew is *beriyth*: a compact made by passing between pieces of flesh, a solemn, binding agreement which involves passing between pieces of flesh, a walk unto death

Greek is *diatheke* and means: a compact, a will. A death must take place.

The first place “covenant” is mentioned is Genesis 6: 18.

Read the sixth chapter of Genesis and see what you find out about covenant.

Make sure you answer these questions:

Who initiated the covenant?

Is there any mention of a reason for making the covenant?

What is the Godward aspect of the covenant and what is the manward aspect of the covenant?

Also note any other points of interest you find about covenant.

Seriousness of covenant: “*If I do not keep covenant, may I be like these pieces of meat.*”

Death is involved in covenant.

Read the next occurrence of “covenant,”

Genesis 9 and answer the same questions.

Read Genesis 15 and record what you learn about covenant.

Read Genesis 17 and record what you learn about covenant.

In this chapter there is a change of name. Actually there are two changes of name. Why is that important in covenant?

Now go to Genesis 21: 22-34.

This is a different covenant; it is made between two men. This is a bilateral covenant. A bilateral covenant has stipulations that must be met or it violates the covenant.

Gen. 26: 23-25

What do you learn about covenant here?

**God desires to know each and every person in covenant with Him.
Covenant is individual – one by one.**

Read Gen. 28: 10-22

The covenant of Jacob & Laban Genesis #31: 43 - 54

This was a classic bilateral covenant. The pile of stones was the sign, it reminded the parties of the promises they made and "sealed" with a meal. Since meat was an element of a covenant meal, an animal was killed by "cutting" - hence in Hebrew language a covenant is "cut".

A bilateral covenant is where the parties both contribute to the ultimately agreed position.

<http://www.insula.com.au/chr/covenants.html>

The Abrahamic Covenant is an unconditional covenant. The actual covenant is found in [Genesis 12:1-3](#). The ceremony recorded in [Genesis 15](#) indicates the unconditional nature of the covenant. When a covenant was dependent upon both parties keeping commitments, then both parties would pass between the pieces of animals. In [Genesis 15](#), God alone moves between the halves of the animals. [Abraham](#) was in a deep sleep. God's solitary action indicates that the covenant is principally His promise. He binds Himself to the covenant.

Later, God gave Abraham the rite of [circumcision](#) as the specific sign of the Abrahamic Covenant ([Genesis 17:9-14](#)). All males in Abraham's line were to be circumcised and thus carry with them a lifelong mark in their flesh that they were part of God's physical blessing in the world. Any descendant of Abraham who refused circumcision was declaring himself to be outside of God's covenant; this explains why God was angry with Moses when Moses failed to circumcise his son ([Exodus 4:24-26](#)).

<https://www.gotquestions.org/Abrahamic-covenant.html>

Five times in [Genesis 12](#), as God is giving the Abrahamic Covenant, He says, "I will." Clearly, God takes the onus of keeping the covenant upon Himself. The covenant is unconditional. One day, Israel *will* repent, be forgiven, and be restored to God's favor ([Zechariah 12:10-14](#); [Romans 11:25-27](#)). One day, the nation of Israel will possess the entire territory promised to them. One day, the Messiah will return to set up His throne, and through His righteous rule the whole world will be blessed with an abundance of peace, pleasure, and prosperity.

You have read a good amount on covenant, but what does covenant have to do with our overall theme of listening to God?

If your identity and future hope is wrapped up in God, you would be foolish not to listen to Him. In fact, you must listen to the One you are in covenant with. You damage the covenant when you refuse to listen to Him.

More on covenant

Ex. 24: 1-11. What kind of covenant is this? Are there any requirements on the part of the people?

Ex. 34: 27, 28

What did blood have to do with this covenant?

How does that relate to the New Testament covenant?

Relate this covenant to:

Is. 42: 5-9

Also look at:

Malachi 3: 1-2

All the paths of the LORD are steadfast love and faithfulness, for those who keep his covenant and his testimonies. Ps. 25: 10

The secret of the LORD is for those who fear Him, And He will make them know His covenant. Ps. 25: 14

There are so many passages we could look at for covenant – this is a completely separate study. But for the sake of understanding covenant and its picture for future study on this valuable topic, let's look at David and Jonathan's covenant a little closer.

**Read 1 Sam. 20 again, looking strictly for clues about covenant.
Record anything here.**

Remember: Jonathan's covenant with David was only as good as Jonathan's covenant with God!

Read again 1 Sam. 18: 3, 4

**Do you notice what Jonathan took off and gave David?
The exchanging of robes, remember is symbolic of what?**

**Jonathan's robe symbolized glory, heritage, privilege, dignity, comfort.
Exchanging robes was exchanging identity.**

Also, another component of what we see about covenant relationship in 1 Samuel is this, in the exchange of armor, the participants were taking on each other's enemies.

How do you see that lived out in 1 Samuel 20?

Exchanging weapons meant taking on each other's enemies.

How does it relate to Eph. 6: 12-17?

We are surrounded by the world.

The world (as a hostile force to God) is God's enemy.

***Kosmos* can be translated at least three ways.**

***Kosmos* can refer to the world in a neutral way, the earth basically. John 17: 5**

***Kosmos* can refer to world as mankind. John 3: 16**

***Kosmos* can refer to the world as the force which is hostile to God; countering Him at every turn, opposed to the kingdom of Christ. 1 John 2: 17**

James 4: 4

2 Tim. 4: 10

1 John 2: 15-17

Look at:

Acts 9: 1-7

Who has become an enemy of the Lord?

- **When I act against a fellow Christian, I am acting against Christ.**

Next exchange: the belt

The belt represented the warrior's strength. So we are exchanging our weakness for His strength.

2 Cor. 12: 10

2 Cor. 13: 4

TAKING OFF BEFORE PUTTING ON

Before you can put on the other person's clothes, you must take off what you are wearing. This is what Jonathan did. He took off his garments that signified he was the son of the king.

Christ did this as well.

Look at:

Phil. 2: 5-8

Taking off the old self:

Eph. 4: 24-32

Rom. 13: 12-14

Col. 3: 1-17

2 Cor. 8: 9

Isaiah 61:10

I will rejoice greatly in the Lord,

**My soul will exult in my God;
For He has clothed me with garments of salvation,
He has wrapped me with a robe of righteousness,
As a bridegroom decks himself with a garland,
And as a bride adorns herself with her jewels.**

Isaiah 59:17

**He put on righteousness like a breastplate,
And a helmet of salvation on His head;
And He put on garments of vengeance for clothing
And wrapped Himself with zeal as a mantle.**

Isaiah 11:5

**Also righteousness will be the belt about His loins,
And faithfulness the belt about His waist.**

Isaiah 64:6

**For all of us have become like one who is unclean,
And all our righteous deeds are like a filthy garment;
And all of us wither like a leaf,
And our iniquities, like the wind, take us away.**

Job 29:14

**I put on righteousness, and it clothed me;
My justice was like a robe and a turban.**

Revelation 19:8

It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

Psalm 132:9

**Let Your priests be clothed with righteousness,
And let Your godly ones sing for joy.**

Zechariah 3:4

He spoke and said to those who were standing before him, saying, “Remove the filthy garments from him.” Again he said to him, “See, I have taken your iniquity away from you and will clothe you with festal robes.”

Revelation 3:4

But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy.

Source: <https://bible.knowing-jesus.com/topics/Clothed-With-Righteousness>

➤ **1 Sam. 19: 1-11**

Jonathan was to speak well of his covenant partner.

Do you speak well of Christ, your covenant partner?

Matt. 10: 32

- **Blood of the covenant**

Remember that as a believer in Christ you have taken up His identity.

Read Rom. 6: 1-7

Matt. 26: 26-28

John 15

Heb. 2: 14. 17

It is interesting that some commentators see in Jonathan a picture of Christ.

“Though he was born royal, did not consider royalty a thing to be grasped, but was happy to humble himself and to take the role of a servant... Perhaps Jonathan too has the right to be seen as a forerunner of Christ in his self-emptying and humble service.” Bible Speaks Today

- By being in covenant with Christ our identity changes.

To partake of covenant without mutual sacrifice is impossible.

God has been a covenant-keeping God since the beginning.

The Psalms are full of his covenantal language.

The word *hesed* means “lovingkindness” but also steers the mind toward the covenantal love of the Father.

Sometimes this word is translated as mercy, love, loyalty.

All of these characteristics are found in the concept of a covenant relationship.

Look at:

Psalm 85: 10

86: 5

89 (entire psalm is about covenant)

136 (entire psalm)

103 (entire psalm)

106 (Yep! Entire psalm)

107 (entire psalm)

23: 6 “hesed” here is mercy.

May you dwell in the lovingkindness of the Lord as you read the psalms and abide in His covenant love.

	COVENANT					
Who is involved	Gen. 6	Gen. 8, 9	Gen. 15	Gen 17	Gen. 26	Ex. 24

**Who
initiated**

**What
prompted
covenant**

**What are the
elements
of this
Covenant**

**What is
involved
in
the act
of making
covenant**

Signs involved

**Why so many
covenants**

**This covenant
shows:**

➤ **APPLICATION QUESTIONS**

- 1. What did you learn this week about being in a covenant relationship with a covenant keeping God? about listening to your covenant God?**

2. How does this knowledge of God change your heart and your life?

3. Why is covenant so important to God?

4. Marriage in our culture has lost the concept of covenant.

With our loose idea of covenant we have tarnished the very reputation of the God Who ordained marriage.

How can we return this idea of covenant commitment to the institution of marriage?

- **Find a worship song or Hymn to go with this lesson.**
- **On the last two pages record what you learned this week about listening to the Lord.**
- **On the last two pages record what you learned about the heart God wants you to have.**



**1 SAMUEL
LESSON TEN
Chapters 21-24**

**“Are You Listening to Your Protector?”
Psalms: 7, 34, 52, 54, 56, 57, 63**

BASIC STUDY

Names of God: Jehovah-nissi/ Jehovah-jireh

**Read 1 Sam. Chapter 21
Write your first impressions here.**

Paragraph Summaries

1 Samuel 21: 1-6

21: 7

21: 8-9

21: 10- 15

Do your Text Analysis of Chapter 21.

Read 1 Samuel 22 and write your first impressions here.

Paragraph Summaries

1 Samuel 22

22: 1-2

22: 3-5

22: 6-10

22: 11-13

22: 14-19

22: 20-23

Do your Text Analysis on Chapter 22
Read 1 Samuel 23 and write your first impressions here.

Paragraph Summaries

1 Samuel 23
23: 1-5

23: 6-14

23: 15-18

23: 19-23

23: 24-29

Do your Text Analysis on Chapter 23
Read 1 Samuel 24 and write your first impressions here.

Paragraph Summaries

1 Samuel 24
24: 1-7

24: 8-15

24: 16-22

Do your Text Analysis on Chapter 24

Yahweh Nissi: The Lord Is My Banner

The name Yahweh Nissi is given in the context of warfare. The Amalekites and Israel were at war and as long as Moses had his hands raised, they were winning. Moses's hands being raised seemed to represent his prayers and, therefore, dependence upon the God of Israel. Philip Ryken said this:

The Israelites generally stood when they prayed, lifting their hands to offer their praises and their petitions up to God. For example, when God brought an end to the plague of hail, Moses said to Pharaoh, "I will spread out my hands in prayer to the Lord" (Exod. 9:29). Hannah and Jehoshaphat both stood at the temple to pray (1 Sam. 1:9–11; 2 Chron. 20:5, 6). The psalmist said, "in your name I will lift up my hands" (63:4b).^a We also can discern Moses was praying and depending on God by the fact that Moses builds an altar after the battle was won and calls it Yahweh Nissi, which means the Lord is my banner. "Moses built an altar and called it The LORD is my Banner" (Exodus 17:15).

Typically, when armies went to battle, the flag would go out in front of them, representing the power and spirit of the nation. Similarly, when Israel fought, God went before them. He led the way, he was their banner. However, this is not just true for Israel. It is true for us. Our God always goes before us. He makes our paths straight, and he fights our battles. Look at what Paul said to the Ephesians:

"Finally, *be strong in the Lord and in his mighty power. Put on the full armor of God* (emphasis mine) so that you can take your stand against the devil's schemes" (Eph 6:10–11).

Like Moses keeping his hands up in dependence upon God, we must also depend on God daily. Isaiah 40:31 says, "But those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary; they will walk and not be faint." Like Moses, we must wait on the Lord and rely on him. He will fight our battles. The Lord is our banner, and he goes before us to bring us victory.

How is God your Jehovah-nissi?

Jehovah-jireh – the Lord My Provider

Read the psalms for this week and talk to the Lord about what you see in regard to Him being your protector and provider.

There are numerous ways that the Lord provided for David in these chapters; see if you can find some.

➤ **DIGGING DEEPER**

- **21: 1 Nob is very near Jerusalem, less than two miles.**

This city became “the city of priests.”

Ahimelech holds the position once held by his great-grandfather, Eli.

Why do you think David chose to go here first after leaving because of Saul’s attempts on his life?

Read Ps. 27: 4-6 and see if that helps understand David’s thoughts.

Mark 2: 25, 26

“Jesus refers to David’s action as an example of doing what is right in an emergency even though it was, strictly speaking, ‘unlawful.’” Baker’s Commentary

- **21: 4**

“holy bread”

Ex. 25: 30

Ex. 35: 13

Lev. 24: 5-9

1 Chron. 9: 32

Matt. 12: 3,4

Luke 6: 3, 4

Holy bread – “bread of the Presence that had been removed from before the Lord and replaced by hot bread... As a vested Aaronic Ahimelech possessed authority to interpret and apply Torah guidelines to specific cases and could do so with some latitude. Since food was necessary for life and David and his men had no food, it was consistent with Torah principles to provide David and his men the means to sustain their lives.” New American Commentary

“The holy shewbread (Ex. 25: 30) had been desacralized by being replaced with fresh bread. (Lev. 24: 5-9) ... David’s eating illustrated a concession that the Law permitted – life is more holy than bread (Matt. 12: 7-8).”

Bible Knowledge Commentary

The priest’s decision to feed the men from the shewbread came under the “law of necessity and mercy.”

“This principle of setting aside Torah laws in certain, limited circumstances for the sake of higher-level considerations was practiced from the time of Moses onward. An example within the Torah is seen in Lev. 10: 12-20, where a violation of Lev. 6: 16 was permitted, with the judgment having been rendered by Moses himself.” New American Commentary

- **21: 4**

“kept themselves from women”

Ex. 19: 15

Lev. 15: 18

Deut. 23: 9-14

- **21: 6**

“Receiving food from others while on a journey is a time-honored tradition in the Middle East. David’s request was not exceptional.”

New American Commentary

Gen 18: 3-8

Gen. 19: 3

Judg. 19: 20-21

- **21: 7**

Doeg – you will see him again in ch. 22.

- **21: 10**

Ps. 34 relates to this time.

Write any notes here regarding this psalm.

Some commentators see this as fear on David’s part to flee to Philistine.

“Fear of Saul now temporarily replaces faith in the Lord, and David fled twenty-three miles to the enemy city of Gath, the home of the Philistine giant Goliath.”

W. Wiersbe

Also David could have been protecting those he cared about. It seemed that David’s presence anywhere in Israel could jeopardize their safety.

How do you read this decision of David, as fear or wisdom?

- **21: 10-15**

Psalms 34 and 56 were in response to this occasion.

It seems, according to Ps. 34, that David did a lot of praying while in Gath. He came to understand that the safest place in the world was to be in the hands of the Lord, wherever that might be.

- **v. 12-15**

In the ancient world the insane were viewed as being some kind of evil portent and so exempt from harm so that the gods would not be provoked.

“Certain cultures are superstitious about insanity, believing that to harm such people is unlucky.” Bible Speaks Today.

“Insanity was viewed as a divine affliction and rendered someone taboo – not to be harmed.” New American Commentary

- **1 Samuel 22**

22: 1 cave of Adullam – Read Ps. 57 and 142.

How can David say in Ps. 57: 7 what he does if he does not cry out to the Lord and listen for His reply?

Ps. 142

Truly David was delivered and not only physically. How was David delivered?

If David’s brothers came to him with his family, then that means his soldiers left Saul’s army and became fugitives.

This location (western foothills) is not far from the Valley of Elah where David killed Goliath.

How would being here help David face the “giants” in his life now?

In psalms 57 and 142, David emphasizes the faith that finds God is our only refuge. The cave where David stayed was a divine sanctuary, for the Lord was his portion and his refuge. 142: 5

Where is the sanctuary in which you more frequently hear from the Lord?

- **22: 3 – David honors his father and mother**

David’s family had ties to Moab through Ruth. Ruth 4: 13-17

This is where David had his family stay to protect them from Saul.

- **22: 5**

Gad was a prophet.

***“Gad’s presence at this point is a reminder that David’s destiny is divinely appointed and that he is under the Lord’s protection.”* Reformation Study Bible**

Gad becomes an important prophet to David for the remainder of his life.

As Saul had Samuel to guide him as a prophet, so Gad will now guide and counsel David. Will David listen better than Saul; what do you think?

David will soon be joined by a priest as well.

Some verses on Gad for further study if you are interested:

2 Sam. 24: 11-19; 1 Chron. 21: 9-19; 1 Chron. 29:29; 2 Chron. 29: 25

- **22: 6**

This verse tells you why God sent the message through Gad about moving from their previous location.

- **Here is another example about listening.**

Sometimes we need to listen to what godly people in our lives have to say. If it lines up with the Word of God, it is used by God at times to confirm what He is telling us.

- 22: 8

“Saul’s jealousy has distorted his vision. Trying to rule without help from the Holy Spirit, he is alone.” ESV Study Bible

Listening without the Holy Spirit is likewise a very foolish move.

How can you make sure you are listening with the power of the Holy Spirit guiding you?

- 22:9

Doeg the Edomite

Read Psalm 52

How would writing this psalm provide David with a restored heart and peace concerning the death of the priests?

- Num. 35: 30 tells us that it is forbidden for the death sentence to be carried out on the basis of only one witness.

- 22: 11

Did Saul go to the priests or did the priests come to Saul?

- 22: 17

Saul’s men refuse to strike down the Lord’s priests.

The men told to kill the Lord’s priests had only a few days earlier been under the supervision of David, who loved the Lord and His priests. David had been the king’s captain over the bodyguard. (v. 14)

This is the second time where those under Saul's leadership refuse to carry out a foolish order. (14: 44-45)

- Fortunately these men were "listening" to the Lord and not to Saul!
- 22: 16-19

"This fulfills the curse on Eli's house (2: 31), with the exception of Abiathar, who was later dismissed from the priesthood by Solomon." (1 Kings 2: 26-29)
MacArthur

Saul's command to kill the household of Ahimelech was not according to law.
Read Deut. 24: 16

- 22: 19

The wording here is almost identical to the instructions that Saul was to leave nothing alive in the city of the Amalekites (15: 3) which command Saul failed to carry out. This is why Saul lost the kingdom and here Saul is killing the Lord's priests!

This type of destruction is normally reserved for the worst enemies of Israel.

"Saul is destroying part of his own kingdom." ESV Study Bible

This mass execution was considered "*herem*" which was authorized in the Torah only for use against non-Yahwehistic people living in Canaan. The Canaanites could have taught the Israelites to sin against Yahweh.

By killing Aaronic priests, Saul was doing the opposite of the Lord's will.

The priests were there specifically to train the people NOT to sin. By killing the whole clan of priests, Saul was defying the Lord's model of leadership.

"What Saul failed to do righteously to the Amalekites (15: 3, 8, 9), he unrighteously did to the citizens of Nob." MacArthur

- 22: 20

Abiathar escapes to David and brings the ephod which was a means of discerning the Lord's will.

This man performed priestly duties for David for the rest of David's life.

- 22: 22

David, unlike Saul, quickly repents of his actions and takes the blame for the deaths of the priests.

Compare to 1 Sam. 15: 24-26, 30

- 23: 1

Keilah was a border town in Judah, about 12 miles from the Philistine city of Gath.

- 23: 2

What does David do here that tells you something about when to listen?

***“Before going into battle, Israelites would normally await a confirmation that the Lord would give the enemy into their hands.”* New American Commentary
Judg. 1: 2; 3: 28; 4: 14; 7: 15; 1 Sam. 14: 12**

- 23: 5

This is not *“the linen ephod traditionally worn by all priests (22: 18) but the ephod associated with divine inquiry.”* 2: 28 Reformation Study Bible

- 23: 11-13

How do these verses show the need to consult with the Lord before making decisions?

- 23: 14 Read Psalm 63

Do you know what it is like to thirst?

Do you know what it is like to thirst for God?

What is the connection between thirsting for the Lord and being able to listen to the Lord?

Ps. 63: 3-5

David, although he is probably greatly thirsty and reserving every bit of strength, finds it necessary to praise the Lord.

Is praising God that important to you?

“My lips will praise You.” His parched, cracked and possibly bleeding lips would praise the Lord. Imagine that kind of devotion.

63: 6-8. What do you see here that relates to what we know in 1 Samuel 23?

- 23: 13-14

Something we see over and over is David’s strategy regarding relocating:

Frequent movement

Remote frontier areas

Easily defendable locations

Is there anything we can learn spiritually about that practice?

- 23: 16-18

“Even the strongest faith sometimes wavers and the value of an encouraging word from an understanding friend at those times cannot be underestimated.”

Bible Speaks Today

When we listen to the Lord, we are better able to serve our loved ones by truly “hearing” their heart with the Lord’s listening ears.

- 23: 17

If David did not tell anyone about being anointed by Samuel back in 1 Sam. 16, then how did Jonathan know that David would be king?

I believe the Lord told Jonathan.

The Lord is speaking, if only we will listen.

What is God trying to prepare you for with His message each day?

“Saul’s refusal to accept his rejection (compare to Eli’s in 3: 18) cannot be excused on the grounds that he does not know to whom the kingdom should go.” Reformation Study Bible

- 23: 19

“Psalm 54 was in response to this occasion.” ESV Study Bible

As you read this psalm, what do you see David speaking about the most? His problems? His misery?

What does he CHOOSE to speak of?

Read in particular the last verse of this psalm. Does your eye look on your enemies with satisfaction?

Do you know, really know that the Lord will deal justly with your enemies?

- **23: 26, 27**

Saul was about to capture David, but what happened?

“It was a close call for David, but God keeps His promises. To commemorate this great escape, the Jews called the place ‘Sela Hammahlekoth’ which means ‘the rock of parting.’” W. Wiersbe

- **23: 29**

En Gedi – “David’s new hideout is an area with many caves along the high cliffs. The whole region between the Dead Sea and the hill country of Judea consisted of steep valleys and gorges cut by the streams and wadis that flowed into the Dead Sea. En Gedi means ‘spring of the goats’ because of the excellent water source located there.”

Baker’s Commentary

“The limestone that dominates this region is permeated with caves, which provided good hiding places for David.” MacArthur

When God created this area at creation, do you think He had David’s needs in mind?

Did the Lord know David would need just such a place like this and so as the Lord created the earth, he made this wilderness with just a little extra limestone?

What does that tell you about what the Lord has provided for you and what you face right now?

How has God more than provided for your needs?

Tell Him of your gratitude. Be specific.

➤ **Study the name of God: Jehovah-jireh.**

- **1 Samuel 24: 1-4**

Who, When and What we listen to is very important for our continued closeness to the Lord. When you are vulnerable be very careful to whom and to what you listen.

“The tendency to elaborate on or reinterpret God’s promises is a common one and it is to David’s credit that his yielding to the pressure of his men was short lived.” Bible Speaks Today

- **24: 6**

Why did David care so much about not killing Saul, not even speaking against him?

Ex. 22: 28

We should also have reverence for the way God places leaders in our midst. We must respect the office even if we cannot respect the individual person holding office.

Rom. 13: 1-7

1 Pet. 2: 13-17

Saul’s robe has now become out of compliance with Torah regulations.

Num. 15: 38-39

Deut. 22: 12

- **24: 12**
David believes that Saul should be punished for his wrongdoing, but he is willing to let the Lord avenge him.

Deut. 32: 35

- **v. 15**
“This sustained appeal to the Lord is unparalleled in the Former Prophets and is rivaled only by the language of the Psalms.” New American Commentary

- **24: 16-22**
Why doesn't David go back with Saul after Saul appears to be changed?

Read Prov. 16: 32

➤ **APPLICATION QUESTIONS**

**1. Was Jonathan's friendship with David a betrayal of Saul?
Why or why not?**

2. How do we know the voices to listen to?

**3. It was really the enemy of David's soul who was after him –
not as much Saul, as Saul's master.**

**Who is really after you? Your boss? Your neighbor? A family
member?**

**If you can think of your enemy as one – the accuser – then your
focus stays on defeating him. Don't confuse and complicate your
life by listening to all the voices.**

Listen to the voice of God and follow Him.

Write a commitment to the Lord to do this.

**4. At the end of chapter 24, David speaks to Saul and Saul seems
to listen. But was he listening to David with his heart, mind
and will?**

Saul will again try to kill David. Read 26: 17-25

Why will he do this?

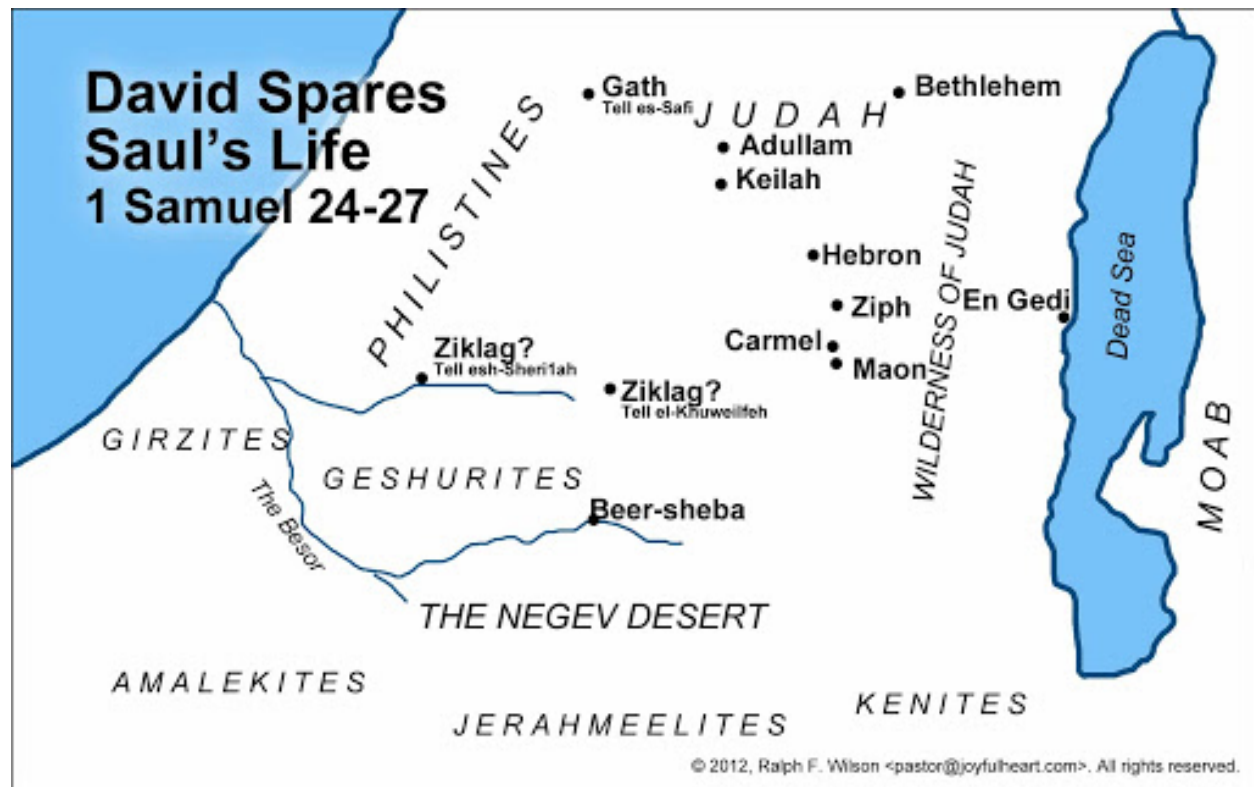
Here in chapter 24, Saul seems to have seen the error of his ways?

5. David has respect for human authority because he first has respect for divine authority.

Is that a true statement regarding your attitude to those in authority over you?

6. When is the last time God protected you that you know of?

- **Find a worship song or Hymn to go with this lesson.**
- **On the last two pages record what you learned this week about listening to the Lord.**
- **On the last two pages record what you learned about the heart God wants you to have.**





**1 SAMUEL
LESSON ELEVEN
Chapters 25-28**

**“Listening for the Will of God”
Psalms: 17, 22, 31, 35**

BASIC STUDY

Names of God: Jehovah Ghmolah-God of Recompence or Revenge

**Read 1 Sam. Chapter 25
Write your first impressions here.**

Paragraph Summaries

1 Samuel 25: 1

25: 2-8

25: 9-13

25: 14- 17

25: 18-22

25: 23-25

25: 26-31

25: 32-35

25: 36-38

25: 39-42

25: 43

25: 44

Do your Text Analysis of Chapter 25

David trusted God to avenge him in God's way. David did not attempt to "Make things right" in his own strength. He left it with God.

➤ **Names of God: Study Jehovah Ghmolah- God of Recompence**

Read 1 Samuel 26 and write your first impressions here.

Paragraph Summaries

1 Samuel 26

26: 1-5

26: 6-12

26: 13-16

26: 17-20

26: 21-25

Do your Text Analysis on Chapter 26
Read 1 Samuel 27 and write your first impressions here.

Paragraph Summaries

1 Samuel 27

27: 1-4

27: 5-7

27: 8-12

Do your Text Analysis on Chapter 27.

Read 1 Samuel 28 and write your first impressions here.

Paragraph Summaries

1 Samuel 28

28: 1-7

28: 8-14

28: 15-19

28: 20-25

Do your Text Analysis on Chapter 28

God is sovereign over everything. When we forget this truth, we take the reins and think we can run our own lives.

How are you taking the reins from the Lord and what do you plan to do to change that?

- **Read the article on Sovereignty of God in Doctrines and Supplemental Materials.**
- **Read the Psalms dedicated to this week. Talk to the Lord about each psalm.**

➤ **DIGGING DEEPER**

- **1 Sam. 25:1**

“The extent of mourning is a sign of Samuel’s prominence as a leader. Compare the mourning that accompanied the death of Jacob (Gen. 50: 10), Aaron (Num. 20: 29), and Moses (Deut. 34: 8).” Reformation Study Bible

“The Egyptian custom of creating a shrine around the tomb of powerful leaders was never seen as appropriate in Israel. Even kings were only men among men, and death was a natural part of life not a powerful force with sacral significance. The fact that only one verse is taken to describe both Samuel’s death and any attached ceremony is probably making the same point. However significant a leader might appear to be, no individual person is indispensable and God’s purposes move on, worked out now via the next generation.”

Bible Speaks Today

Saul and Samuel had been alienated for over seven years.

How does the death of Samuel relate to the message of LISTENING in this book?

“Samuel put the concerns of God ahead of the politics of the hour.” Wiersbe

- **25: 2**

Look back at 1 Sam. 15: 12 and see what else happened in Carmel.

- **25: 3**

“Abigail explains the name as meaning ‘folly.’ If it seems unlikely that parents would name a child ‘fool,’ it may simply be that this is a disparaging play on a name which sounded like ‘fool.’”

Reformation Study Bible

“Nabal serves as a foil for David, whose wisdom is touted throughout the passage. David’s wisdom and mercy on Nabal in this episode epitomize, in the historian’s view, the differences between Saul, the first king, and David, the eventual second king.” Baker’s Commentary

- **v. 5-6**

“Shalom to everything that is yours! According to Rashi, this literally means ‘shalom shall be yours throughout your life.’” Complete Jewish Study Bible

“Avigayil shows real theological insight. This is the main theme of 1 Samuel: God will raise up the oppressed who trust in Him, but bring down the proud who rebel against Him. (2: 5-9, 30)” Complete Jewish Study Bible

- **Hospitality**

It was unthinkable to respond to David’s men this way. Hospitality in the east is of paramount importance. To refuse these men any help when they had supplied so much help with guarding the men and animals from harm is a great injustice.

Nabal had received much monetary success because of the men of David. Nabal was shearing the sheep because he had sheep to shear and this has much to do with the efforts of David and his men to protect them from

thieves. Now when they need his assistance with food (of which he had plenty, note v. 36) to refuse him was an act defying common decency.

- v. 10

Nabal is using the term “the son of Jesse” as an insult most likely.

- v. 11

Nabal’s speech “*contains eight first-person references (‘I,’ ‘my’), a clear indication that the writer is emphasizing the wealthy man’s sinful self-centeredness in this affair.*”

New American Commentary

- v. 13

David did not pause to inquire of the Lord, but he rushed out to avenge himself against the insults of Nabal.

What caused David not to listen to the Lord?

What can we learn from his mistake?

- v. 14

“he railed at them” *iyt* #5860 – to insult, to scorn

This word means “to shriek” or “to fly at something.” It can also refer to birds of prey. It is the same word used in 15: 19 when referring to Saul’s unrestrained pouncing on the Amalekite spoils.

- v. 15-16

“*The underlying theme-related reason for the author’s inclusion of this quotation was to supply the reader with additional details concerning David’s virtue.*” New American Commentary

How do Abigail’s listening skills result in saving lives?

Remember, listening involves ACTING.

- v. 18-25

“By her actions, she chose to obey God rather than man (see Acts 5: 29).”

MacArthur

- v. 20ff

Abigail uses the word “lord,” in referring to David, fourteen times in this passage!

“Abigail focused on David and the Lord and not on David and Nabal.” Wiersbe

When do we turn our gaze away from our detractors and squarely put our focus on the Lord?

Abigail gave David wise advice and he listened.

Read:

Prov. 15: 5, 10, 31-33

Ps. 141: 5

How do you receive correction from the Lord, from someone else?

“How we receive reproof and counsel is a test of our relationship to the Lord and our willingness to live by His Word.” Wiersbe

- v. 22

David makes a vow to avenge himself on Nabal for insulting him.

- v. 23-31

This is the longest speech by a woman in the Old Testament.

- v. 24

“Hear” is a key word throughout Samuel. Here Abigail entreats David to “listen” to her. This word – *shema*- is used over 1, 100 times in the Old Testament. It means that the listener is giving his or her total attention to the one who is speaking.

- v. 25

“ ‘Fool’ has the connotation of one who is ‘morally deficient.’”
MacArthur

By withholding payment to David, Nabal was violating the Torah.

Lev. 19: 13

Read Deut. 24: 15

Yet the Torah reserves another right, what is that?
Lev. 19: 18

Deut. 32: 35

- v. 29

“The bundle of the living” probably means something similar to “the book of the living.” Ps. 69: 28

- v. 31

“remember” – # 2142 *zakar* = to act favorably in behalf of

- v. 32-35

“Giving up vengeance meant breaking the vow made in v. 22. If one vows to sin, however, it is better in the eyes of the Lord to break the vow than to commit the sin vowed.” ESV Study Bible

- v. 32

David thanks the Lord for sending Abigail to deter him from sinning against God.

David uses the word “baruk” (blessed) in regards to the Lord sending Abigail! He also called her advice “baruk;” and then in v. 33 David calls Abigail herself “baruk.”

- v. 35

David listens to Abigail even when he was enraged about Nabal’s actions. What does this show about listening?

What does it show about who God sends to us to help us do the right thing if we will listen to what God is saying through another person?

- v. 36

Nabal was holding a feast “like a king.” This choice of words indicates the writer’s efforts to draw a comparison between Nabal and Saul.

There is a possible element of kinsman-redeemer in David offering to take Abigail as his wife. He was of the tribe of Judah and this is her location as well.

“Supporting the possibility that David was acting as a kinsman-redeemer is the fact that the only child known to have come from Abigail was fathered by David (Kileab/Daniel 1 Chron. 3: 1).” New American Commentary

1 Samuel 26

Some writers have said that the events in ch. 24 are the same as here in ch. 26. Yet the narrator saw the need to include both entries into his history in this book.

What does that tell you?

- v. 7-10

David refuses to take the short-cut. Taking the easy way out is usually not the Lord's way.

- v. 10

David seems even more confident of the Lord's blessing on him since the recent dealings with Nabal. (25: 38, 39)

"David's recent experience with Nabal and Abigail had reassured him of his future reign and had taught him a profitable lesson about revenge." Wiersbe

"The incident with Nabal had just affirmed David's convictions regarding the Lord's sovereignty in judgment."

New American Commentary

This shows us the absolute need to remember the Lord's faithful victories in our lives.

May we never forget He is ALWAYS working on our behalf.

Find a way to rehearse His goodness in your life every day.

- v. 12

"David's survival and ultimate success are divinely overseen and directed."

How does this verse give evidence of this truth?

- v. 11-22

Saul's spear, a symbol of his royal authority

1 Sam. 22: 6

18: 10

19: 9

20: 33

"David might not have been able to respect the man, but he did respect the office and the God Who gave that office to Saul." Wiersbe

How does David's response to Saul give you instruction about those in your life?

- v. 19, 20

“David seems to be near the end of his endurance.” ESV Study Bible

- v. 21

Saul said, “I have sinned.” But David did not return with him.
How does this relate to 15: 24-26?

- v. 26: 25

These are the last recorded words of Saul to David.

After this encounter, we hear no more of Saul pursuing David.

1 Samuel 27

“It is interesting and maybe significant that David’s departure is presented as a result of his own reflection rather than as responding to any direction from God.”

Bible Speaks Today

At this point, David has been a fugitive for about seven years. Then he decides to flee to Gath.

Read Psalm 13 and see if you gain any understanding about his mental state.

Others who were discouraged:

Moses Num. 11: 15

Elijah 1 Kings 19

Can you think of others?

“When we start to look at God through our circumstances instead of looking at our circumstances through God’s eyes, we will lose faith, patience, and courage, and the enemy will triumph.” Wiersbe

- **v. 1-12**

“While David stayed with the technically advanced Philistines, he may have learned some useful things (such as the military system).”

ESV Study Bible

“David learns valuable information about their military tactics and about ironworking.”

Baker’s Commentary

“This 16-month (v. 7) respite (from the time of his Philistine sojourn until the death of Saul) gave him opportunity to develop even further his combat and leadership skills.”

Bible Knowledge Commentary

“Achish agreed to allow David and his group to stay in Ziklag and they lived there without any restrictions for sixteen months.”

Bible Speaks Today

- **v. 2-7**

Why do you think that David could live among the Philistines without them mistrusting David?

This obsession of Saul’s to destroy David caused problems in his nation. Other nations were aware of the infighting between Saul and David and they took advantage of it. This could be one of the possible reasons for the Philistine attack in 1 Sam. 23: 27-28.

This causes us to think the other nations were becoming more aware of the weakness of Saul’s grip on the kingdom.

- v. 6

Ziklag had been an Israelite conquest earlier but now was under Philistine control.

- v. 8

Look at Joshua 13: 1-2 and see how this relates to the current verse in 1 Samuel.

These raids were in the area of the modern Gaza strip.

“David was wiping out the people that Joshua and his successors failed to exterminate when they entered the land, following the orders given by Moses in Deuteronomy 20: 16-18.” Wiersbe

1 Samuel 28

David spends over a year with Achish.

“In the ancient Near East, to accept sanctuary within a given country involved obligations of military service.”

Archaeological Study Bible

- v. 2

Chief guardian is literally “keeper of my head.”

- v. 3

With the death of Samuel, an old era has passed and a new era begins.

- v. 5-7 **The Importance of Hearing from God**

Why was Saul so desperate to hear from the Lord?

What had cost him the ability to hear from God?

Read Prov. 1: 28-31 and see why some do not hear from the Lord.

It is not enough to obey the Lord some of the time, we must obey Him as a rule. We must persevere in righteousness by the power of His Spirit.

• v. 6

1 Sam. 14: 37

According to v. 6, what are the three legitimate ways to determine the will of the Lord?

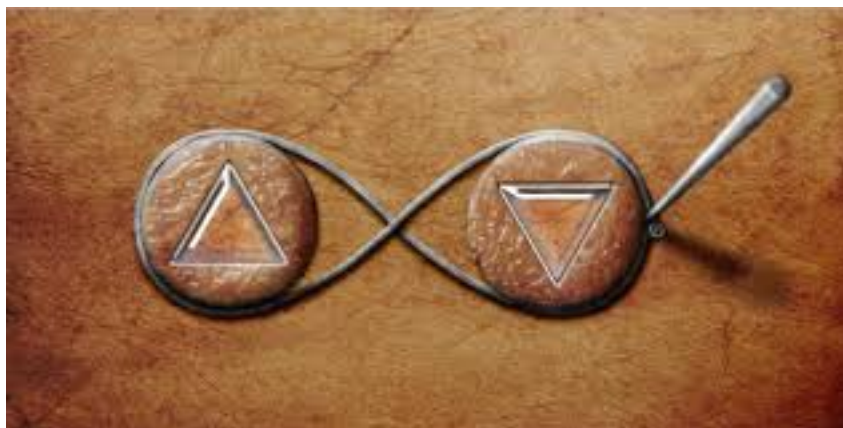
When you don't hear from the Lord, what are your options?

What do you generally do when you do not hear from the Lord?

Urim – Look at:

Num. 12: 6

Num. 27: 21



The Urim was “originally put in the breastpiece of judgment with the Thummim and worn over Aaron’s heart when he went in before the Lord...

Prophets were formerly called seers (9:9) and were used as a reference for inquiring of the Lord. God also used prophets to declare His Word when people were not interested in it.”

MacArthur

The Urim mentioned here is most likely a new ephod made for Saul, because the ephod from the tabernacle was with David.

But since Saul had wiped out the priests, except for Abiathar, he had no recourse for priestly help in the area of hearing from God.

- **28: 4-19**

“Sha’ul’s panic and rebellion against God reaches a high point when he abandons Torah and seeks help from occult powers.”

Complete Jewish Study Bible

“Revelation from God normally came through dreams, prophets, or priests.”

Baker’s Commentary

En-dor was six miles away from Saul’s camp and right next to the Philistine camp.

- **v. 8**

Saul was committing a capital offense by going to a medium.

Lev. 20: 6

“Less than twenty-four hours after he did so, he was dead – a sobering reminder of the swiftness and surety of the Lord’s punishment for any who violate the divine word.” New American Commentary

- **v. 10**

Saul was disobeying the Lord by going to the medium yet still he used swearing by the name of God as a means of assuring his credibility.

“The Torah prohibits necromancy not because it is a hoax but because it promotes reliance on supernatural guidelines from some source other than the Lord.” New American Commentary

Look back at 1 Sam. 14: 47-48. Ch. 14 serves as a summary statement of Saul's role as king before he makes his decisive blunder in Ch. 15. Ch. 14 marks the end of his success as a king.

What has happened to cause such a drastic decline?

- **28: 12**

“Although Saul's expulsion of mediums and necromancers is fully in keeping with Mosaic law, it is only a partial proof of zeal for the religion of Israel. Saul's consultation of a medium is a clear indication of unfaithfulness and disobedience, while Lev. 20: 6 says that such a person is to be ‘cut ...off from among His people.’”

Reformation Study Bible

Lev. 19: 31

Lev. 20: 6, 27

Deut. 18: 10-12

1 Chron. 10: 13,14

2 Kings 21: 6; 23: 24

Isaiah 8: 19

“Turning to them (mediums) was tantamount to playing the harlot and would result in God setting His face against the offender and cutting him off from among His people.”

MacArthur

“Biblical religion is the only one known to forbid” this practice. ESV Study Bible

Other nations routinely used spiritists and other means of the occult.

“The fact that the medium (the witch of Endor) is shocked at Sh’mu’el’s appearance indicates that she did not expect him to appear. Although God had forbidden consulting mediums (Lev. 19: 31); Deut. 18: 10-14), Sh’mu’el appears – at God’s direction and not as the result of the medium’s power – in order to announce his judgment on Sha’ul by the hand of the P’lishtim.”

Complete Jewish Study Bible

“So startled was she by Samuel’s appearance ... this implies that she did not really expect to raise up Samuel but only a satanic imitation.”

Bible Knowledge Commentary

- v.15-19

“As far as the narrator is concerned, this really is the spirit of the dead prophet Samuel.” ESV Study Bible

In Samuel’s answers to Saul, he mentions the Lord’s name seven times. This gives credence to the truthfulness of this vision.

A deceptive spirit would not give a true prophecy.

Samuel’s place of resting is typically known as Sheol in the Old Testament.

Why do you think the story of Saul’s experience at Endor is recorded?

➤ **Read the article on Sheol found at the end of the lesson.**

- **v. 19**

Look at 1 Sam. 4: 11, 18

See the similarity.

Compare v. 25 to John 13: 30.

Just as Eli's sons and Eli himself died the same day the Philistines captured the ark and defeated Israel, Saul and his sons would die and Israel would face defeat.

Saul was assisted by a woman under the Lord's curse (Lev. 20: 27).

David was assisted by a woman under the Lord's blessing. (25: 33)

BE VERY CAREFUL OF THOSE TO WHOM YOU LISTEN.

➤ **APPLICATION QUESTIONS**

1. In Chapter 25, hospitality is important to the Lord, Hospitality was a social requirement of the people of God. If something is important to the Lord, shouldn't it also be important to us? Whatever that might be?

2. Read Psalm 17 and relate it to what you have studied this week. How does it help you listen better to the Lord?

3. Read Psalm 35 and relate it to what you have studied this week. How does it help you listen better to the Lord?

4. Read Psalm 54 and relate it to what you have studied this week. How does it help you listen better to the Lord?

**5. Read Psalm 63 and relate it to what you have studied this week.
How does it help you listen better to the Lord?**

6. *“The biblical text never accuses Saul of being irreligious, just reckless in his application of religion to life. Saul repeatedly ‘turned to the right and the left’ in his religious expression, sometimes adding supplemental regulations to those already imposed by the Torah (e.g., requiring soldiers to fast before battle), sometimes ignoring Torah regulations (e.g., sparing Amalekites, practicing necromancy).”* New American Commentary

Where do you see yourself adding to the truth the Lord would have you live out in your life?

Where are you like Saul, trying to find your own way to please the Lord, instead of listening to His clear revelation of what He calls a righteous life?

Read Micah 6: 8 and relate to the above question.

- Find a worship song or Hymn to go with this lesson.
- On the last two pages record what you learned this week about listening to the Lord.
- On the last two pages record what you learned about the heart God wants you to have.

NOTES ON SHEOL

What is the difference between Sheol, Hades, Hell, the lake of fire, Paradise, and Abraham's bosom?

<https://www.gotquestions.net/Printer/sheol-hades-hell-PF.html>

Question: "What is the difference between Sheol, Hades, Hell, the lake of fire, Paradise, and Abraham's bosom?"

Answer: The different terms used in the Bible for heaven and hell—sheol, hades, gehenna, [the lake of fire](#), paradise, and [Abraham's bosom](#)—are the subject of much debate and can be confusing.

The word *paradise* is used as a synonym for *heaven* ([2 Corinthians 12:3-4](#); [Revelation 2:7](#)). When Jesus was dying on the cross and one of the thieves being crucified with Him asked Him for mercy, Jesus replied, "I tell you the truth, today you will be with me in paradise" ([Luke 23:43](#)). Jesus knew that His death was imminent and that He would soon be in heaven with His Father. Therefore, Jesus used *paradise* as a synonym for *heaven*, and the word has come to be associated with any place of ideal loveliness and delight.

Abraham's bosom is referred to only once in the Bible—in the story of Lazarus and the rich man ([Luke 16:19-31](#)). *Abraham's bosom* was used in the Talmud as a synonym for *heaven*. The image in the story is of Lazarus reclining at a table leaning on Abraham's breast—as John leaned on Jesus' breast at the Last Supper—at the heavenly banquet. The point of the story is that wicked men will see the righteous in a happy state, while they themselves are in torment, and that a "great gulf" that can never be spanned exists between them ([Luke 16:26](#)). Abraham's bosom is obviously a place of peace, rest, and joy—in other words, paradise.

In the Hebrew Scriptures, the word used to describe the realm of the dead is *sheol*. It simply means "the place of the dead" or "the place of departed souls/spirits." The New Testament Greek equivalent to *sheol* is *hades*, which is also a general reference to "the place of the dead." The Greek word *gehenna* is used in the New Testament

for “hell” and is derived from the Hebrew word *hinnom*. Other Scriptures in the New Testament indicated that sheol/hades is a temporary place where souls are kept as they await the final resurrection. The souls of the righteous, at death, go directly into the presence of God—the part of sheol called “heaven,” “paradise,” or “Abraham’s bosom” ([Luke 23:43](#); [2 Corinthians 5:8](#); [Philippians 1:23](#)).

The lake of fire, mentioned only in [Revelation 19:20](#) and [20:10, 14-15](#), is the final hell, the place of eternal punishment for all unrepentant rebels, both angelic and human ([Matthew 25:41](#)). It is described as a place of burning sulfur, and those in it experience eternal, unspeakable agony of an unrelenting nature ([Luke 16:24](#); [Mark 9:45-46](#)). Those who have rejected Christ and are in the temporary abode of the dead in hades/sheol have the lake of fire as their final destination.

But those whose names are written in the [Lamb’s book of life](#) should have no fear of this terrible fate. By faith in Christ and His blood shed on the cross for our sins, we are destined to live eternally in the presence of God.

SHEOL

1. The Name: she'-ol (she'ol):

This word is often translated in the King James Version "grave" (e.g. [Genesis 37:35](#); [1 Samuel 2:6](#); [Job 7:9](#); [14:13](#); [Psalms 6:5](#); [49:14](#); [Isaiah 14:11](#), etc.) or "hell" (e.g. [Deuteronomy 32:22](#); [Psalms 9:17](#); [18:5](#); [Isaiah 14:9](#); [Amos 9:2](#), etc.); in 3 places by "pit" ([Numbers 16:30,33](#); [Job 17:16](#)). It means really the unseen world, the state or abode of the dead, and is the equivalent of the Greek Hades, by which word it is translated in Septuagint. The English Revisers have acted somewhat inconsistently in leaving "grave" or "pit" in the historical books and putting "Sheol" in the margin, while substituting "Sheol" in the poetical writings, and putting "grave" in the margin ("hell" is retained in [Isaiah 14](#)). Compare their "Preface." The American Revisers more properly use "Sheol" throughout. The etymology of the word is uncertain. A favorite derivation is from sha'al, "to ask" (compare [Proverbs 1:12](#); [27:20](#); [30:15,16](#); [Isaiah 5:14](#); [Habakkuk 2:5](#)); others prefer the sha'al, "to be hollow." The Babylonians are said to have a similar word Sualu, though this is questioned by some.

2. The Abode of the Dead:

Into Sheol, when life is ended, the dead are gathered in their tribes and families. Hence, the expression frequently occurring in the Pentateuch, "to be gathered to one's people," "to go to one's fathers," etc. ([Genesis 15:15](#); [25:8,17](#); [49:33](#); [Numbers 20:24,28](#); [31:2](#); [Deuteronomy 32:50](#); [34:5](#)). It is figured as an under-world ([Isaiah 44:23](#); [Ezekiel 26:20](#), etc.), and is described by other terms, as "the pit" ([Job 33:24](#); [Psalms 28:1](#); [30:3](#); [Proverbs 1:12](#); [Isaiah 38:18](#), etc.), ABADDON (which see) or Destruction ([Job 26:6](#); [28:22](#); [Proverbs 15:11](#)), the place of "silence" ([Psalms 94:17](#); [115:17](#)), "the land of darkness and the shadow of death" ([Job 10:21](#)). It is, as the antithesis of the living condition, the synonym for everything that is gloomy, inert, insubstantial (the abode of Rephaim, "shades," [Job 26:5](#); [Proverbs 2:18](#); [21:16](#); [Isaiah 14:9](#); [26:14](#)). It is a "land of forgetfulness," where God's "wonders" are unknown ([Psalms 88:10-12](#)). There is no remembrance or praise of God ([Psalms 6:5](#); [88:12](#); [115:17](#), etc.). In its darkness, stillness, powerlessness, lack of knowledge and inactivity, it is a true abode of death (see DEATH); hence,

is regarded by the living with shrinking, horror and dismay ([Psalms 39:13](#); [Isaiah 38:17-19](#)), though to the weary and troubled it may present the aspect of a welcome rest or sleep ([Job 3:17-22](#); [14:12](#)). The Greek idea of Hades was not dissimilar.

(1) Not a State of Unconsciousness.

Yet it would be a mistake to infer, because of these strong and sometimes poetically heightened contrasts to the world of the living, that Sheol was conceived of as absolutely a place without consciousness, or some dim remembrance of the world above. This is not the case. Necromancy rested on the idea that there was some communication between the world above and the world below ([Deuteronomy 18:11](#)); a Samuel could be summoned from the dead ([1 Samuel 28:11-15](#)); Sheol from beneath was stirred at the descent of the king of Babylon ([Isaiah 14:9](#)). The state is rather that of slumbrous semi-consciousness and enfeebled existence from which in a partial way the spirit might temporarily be aroused. Such conceptions, it need hardly be said, did not rest on revelation, but were rather the natural ideas formed of the future state, in contrast with life in the body, in the absence of revelation.

(2) Not Removed from God's Jurisdiction.

It would be yet more erroneous to speak with Dr. Charles (Eschatology, 35) of Sheol as a region "quite independent of Yahwe, and outside the sphere of His rule." "Sheol is naked before God," says Job, "and Abaddon hath no covering" ([Job 26:6](#)). "If I make my bed in Sheol," says the Psalmist, "behold thou art there" ([Psalms 139:8](#)). The wrath of Yahweh burns unto the lowest Sheol ([Deuteronomy 32:22](#)). As a rule there is little sense of moral distinctions in the Old Testament representations of Sheol, yet possibly these are not altogether wanting (on the above and others points in theology of Sheol).

(3) Relation to Immortality.

To apprehend fully the Old Testament conception of Sheol one must view it in its relation to the idea of death as something unnatural and abnormal for man; a result of sin. The believer's hope for the future, so far as this had place, was not prolonged existence in Sheol, but deliverance from it and restoration to new life in God's presence ([Job 14:13-15](#); [19:25-27](#); [Psalms 16:10,11](#); [17:15](#); [49:15](#); [73:24-26](#); see IMMORTALITY; ESCHATOLOGY OF THE OLD TESTAMENT; RESURRECTION). Dr. Charles probably goes too far in thinking of Sheol in Psalms 49 and 73 as "the future abode of the wicked only; heaven as that of the righteous" (op. cit., 74); but different destinies are clearly indicated.

3. Post-canonical Period:

There is no doubt, at all events, that in the postcanonical Jewish literature (the Apocrypha and apocalyptic writings) a very considerable development is manifest in the idea of Sheol. Distinction between good and bad in Israel is emphasized; Sheol becomes for certain classes an intermediate state between death and resurrection; for the wicked and for Gentiles it is nearly a synonym for Gehenna (hell). For the various views, with relevant literature on the whole subject, see ESCHATOLOGY OF THE NEW TESTAMENT; also DEATH; HADES; HELL, etc.

James Orr

<https://www.biblestudytools.com/dictionary/sheol/>

**1 SAMUEL
LESSON TWELVE
Chapters 29-31**

“The Cost of Not Listening”

Names of the Lord: Jehovah- shammah, the Lord Who is There

BASIC STUDY

Psalms: 57, 120-121, 123-125

“First Samuel opens with the birth of a gifted baby, Samuel, and closes with the death of a guilty man, King Saul.” Wiersbe

See if you can understand how this happens as you study the close of 1 Samuel this week. We learn from great people and we learn from those who seem doomed to wreck their lives.

Pay attention to the lives of those who have made bad choices so you don’t repeat their errors!

Read 1 Sam. Chapter 29

Write your first impressions here.

Paragraph Summaries

1 Samuel 29: 1-5

29: 6-11

Do your Text Analysis of Chapter 29.

Read 1 Samuel 30 and write your first impressions here.

Paragraph Summaries

1 Samuel 30

30: 1-6

30: 7-10

30: 11-15

30: 16-20

30: 21-25

30: 26-31

Do your Text Analysis on Chapter 30

Read 1 Samuel 31 and write your first impressions here.

Paragraph Summaries

1 Samuel 31

31: 1-6

31: 7

31: 8-13

Do your Text Analysis on Chapter 31.

A great deal happens in these three chapters. While a human can only be in one place at a time, God was in all places performing His will.

Jehovah-shammah is the Lord Who is there.

No matter where we are, He is there. He is not bound by time or space.

➤ Study the name of God – Jehovah-shammah.

- *“1 and 2 Samuel make up one book, but this story forms an appropriate ending to the first half... The Israelites’ hope that the accession of a king would solve all their problems has proved to be baseless.” Bible Speaks Today*

Where are you tempted to place your trust in a solution other than the Lord?

- **Read the Psalms related to this week’s study and talk to the Lord about what you see and how it impacts your relationship with Him.**

➤ **DIGGING DEEPER**

“The Old Testament does not portray the Israelites as wiser, more gifted or even as nicer than the people of the surrounding nations. Their specialness lay only in their relationship with God. When they turned away from God’s covenant and ceased to reflect God to the surrounding nations, then they were indistinguishable from them.” Bible Speaks Today

1 Samuel 29

- **29:1**

This chapter picks up from 28: 2.

The remainder of 28 was the record of the witch of Endor encounter with Saul.

Now back to ch. 29, we see: the Philistines were involved in a northerly campaign to control the Valley of Jezreel since this was a vital part of the trade route connecting Egypt with Mesopotamia.

- **v. 2-5**

What do you think of Achish?

Achish was intended to serve as a foil for Saul.

Both kings made David their personal bodyguard. (22: 14;28: 2)

Both were impressed with David and his fighting skills.

**Both were responsible for David's making his abode in southern Judah.
Both badly misjudged David.
Saul considered David to be his enemy, yet he was a loyal subject.
Achish considered David to be his most trusted subject while he was in fact his most dangerous enemy.
The parallels between these two kings shows that Saul was indeed a king such as all the nations have. (8: 5)**

- 29: 4

Read 1 Sam. 14: 21 and see what the Philistines were thinking of.

“Adversary” is the Hebrew word *satan*.

- 29: 6

“It is evident that the pagan world knows of God, but the irony is that their knowledge does not necessarily lead to repentance.” MacArthur

Go back to 1 Sam. 4: 1 and the first encounter mentioned between Israel and Philistines.

Find Aphek on the map.

Notice where Ziklag is thought to be.

Find Jezreel, Mt. Gilboa and Beth Shan.

This chapter offers information that exonerates David of any guilt associated with the death of Saul.

On the day of Saul's death, David was a hundred miles away killing Amalekites.

By killing Amalekites David was fulfilling a Torah command which Saul had neglected.

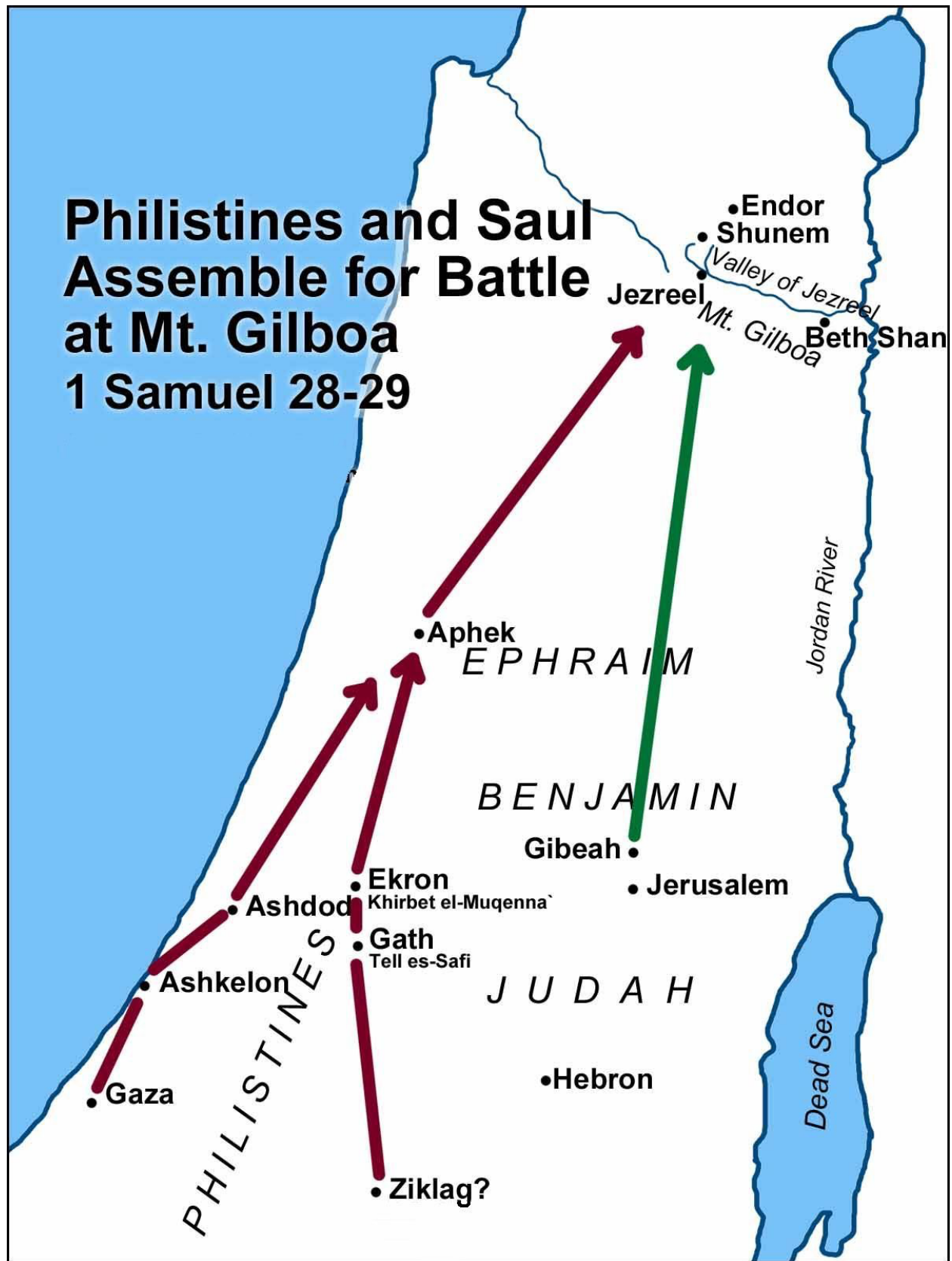
1 Sam. 15: 18-19

Ex. 17: 15-16

Deut. 25: 17-19



Now are the mighty fallen in the midst of the battle
Jonathan, thou wast slain, thou wast slain on this high place



1 Samuel 30

- **30: 1**

The raid by the Amalekites would never have occurred if Saul had obeyed God's command to utterly destroy them. 15: 3

Traveling south along the coastal plain around 55 miles, David and his men arrived at Ziklag on the third day.

- **v. 2-6**

Who do you think David should be listening to here?

- **v. 6**

What does it mean to strengthen yourself in the Lord?

What does strengthening yourself in the Lord have to do with listening to Him?

“Strengthened himself in the Lord” – this was why David was considered to be a man after God's heart.

Note the distance from Mount Gilboa where the Philistines fought Israel and Ziklag where the Amalekites attacked when they knew David would be occupied elsewhere.

Note also where the Amalekites come from.

- **v. 7-10**

Psalms 41 and 55 are reported as being appropriate psalms for this period. Read these two psalms and see what you learn about God and David.

The ephod contained a breastpiece attached to the ephod and in which the Urim and Thummim were kept.

Interestingly, Saul and David were probably seeking the Lord's guidance on the very same day! The difference is that one defied the Torah and the other yielded to the God appointed provision of the Urim.

- **v. 9**

200 of David's men could not go on due to exhaustion.

This is not a surprise because they were traveling in a barren and inhospitable territory and they had just marched from the battlefield. They had to cross the Besor which at this time would be a raging torrent flowing through a ravine. It would involve a hard climb down and then back out. So it is not unlikely that their physical state would not allow this demanding exertion after what they had already been through.

- **v. 11-15**

How was this Egyptian at just the right place for David to find him?

"The writer's detailed description of an Egyptian captive's meal in the midst of one of the most tension-filled narratives in 1 Samuel certainly seems odd and perhaps inappropriate."

Why do you think this detail concerning this meal is included?

- **v. 16-20**

***"Mourning turns to joy as the men are reunited with their families. It is a great triumph, reminiscent of Abraham's recovery of the people and goods of Sodom after his daring pursuit of the four northern kings (Gen. 14: 15-16)."* Baker's Commentary**

David accomplishes something crucial here: he basically annihilates the Amalekite army.

So thoroughly does David remove this force of enemies from his people that the Amalekites are not mentioned again as an opponent of Israel until the time of Hezekiah.

- **v.17**

“It is obvious from Moses’ encounter (Ex. 17: 8-16), Saul’s failure (1 Sam. 15), and Mordecai’s opposition (Esther 3: 1, 10-13) that the Amalekites were wicked people who hated God’s people.” MacArthur

Agagite is synonymous with Amalekite.

- **v. 21-25**

This passage shows us what David considered about the distribution of spoils. First of all, David saw God as the One Who provided these spoils for the people and not the strong or the violent ones.

Secondly, Israel was a community and as a community they would thrive and strive.

How does this attitude influence the church today?

- **v. 25**

“Mishpat is translated elsewhere as ‘custom’ (2: 13), ‘ways’ (8:11), and ‘rights and duties’ (10: 25).” ESV Study Bible

- **v. 26-31**

Some of the cities to which David provided spoils of victory were Levitical cities.

“The fact that David sent gifts to three different sites associated with the Levites suggests that the future king was both giving a tithe, and more.”
New American Commentary

1 Samuel 31

“Sha’ul’s death and Isra’el’s defeat fulfills the prophecy given by Sh’mu’el (28: 16-19). His death is followed by a P’lishtim victory and mockery by placing his weapons in their temples. Sha’ul’s dishonor had reached its high point.”

Complete Jewish Study Bible

❖ **This section (31: 1-6) resumes the narrative from 28: 25.**

**Compare what happens to Saul versus David as illustrated in Hannah’s song.
1 Sam. 2: 9**

Saul focused on the large numbers fighting with the Philistines.

David did not consider the large number of Amalekites; he only considered if God was with him or not, so he consulted or inquired of the Lord whether to go out and face the Amalekites.

400 Amalekites fled. 400 was the entire number of those with David!

“Overestimating the power of the forces of evil can sometimes be at least as dangerous as underestimating them.”

Bible Speaks Today

Where are you overestimating your enemy?

If you are overestimating your enemy, whose voice are you listening to?

- **v. 8-10**

“For a Jew not to receive proper burial was both humiliating and sacrilegious, and for the body to be mutilated and then exposed was even more scandalous.”

Wiersbe

Read Amos 2: 1

“Completely incinerating a body, however, was considered an abominable desecration.” New American Commentary

- **31: 11-13**

“This last act of respect was a tribute of a grateful people to the fact that Saul’s first public deed was the rescue of this same city from the Ammonites 40 years before (11: 1-11).” Bible Knowledge Commentary

➤ **APPLICATION QUESTIONS**

1. Why would God no longer speak to Saul?

2. From 1 Samuel 30, what do you learn about the need to completely obey God?

3. How do you see these chapters at the end of 1 Samuel teaching anything about listening to the Lord?

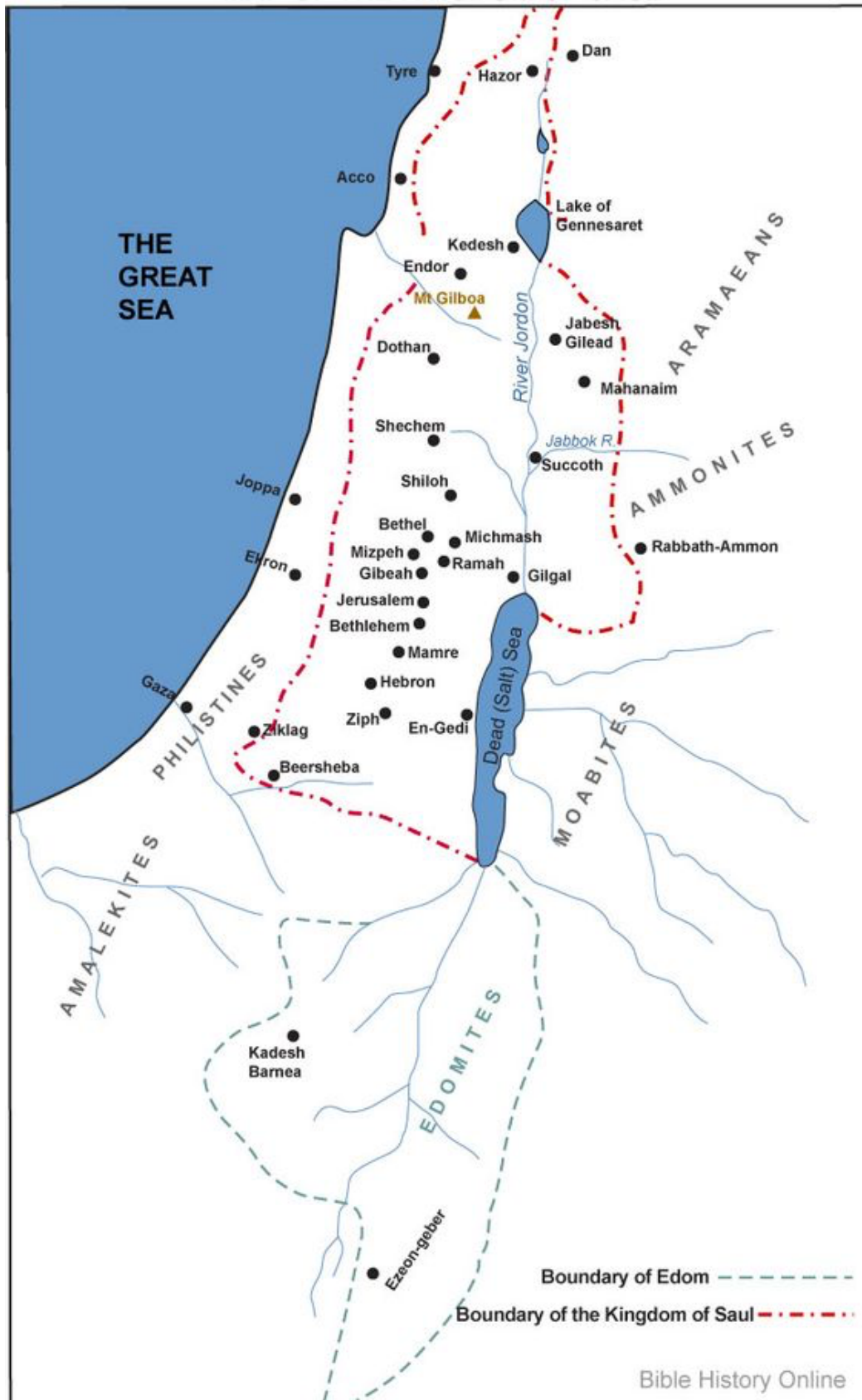
4. What can you trust God to do when you encounter problems and crises?

5. What do you learn about the place of the dead from this lesson?

6. What characteristics of faith was Saul missing?

- **Find a worship song or Hymn to go with this lesson.**
- **On the last two pages record what you learned this week about listening to the Lord.**
- **On the last two pages record what you learned about the heart God wants you to have.**

MAP OF THE KINGDOM OF SAUL





**1 SAMUEL
LESSON THIRTEEN
SUMMARY**

**“A Listening Heart/A Listening Posture”
Names of the Lord: The Lord, My King**

BASIC STUDY

Psalms: 93, 97, 129, 130, 140-142

Clear your mind of the focus on 1 Samuel. We are going to look at the bigger picture this week.

Read the psalms for this week and note what you see about the Lord being the King. Use other paper for your research and notes.

Over what is He King?

How does He rule?

What kind of King is He?

Where does His rule extend?

When does He rule?

Why does He rule?

Are only believers under His rule?

Answer questions like these and any others you come up with.

Then write out a summary of all you learn by researching His rule.

In your study of 1 Samuel, what do you remember as the first mention of the word king?

Read the following verses in regard to God being King.

1 Sam. 8: 7

1 Sam. 12: 12

Ps. 5: 2

Mal. 1: 14

Write here how the book of 1 Samuel opens.

Compare Hannah's Song in 1 Sam. 2: 1-10 to David's Song 2 Sam. 22: 2-51, which closes out 2 Samuel. (Originally both 1 and 2 Samuel were one book.)

Ask some who, what, when, where, why and how questions about both of these songs.

**In the particulars of this book, such as, who wrote it – we do not know. But we have some clues. Look at 1 Chron. 29: 29-30.
Write here what you learn.**

The genre of 1 Samuel is hero story. The three prime leaders of these stories are: Samuel, Saul and David. The minor stories are Hannah, Eli and Jonathan.

1 Samuel is a story of personalities, so paying attention to characterization is vital.

Realism is another factor in these tellings. The narrator does not sacrifice truth. The writer tells all the actions, good or bad, and does not try to make one character perfectly good and another perfectly bad.

**There are several themes throughout this book. We first encounter the theme of the ark of the covenant. 1 Sam. 4: 1-7: 17 gives us our first glimpse at the importance of the ark to the faith of the people of Israel.
Write here what you have learned about the importance of the ark of the covenant.**

One of the central themes throughout the book is that of the Lord's divine kingship. The Lord also establishes the Davidic dynasty which will usher in the Messianic rule.

Combining the themes of covenant and kingship, read Ps. 89 and write here what you learn about both themes and how they relate to 1 Samuel.

“The book of 1 Samuel establishes the principle that the king in Israel is to be subject to the word of God as conveyed through His prophets. In other words, obedience to the word of God is the necessary condition for a king to be acceptable to the God of Israel. This is what Jesus the Messiah-King did in His life of obedience to God the Father, even up to ‘death on a cross.’” (Phil. 2: 8)
ESV Study Bible

“2 Samuel 7 is a turning point in the history of salvation; it clearly advances the messianic hope in the Abrahamic covenant. True, Saul was also anointed by Yahweh. David in fact called Saul ‘the Lord’s anointed,’ until the end. Yet God chose David, the youngest and forgotten son of Jesse, to establish a dynasty. David was used for God’s eternal plan of salvation, not because he was perfect and ideal from a human viewpoint, but because the Lord was ‘with him’ and David found favor in God’s sight.”
ESV Study Bible

**Saul as king is a complicated story.
In some ways Saul performed his regal tasks.
In what ways was Saul a beneficial king to the Israelites?**

Saul was willing to have the input of Yahweh to a certain degree. Saul wanted the Lord’s help and advice. But Saul was not committed to obeying the voice of the Lord. Saul did not hold Yahweh’s word in higher regard than Saul held his own word.

**In what areas do you think of God’s direction as optional?
Where do you view His word as a choice which can be adhered to or passed over?**

The Lord is King over your life.

What kind of King is our Lord?

After studying 1 Samuel, what do you learn about your King?

Is He a good King?

A loving King?

A faithful King?

“The stories of the appointment of a king are told in the context of a search for one whose leadership would reflect God’s own character in such a way that the whole people would be able to reflect God’s character before the surrounding nations. The psalms in 1 Samuel 2 and 2 Samuel 22 function as book-ends ensuring that the whole story is read in the context of the God Who turns the world’s values upside-down, the living Rock Who gives power to the weak, transforms failures and longs to bless those who serve Him.”

Bible Speaks Today

The Lord is King

The Old Testament.

Beginning with Genesis 1:1, the Bible portrays God as the Lord and Sovereign over all creation, God Most High ([Gen 14:18](#) ; cf. [Psalm 24:1](#) ; [93:1](#) ; [95:3-7](#)). The central theme of the covenant God made with Abraham was the promise that the land of Canaan would be "an everlasting possession" to him and his descendants ([Gen 17:8](#)). The land is the gift of God ([Exod32:13](#) ; [33:1](#) ; [Deuteronomy 1:8](#) [Deuteronomy 1:25](#)). Yet it "must not be sold permanently, because the land is mine and you are but aliens and my tenants" ([Le25:23](#)). God owns the land and lives among his people in a covenant relationship ([Lev 26:11-12](#) ; [Deut 4:1](#) ; [6:5-15](#)). He is the ideal King, the Lord Almighty, over the kingdoms of mortals ([Isa 6:5](#) ; [Jer 46:18](#) ; [Dan 4:25](#)).

In Deuteronomy 17:14-20 Moses prophesied that a time would come, following the settlement of the land, in which the nation would want a king like all the nations around them. He warned them to "be sure to appoint ... the king the Lord your God chooses" (v. 15). From the conquest, all of Israel's neighbors had kings. When the Priest-Judge Samuel grew old, the elders of Israel determined that the time had come for a change ([1 Sam8:4-22](#)). Samuel acquiesced to their request, and anointed Saul as their king ([1 Samuel 10:1](#) [1 Samuel 10:24-25](#) ; [11:14-15](#)). From the anointing of Saul on, the monarchy developed as a secondary institution alongside the priesthood and temple cult. One can discern two views of the anointed monarchy in the Old Testament: it was either the gift and servant of God, or it was God's rival and a symbol of Israel's rejection of the reign of God.

In David the Lord found a person after his own heart ([1 Sam 13:14](#)), one to whom he made a solemn and everlasting promise: "The Lord ... will establish a house for you: When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom... Your house and your kingdom will endure forever before me; your throne will be established forever" ([2 Samuel 7:11-13](#) [2 Samuel 7:16](#)). When Jerusalem fell in 586 b.c., this promise seemed to end in failure.

After the united kingdom of Israel was divided in 931 b.c., the prophets of the Old Testament increasingly interpreted the promise made to David in spiritual terms, rather than in political, terrestrial ones. Isaiah prophesied in the eighth century b.c.: "The Lord himself will give you a sign: The virgin ... will give birth to a son, and will call him Immanuel" (7:14). His reign would be supranational and everlasting, possessing divine characteristics, restoring peace and justice ([9:2-7](#) ; [11:1-10](#)). Isaiah's contemporary, Micah, likewise prophesied that he would be born in Bethlehem, but his origins were "from of old, from ancient times" ([5:2-5](#)). Jeremiah and other later prophets continued to cultivate the hope of a future anointed deliverer who would be the righteous Branch of Jesse ([Jer 23:5-6](#) ; [33:15](#)).

The fall of Jerusalem in 586 b.c. intensified the hope of witnessing the kingdom of God, but in apocalyptic terms—the anticipation of a divine warrior, a messianic king who would appear as God's deliverer ([Zech 9:9-17](#) ; [12:8-10](#) ; [14:3-9](#)). In Daniel one finds a new distinction. "God is God of gods and the Lord of kings" ([Dan 2:47](#)), who is "sovereign over the kingdoms of men and gives them to anyone he wishes" ([4:25](#)). Sometime in the future, however, God will set up a kingdom that will crush all the kingdoms of the earth and bring them to an end, but will itself endure forever ([2:44](#)). In Daniel's apocalyptic vision, he sees a future divine king—"one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed" ([7:13-14](#)). David served as the definitive authority for Jesus, for he interpreted the promise in other than human terms, "The Lord says to my Lord: 'Sit at my right hand

until I make your enemies a footstool for your feet" ([Psalm 110:1](#)). Jesus understood David to have called the Christ "his Lord" ([Mark 12:36](#) ; cf. [Acts 2:34-35](#) ; [Heb 1:13](#)).

The New Testament In the time of Herod king of Judea ([Matt 2:1](#) ; [Luke 1:5](#)) and Caesar Augustus who reigned over the Roman world ([Luke 2:1](#)), Jesus was born. Magi came to Jerusalem looking for "the one who has been born king of the Jews" ([Matt 2:2](#) ;cf. [Luke 2:11](#)).The genealogies of Matthew 1:1-17 and Lu 3:23-38 confirm Jesus' human descent from David, a prominent motif in Matthew. After Jesus fed the 5,000, the crowd wanted to force him to become king ([John6:15](#)). Blind Bartimaeus saw what others had missed, as he shouted, "Jesus, Son of David, have mercy on me!" ([Mark 10:46-52](#)).Jesus entered Jerusalem like a king, riding on the colt of a donkey ([Matt 21:5](#) ; [Luke 19:38](#) ; [John 12:13](#) [John 12:15](#) ;cf. [Zech 9:9](#)).When Jesus was on trial, the high priest questioned him, asking, "Are you the Christ, the Son of the Blessed One?" Jesus responded prophetically, "I am. And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven" ([Mark14:61-62](#) ; cf. [Dan7:13](#) ; [Zech12:10](#)). Similarly, the governor Pilate asked, "Are you the king of the Jews?" To which Jesus answered, "Yes, it is as you say" ([Mark 15:2](#)).Throughout the balance of the New Testament Jesus is described as the Son of David, a king.

The Kingdom of God (Heaven) The devil tempted Jesus by taking him to a high mountain and showing him all the kingdoms of the world and their splendor. He promised to transfer his usurped authority to Jesus, if Jesus would bow down and worship him. Jesus corrected the devil's theology, reaffirming that the Lord alone has power over the kingdoms of the world and he alone is worthy of worship ([Matt 4:8-10](#) ; [Luke 4:5-8](#)). God Almighty is the Great King ([Matt 5:35](#) ; cf. [1 Tim 1:17](#)).Consistently in the parables of the kingdom, God is understood as the master and owner or the King.

After receiving the divine anointing at his baptism ([Mark 1:9-11](#)),Jesus begins to proclaim the inauguration of the kingdom in Galilee: "The time has come. The kingdom of God is near. Repent and believe the good news!" ([Mark 1:15](#)). This becomes the central theme in all that Jesus preaches, and he seeks to define its nature in the expanded response to Pilate: "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place" ([John18:36](#)). The disciples, however, persistently misunderstood the nature of the kingdom to the very end. For this reason, Peter rebuked Jesus when he spoke of going to Jerusalem to die ([Mark 8:32](#)),and then drew his sword in an attempt to fend off the arresting crowd in Gethsemane ([Mark 14:47](#)). The kingdom remained a mystery, hidden from the understanding of the disciples.

The kingdom is present in the person, ministry, and miracles of Jesus ([Matt 12:28](#) ; [Luke 11:20](#)). Jesus likens himself to the narrow gate ([Matt 7:13-14](#) ; [Luke 13:24](#) ; [John 10:7](#) [John 10:9](#)),the one who has the key to open the way for people to enter the kingdom. When he is present, the kingdom of God is present ([Luke 11:20](#) ; [17:21](#) ; [1 Tim 4:1](#)), but it is not a visible, political, or temporal kingdom ([Luke 17:20-25](#)).As in the Old Testament, the kingdom is the gift of God ([Luke 12:32](#)), but

now the emphasis is on the uNIVersal opportunity open to all who believe ([Matt 16:19](#) ; [21:43](#) ; [Luke 12:32](#) ; [John 3:3-8](#) [John 3:15-16](#)).

The kingdom, on the other hand, is also described by Jesus as eschatological, and will be consummated at a future time. Frequently, Jesus says, "Repent, for the kingdom of God (heaven) is near" ([Matt 4:17](#) ; [10:7](#) ; [Mark 1:15](#) ; [Luke 10:9](#) [Luke 10:11](#)). This reference to time is debated among scholars, as the perfect tense of the Greek verb (engiken) can be interpreted to mean that the kingdom has come at some point in the past and is now present, or it is imminently near and will be realized sometime in the future. There are, however, other statements that are less ambiguous. The disciple is told to pray, "Your kingdom come" ([Matt 6:10](#) ; [Luke 11:2](#)), implying that the kingdom is not fully realized. In the parables of the judgment, the kingdom will be a future, eternal inheritance prepared for those who have done the will of God, a reward for those who have worked in God's vineyard ([Matt 20:1-16](#)) and for those to whom God chooses to show his mercy. This inheritance is associated with the second coming of the Son of Man and the eschatological invasion of his kingdom "with power" ([Mark 9:1](#)).

The motif of Christ as King and the kingdom is less common outside the Gospels in the New Testament, except in Revelation. As the church grew beyond Palestine and the synagogues of the Jews, the Gentiles preferred other metaphors to refer to their relationship and the supremacy of Christ, such as bridegroom and bride and Christ the head of the body.

"Jesus is King" became the confession of the early Christian community. Nathanael declares, "Rabbi, you are the Son of God; you are the King of Israel" ([John 1:49](#)). With the same profound meaning, the early church adopted the baptismal confession, "Jesus is Lord!" ([Rom 10:9](#) ; [1 Col 12:3](#)). This emphasis upon Jesus Christ the King brought persecution to the church, for Jesus was viewed as a rival to Caesar and the laws of the Roman Empire. But the church persisted in her belief that Jesus was the "King of the ages!" ([Rev 15:3](#)), "King of kings and Lord of lords!" ([Rev 17:14](#) ; [19:16](#) ; cf. [1 Tim 6:15](#)).

Melvin H. Shoemaker

<https://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/king-christ-as.html>

After studying 1 Samuel, is the Lord King over only believers or does He possess dominion over ALL? Support your answer.

Now ask yourself one of the most puzzling questions of this book.

If Samuel is dead before the first book bearing his name ends, why do the two books bear the name of Samuel?

What is the purpose in naming a book Samuel when this man is not even in the later part of the collection?

Some have suggested that this series: Samuel, Kings and Chronicles were more connected at first than they are now.

Some have in fact called the book we study now, The Kingdoms Part 1.

Yet upon further reflection over time, naming the first two books Samuel, parts 1 and 2, was more appropriate.

What are your thoughts about why that would be true?

God had from the beginning known there would be kings, but Israel was not ready yet when they initially demanded a king. David was not born yet! God always knew it would be David, but the people wanted a king before it was time.

In what way are you rushing God?

Are you not filled with fear after studying this book of ever rushing God?

Yield to His timing and WAIT.

LIST in the following two columns all you have learned about both attitudes.

To get you going,

Define to you what each category means.

For instance, a listening heart is the condition of a believer, in covenant with the Lord, being willing in mind, heart and will to submit to the Lord's direction.

A listening posture is a condition where nothing distracts or hinders you from hearing and obeying the Lord's word.

I would suggest going through both of these areas using the 5WH.

A LISTENING HEART

A LISTENING POSTURE

**Listening requires that all distraction be removed.
No partial listening – partial listening = not listening.**

A space to listen does not just mean a physical location but the space in your mind and heart. No competing interests – the Lord is your supreme interest! This is a discipline that may require your whole life to cultivate properly – but don't delay; get going!

This is a discipline that must be developed, like the training for your job.

To make this practical, I have a few questions for you.

1. Who do you consider a good listener?

2. What makes them a good listener?

3. How can you incorporate what you see there into your own skill of listening to God?

4. What do you lose by not listening to God?

5. What causes you to be a poor listener?

**6. Record a time this week when you listened to God.
Don't say, "I don't have time to write that down."
That is an attitude that feeds NOT listening.**

7. Review your lists at the end of the study on what you have been learning.

THE LISTENING HEART OF JESUS

Read John 3: 1-21

What do you see here about the ability of Jesus to listen, really listen to someone's heart?

Read John 6: 1-21 and do the same.

Read John 9 – the whole chapter and see what you learn about listening.

Matt. 26: 36-46 – see what you learn about Jesus listening to the Father.

**You have done a great job of persevering which is an indicator that you will also do a great job of listening to the Lord.
Continue following and hearing what He has to say to you.**

KEEP YOUR EARS OPEN; HE IS COMING!

PSALMS RELATED TO 1 SAMUEL

David's fugitive years are represented in the following psalms:

7, 11-13, 16-17, 22, 25, 31, 34-35, 52-54, 56-59, 63-64, 142-143

Psalm 18 is a song of praise when God gave him victory over his enemies.

➤ *1 Samuel w/Associated Psalms*

➤ **Purpose:** Israel should hope in the Davidic line, despite the trouble caused by David's shortcomings.

Outline: 1.1:1-1.7:17 – Foundation of the Kingdom

➤ *(Birth of Samuel, Capture and return of the Ark)*

➤ 1.8:1-1.15:35 – Saul's Kingdom

➤ *(Israel asks for a king, Saul anointed as king, Samuel rebukes/Lord rejects Saul)*

➤ 1.16:1-2.20:26 – David's Kingdom

➤ *(David and Goliath, Saul's jealousy of David, Covenant with David, Bathsheba)*

➤ 2.21:1-2.24:25 – Future of the Kingdom

➤ *(David's Census)*

➤ **Author:** Samuel & later authors/editors (perhaps prophets) **Date:** Reign of Saul – 1050-1010 --- Reign of David – 1010-970

➤ **Reading 1 Samuel with Associated Psalms** (April 8-20):

-1&2 Samuel were originally one book, and later divided by the Septuagint (Greek translation of the Old Testament). There is a changing Political landscape – Moabites, Midianites, Ammonites, and Philistines during the period of the Judges. During Saul and David the Philistines are the major enemy. Literary device for the United monarchy (Saul, David, Solomon): 1) Appointment 2) Successes and Potential 3) Failures and Results of Failures.

➤ **Chapters 1-7 – Foundation of the Kingdom**

➤ *-Chapter 1: The Birth of Samuel*

Birth and dedication of Samuel. Father is Elkanah, Mother is Hannah! Hannah makes a vow in 1.1:10-11. She gives birth to Samuel and he is dedicated and raised under Eli the Priest.

➤ *-Chapter 2: Hannah's Prayer*

Compare Sons of Eli and Samuel (1.2:12-17 vs. 1.2:18). Compare Samuel and Jesus (1.2:26 and Luke 2:52). Also Samuel fills the roles of judge (leader), prophet, and priest – a pre-type of Jesus as eternal King, Prophet, Priest.

➤ *-Chapter 3: Calling of Samuel*

Compare this to the Lord calling others: Abraham, Moses, Joshua, the Judges.

➤ *-Chapters 4-6: Capture & Return of the Ark*

Capture of the Ark: Remember that the defeat of one army over another was understood as the victory of one god over another. The events in chapters 5 & 6 show that God was not overpowered by Dagon (the Philistine god), but that God

temporarily abandoned the Israelites. Dagon is continually found face-down, in a posture of worship. The Lord fights for himself such that the Philistines are eager to send the ark back and just watch it roll back to Israel.

➤ *-Chapter 7: Repentance and Victory at Mizpah*

The ark, and the Lord's presence, away from the Lord brings about a major move of repentance among Israel. Samuel plays the role of intercessor, like Moses before him, and Jesus after him. Samuel commemorates the Lord's deliverance over the Philistines by setting up Ebenezer (stone of help) – referenced in the hymn "Come Thou Fount...Here I raise my Ebenezer..."

➤ ***Chapters 8-15 – Saul's Kingdom***

➤ *-Chapter 8: Israel Asks for a King*

Israel's request was actually out of rejection of God, but Deuteronomy 17:14-20 is one of many places that shows having a king fit into God's plan. While the people can pick a king (Saul), only God can establish a dynasty (David, and his descendants).

➤

-Chapters 9-10: Samuel Anoints Saul

The description of Saul (v.2) shows the kind of king that people would choose, distinct from the kind of king that God would choose (a man after God's own heart). In verse 8, Samuel gives specific direction to Saul, which Saul does not obey in 1.13.8 ff

➤ *-Chapter 11: Saul Rescues the City of Jabesh*

This displays the literary feature of Saul's Successes & Potential. Note that the phrase "the Spirit of God came upon him" is not a statement of salvation, regeneration, etc.; but an empowering (cf. Judges 3:10).

➤ *-Chapter 12: Samuel's Farewell Speech*

The people confirm that Samuel has rightly acted according to God's calling. He then remembers the past acts of deliverance by the Lord. He then shows how their request for a king was rejection of the Lord who has delivered Israel again and again. They now must live with their choice.

➤ *-Chapters 13-15: Samuel Rebukes Saul & The Lord Rejects Saul as King*

These chapters display the literary feature of Saul's Failures and Results, following his Successes and Potential. Note especially his failure in 13:8ff (cf. 1:10.8), and 14:24ff, and 15:4-9, leading to the Lord rejecting Saul as king; because Saul does not follow the Lord's commands.

➤ ***Chapters 16-31 – David's Kingdom (While Saul is Alive)***

➤ *-Chapter 16: Samuel Anoints David*

David is anointed but does not usurp Saul's authority; rather, he submitted to the king from the beginning to the end. He is brought to Saul because he is a gifted musician & warrior. These two gifts make him famous in Israel allowing him to lead the nation in spiritual & political renewal.

➤ *-Chapter 17: David & Goliath*

The point is not that you can conquer the Goliath Giants in your life. The point is that the Lord conquers the Goliath Giant. "It is not by sword or spear that the Lord saves; for the battle is the Lord's" (v.47). Jesus conquers Satan by his death and resurrection.

- *-Chapters 18-20: Saul's Jealousy Begins & So Does His Attempts to Kill David*
David's Successes & Potential, which began in chapter 17, will continue until 2 Samuel 11. David's successes and potential are distinct from Saul's failures and result, prompting Saul's jealousy. Saul makes many attempts on David's life. 19:11 is the background for Psalm 59 (see below). Sometimes he must flee, to safety, but never from lack of trust in God (see Psalm 11). Rather than seeing David as a threat to his own succession to the throne, Saul's son Jonathan recognizes that David is truly called by God to be king. Jonathan is a key figure in helping with David's rescue on several occasions.
- *-Psalm 11: Faith Response to Fear's Counsel.* "A confession of confident trust in the Lord's righteous rule, at a time when wicked adversaries seem to have the upper hand" (NIV Study Bible). This aptly describes David's experiences while Saul was alive and attacking David. This Psalm begins with a statement of *David's Trust* (v.1a), followed by *David's Temptation* from Faulty Counsel (vv.1b-2). The Key Question (v.3) sets up *David's Triumph* in faithful response to *God's Sovereignty* (v.4a), *God's Scrutiny* (v.4b), *God's Severity* (v.5), and *God's Support* (vv.6-7). Sometimes it is wise to flee, other times it is right to stand strong. Wisdom in specific situations.
- *-Psalm 59: When Saul had sent men to watch David's house in order to kill him* (Cf. 1 Sa 19:11). This Psalm has two "stanzas" (vv.1-9 & 10-17) each concluding with the "chorus" (v. 9,17). The first half is mostly prayer for deliverance, the second half is mostly assurance of deliverance.
- Verse 5 indicates a probable later revision from the original situation, so it is applied to Israel vs. nations.
- *-Chapter 21: David Eats the Consecrated Bread at Nob & Acts Crazy at Gath*
- In Matthew 12:3-4 Jesus uses the consecrated bread incident to illustrate that the ceremonial law was not to be viewed in a legalistic manner. It is always lawful to do good. Psalm 34 references the pretending to be insane incident. Psalm 56 also refers to this incident. Fleeing for his life, David trusts the Lord but is also cunning.
- *-Chapters 22: David Hides in a Cave & Saul Kills the Priests at Nob*
Psalms 142 & 57 reference David hiding in a cave. Psalm 7 refers to Cush the Benjamite, perhaps one of the men with Saul (v.7). Psalm 52 references the incident with Doeg the Edomite (v.9). That multiple Psalms were written from these incidents shows the magnitude of these events.
- *-Chapter 23: David Saves Keilah*
Abiathar functions as high priest and uses the Urim and Thumim attached to the breastplate of the ephod he brought upon escaping from Nob. David inquires of the Lord, Saul presumes to know what God wants (compare vv.2, 4, 9-12 with v.7).
- *-Chapter 24: David Spares Saul's Life*
The Lord told David that he will one day become king, but David determined that it was not right for him to kill Saul the current anointed king of Israel. By this incident, Saul acknowledges that David will indeed become king; and yet, Saul does not fully repent of his actions toward David.

- **-Psalm 7: The Song of the Slandered Saint.** David sings Save Me (vv.1-2), Search Me (vv.3-5), Support Me (vv.6-9), Shield Me (vv.10-17).
- **-Psalm 27: Whom Shall I Fear.** While there is no titled connection to the events of 1 Samuel 21- 24, thematically this Psalm fits the occasion. This Psalm is David's confident prayer of deliverance from those who conspire against him. The Psalm opens (vv.1-6) and closes (vv.13- 14) with the king's confident reliance on the Lord. In the middle (vv.7-12) is the prayer of deliverance.
- **-Psalm 31: Into Your Hands I Commit My Spirit.** As with Psalm 27, this prayer is fitting to the events in 1 Samuel 21-24, and is another prayer for deliverance from those conspiring against him. Jesus prays Psalm 31:5 on the cross (cf. Luke 23:46). Again this Psalm opens (vv.1-8) and closes (vv.19-24) with the theme of trust; and the middle (vv.9-18) are the prayer for deliverance.
- **-Psalm 34: Praise for Answered Prayer.** Cf. 1 Samuel 21:10-15, Abimelech (rather than Achish), may be the dynastic name/title for Philistine kings. The opening Praise (vv.1-7) leads to instruction in godliness. It is a great practice to begin our prayers with Praise for who God is, before we give thanks and make requests. The theme here is that God is good; and as we shun evil and do good we ordinarily experience God's goodness. Psalm 34:20 is likely the reference for John 19:36 – though crucified “not one of his bones will be broken.”
- **-Psalm 52: Doeg Attack.** Cf. 1 Samuel 22:9-10. This is a prayer of fearless faith in the face of an arrogant and evil enemy. The Lord will take down the arrogant, but uphold those who trust in God.
- **-Psalm 56: Trust God When Facing Fears.** Cf. 1 Samuel 21:10-15. The Psalm begins (vv.1-2) with an urgent appeal, and ends (vv.12-13) with confident assurance that the appeal will be answered. Inside of that beginning and end (vv.3-4 & 10-11) are a “trust refrain.” The middle (vv.5-9) contain the prayer with accusation of the enemy and asking for action from the Lord.
- **-Psalm 120: Save Me from Lying Lips.** This is a short but profound prayer for deliverance from false accusers. Anyone who has faced false accusation can relate. As a weapon, lying lips and deceitful tongues are like sharp arrows (cf. Proverbs 25:18) and a searing fire (Proverbs 16:27).
- **-Psalm 140: Four Stanzas about Slander.** Stanza 1 (vv.1-3) seeks rescue from slanderous snakes. Stanza 2 (vv.4-5) seeks protection from proud planners. Stanza 3 (vv.6-8) seeks escape from evil enemies. Stanza 4 (vv.9-11) seeks harm on the hunters' heads. The conclusion (vv.12-13) finds confidence in God's just judgment.
- **-Psalm 141: Deliver Me From Evil.** Along with Psalm 140, there are many physiology allusions (hands, mouth, lips, heart, head, bones, eyes). Verse 5 sits at the center, welcoming discipline as a true “kindness” (Hebrew: *hesed*), in order to be delivered from evil and evildoers.
- **-Psalm 142: Deliver the Powerless from the Powerful.** The Psalm's title references a time when David “was in the cave” (cf. 1 Samuel 22:1; 24:3). The introduction (vv.1-2) is followed by a stanza (vv.3-4) describing his need, including the fact that no person cares. The following stanza (vv.5-7a) is a prayer for rescue – including the fact that the Lord cares. This leads to the conclusion (v.7b) that people will care because the Lord cares.

- *-Chapter 25: David & Abigail – and Nabal the Fool*
Samuel's death is a significant moment in redemptive (& Israelite) history; and also means that Samuel could not have written the majority of 1&2 Samuel. The events take place in and around Carmel where Saul had committed acts that led to his rejection by the Lord (see 15:12, 15:26). Nabal (whose name means "fool") shows disdain for David – parallel to Saul (and disdain shown to Christ); David's intent toward Nabal shows his restraint toward Saul; Abigail's prudence teaches David an important lesson about vengeance belonging to the Lord; Abigail shows confidence in David's succession; David & Abigail's marriage provides a worthy wife.
- *-Chapters 26-27: David Spares Saul – Again & Flees to the Philistines*
David trusts in vengeance by the Lord's hand and not by his own hand. David flees not out of faithlessness, but wisely recognizes Saul is still bent on killing him. He also carries out the continued conquest of Canaan. Verse 6 indicates that the final book of Samuel was written after the division of Israel into northern (Israel) and southern (Judah) kingdoms.
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- **-Psalms 121: I Lift My Eyes to the Hills.** A liturgical dialogue of confession & assurance. **-Psalms 123-125: Three Songs of Ascent.** Sung as people traveled up to Jerusalem to worship.
- **-Psalms 128-130: Three More Songs of Ascent.** No matter whether you lived north, south, east, or west, you always traveled “up” to Jerusalem and the temple mount for worship.

Chapters 18-20: Saul's Jealousy Begins & So Does His Attempts to Kill David

David's Successes & Potential, which began in chapter 17, will continue until 2 Samuel 11. David's successes and potential are distinct from Saul's failures and result, prompting Saul's jealousy. Saul makes many attempts on David's life. 19:11 is the background for Psalm 59 (see below). Sometimes he must flee, to safety, but never from lack of trust in God (see Psalm 11). Rather than seeing David as a threat to his own succession to the throne, Saul's son Jonathan recognizes that David is truly called by God to be king. Jonathan is a key figure in helping with David's rescue on several occasions.

-Psalm 11: Faith Response to Fear's Counsel. “A confession of confident trust in the Lord's righteous rule, at a time when wicked adversaries seem to have the upper hand” (*NIV Study Bible*). This aptly describes David's experiences while Saul was alive and attacking David. This Psalm begins with a statement of *David's Trust* (v.1a), followed by *David's Temptation* from Faulty Counsel (vv.1b-2). The Key Question (v.3) sets up *David's Triumph* in faithful response to *God's Sovereignty* (v.4a), *God's Scrutiny* (v.4b), *God's Severity* (v.5), and *God's Support* (vv.6-7). Sometimes it is wise to flee, other times it is right to stand strong. Wisdom in specific situations.

-Psalm 59: When Saul had sent men to watch David's house in order to kill him (Cf. 1 Sa 19:11). This Psalm has two “stanzas” (vv.1-9 & 10-17) each concluding with the “chorus” (v. 9,17). The first half is mostly prayer for deliverance, the second half is mostly assurance of deliverance.

Verse 5 indicates a probable later revision from the original situation, so it is applied to Israel vs. nations.

-Chapter 21: David Eats the Consecrated Bread at Nob & Acts Crazy at Gath

In Matthew 12:3-4 Jesus uses the consecrated bread incident to illustrate that the ceremonial law was not to be viewed in a legalistic manner. It is always lawful to do good. Psalm 34 references the pretending to be insane incident. Psalm 56 also refers to this incident. Fleeing for his life, David trusts the Lord but is also cunning.

-Chapters 22: David Hides in a Cave & Saul Kills the Priests at Nob

Psalms 142 & 57 reference David hiding in a cave. Psalm 7 refers to Cush the Benjamite, perhaps one of the men with Saul (v.7). Psalm 52 references the incident with Doeg the Edomite

(v.9). That multiple Psalms were written from these incidents shows the magnitude of these events.

-Chapter 23: David Saves Keilah

Abiathar functions as high priest and uses the Urim and Thumim attached to the breastplate of the ephod he brought upon escaping from Nob. David inquires of the Lord, Saul presumes to know what God wants (compare vv.2, 4, 9-12 with v.7).

-Chapter 24: David Spares Saul's Life

The Lord told David that he will one day become king, but David determined that it was not right for him to kill Saul the current anointed king of Israel. By this incident, Saul acknowledges that David will indeed become king; and yet, Saul does not fully repent of his actions toward David.

-Psalm 7: The Song of the Slandered Saint. David sings Save Me (vv.1-2), Search Me (vv.3-5), Support Me (vv.6-9), Shield Me (vv.10-17).

-Psalm 27: Whom Shall I Fear. While there is no titled connection to the events of 1 Samuel 21-24, thematically this Psalm fits the occasion. This Psalm is David's confident prayer of deliverance from those who conspire against him. The Psalm opens (vv.1-6) and closes (vv.13-14) with the king's confident reliance on the Lord. In the middle (vv.7-12) is the prayer of deliverance.

-Psalm 31: Into Your Hands I Commit My Spirit. As with Psalm 27, this prayer is fitting to the events in 1 Samuel 21-24, and is another prayer for deliverance from those conspiring against him. Jesus prays Psalm 31:5 on the cross (cf. Luke 23:46). Again this Psalm opens (vv.1-8) and closes (vv.19-24) with the theme of trust; and the middle (vv.9-18) are the prayer for deliverance.

-Psalm 34: Praise for Answered Prayer. Cf. 1 Samuel 21:10-15, Abimelech (rather than Achish), may be the dynastic name/title for Philistine kings. The opening Praise (vv.1-7) leads to instruction in godliness. It is a great practice to begin our prayers with Praise for who God is, before we give thanks and make requests. The theme here is that God is good; and as we shun evil and do good we ordinarily experience God's goodness. Psalm 34:20 is likely the reference for John 19:36 – though crucified “not one of his bones will be broken.”

-Psalm 52: Doeg Attack. Cf. 1 Samuel 22:9-10. This is a prayer of fearless faith in the face of an arrogant and evil enemy. The Lord will take down the arrogant, but uphold those who trust in God.

-Psalm 56: Trust God When Facing Fears. Cf. 1 Samuel 21:10-15. The Psalm begins (vv.1-2) with an urgent appeal, and ends (vv.12-13) with confident assurance that the appeal will be answered. Inside of that beginning and end (vv.3-4 & 10-11) are a “trust refrain.” The middle (vv.5-9) contain the prayer with accusation of the enemy and asking for action from the Lord.

-Psalm 120: Save Me from Lying Lips. This is a short but profound prayer for deliverance from false accusers. Anyone who has faced false accusation can relate. As a weapon, lying lips and deceitful tongues are like sharp arrows (cf. Proverbs 25:18) and a searing fire (Proverbs 16:27).

-Psalm 140: Four Stanzas about Slander. Stanza 1 (vv.1-3) seeks rescue from slanderous snakes. Stanza 2 (vv.4-5) seeks protection from proud planners. Stanza 3 (vv.6-8) seeks escape from evil enemies. Stanza 4 (vv.9-11) seeks harm on the hunters' heads. The conclusion (vv.12-13) finds confidence in God's just judgment.

-Psalm 141: Deliver Me From Evil. Along with Psalm 140, there are many physiology allusions (hands, mouth, lips, heart, head, bones, eyes). Verse 5 sits at the center, welcoming discipline as a true "kindness" (Hebrew: *hesed*), in order to be delivered from evil and evildoers.

-Psalm 142: Deliver the Powerless from the Powerful. The Psalm's title references a time when David "was in the cave" (cf. 1 Samuel 22:1; 24:3). The introduction (vv.1-2) is followed by a stanza (vv.3-4) describing his need, including the fact that no person cares. The following stanza (vv.5-7a) is a prayer for rescue – including the fact that the Lord cares. This leads to the conclusion (v.7b) that people will care because the Lord cares.

-Chapter 25: David & Abigail – and Nabal the Fool

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1 Samuel 1

English Standard Version

¹ There was a certain man of Ramathaim-zophim of the hill country of Ephraim whose name was Elkanah the son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite.

² He had two wives. The name of the one was Hannah, and the name of the other, Peninnah. And Peninnah had children, but Hannah had no children.

³ Now this man used to go up year by year from his city to worship and to sacrifice to the Lord of hosts at Shiloh, where the two sons of Eli, Hophni and Phinehas, were priests of the Lord.

⁴ On the day when Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and daughters.

⁵ But to Hannah he gave a double portion, because he loved her, though the Lord had closed her womb.^[a]

⁶ And her rival used to provoke her grievously to irritate her, because the Lord had closed her womb.

⁷ So it went on year by year. As often as she went up to the house of the Lord, she used to provoke her. Therefore Hannah wept and would not eat.

⁸ And Elkanah, her husband, said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not more to you than ten sons?"

⁹ After they had eaten and drunk in Shiloh, Hannah rose. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the Lord.

¹⁰ She was deeply distressed and prayed to the Lord and wept bitterly.

¹¹ And she vowed a vow and said, "O Lord of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the Lord all the days of his life, and no razor shall touch his head."

¹² As she continued praying before the Lord, Eli observed her mouth.

¹³ Hannah was speaking in her heart; only her lips moved, and her voice was not heard. Therefore Eli took her to be a drunken woman.

¹⁴ And Eli said to her, "How long will you go on being drunk? Put your wine away from you."

¹⁵ But Hannah answered, "No, my lord, I am a woman troubled in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before the Lord.

¹⁶ Do not regard your servant as a worthless woman, for all along I have been speaking out of my great anxiety and vexation."

¹⁷ Then Eli answered, "Go in peace, and the God of Israel grant your petition that you have made to him."

¹⁸ And she said, "Let your servant find favor in your eyes." Then the woman went her way and ate, and her face was no longer sad.

¹⁹ They rose early in the morning and worshiped before the Lord; then they went back to their house at Ramah. And Elkanah knew Hannah his wife, and the Lord remembered her.

²⁰ And in due time Hannah conceived and bore a son, and she called his name Samuel, for she said, "I have asked for him from the Lord."^[a]

²¹ The man Elkanah and all his house went up to offer to the Lord the yearly sacrifice and to pay his vow.

²² But Hannah did not go up, for she said to her husband, "As soon as the child is weaned, I will bring him, so that he may appear in the presence of the Lord and dwell there forever."

²³ Elkanah her husband said to her, "Do what seems best to you; wait until you have weaned him; only, may the Lord establish his word." So the woman remained and nursed her son until she weaned him.

²⁴ And when she had weaned him, she took him up with her, along with a three-year-old bull,^[a] an ephah^[a] of flour, and a skin of wine, and she brought him to the house of the Lord at Shiloh. And the child was young.

²⁵ Then they slaughtered the bull, and they brought the child to Eli.

²⁶ And she said, "Oh, my lord! As you live, my lord, I am the woman who was standing here in your presence, praying to the Lord.

²⁷ For this child I prayed, and the Lord has granted me my petition that I made to him.

²⁸ Therefore I have lent him to the Lord. As long as he lives, he is lent to the Lord."

And he worshiped the Lord there.

Chapter Two

2 And Hannah prayed and said,

"My heart exults in the Lord;
my horn is exalted in the Lord.
My mouth derides my enemies,
because I rejoice in your salvation.

2 "There is none holy like the Lord:
for there is none besides you;
there is no rock like our God.

3 Talk no more so very proudly,
let not arrogance come from your mouth;
for the Lord is a God of knowledge,
and by him actions are weighed.

4 The bows of the mighty are broken,
but the feeble bind on strength.

5 Those who were full have hired themselves out for bread,
but those who were hungry have ceased to hunger.
The barren has borne seven,
but she who has many children is forlorn.

6 The Lord kills and brings to life;
he brings down to Sheol and raises up.

7 The Lord makes poor and makes rich;
he brings low and he exalts.

8 He raises up the poor from the dust;
he lifts the needy from the ash heap
to make them sit with princes
and inherit a seat of honor.

For the pillars of the earth are the Lord's,
and on them he has set the world.

⁹ "He will guard the feet of his faithful ones,
but the wicked shall be cut off in darkness,
for not by might shall a man prevail.

¹⁰ The adversaries of the Lord shall be broken to pieces;
against them he will thunder in heaven.
The Lord will judge the ends of the earth;
he will give strength to his king
and exalt the horn of his anointed."

¹¹ Then Elkanah went home to Ramah. And the boy^a was ministering to the Lord in the presence of Eli the priest.

¹² Now the sons of Eli were worthless men. They did not know the Lord.

¹³ The custom of the priests with the people was that when any man offered sacrifice, the priest's servant would come, while the meat was boiling, with a three-pronged fork in his hand,

¹⁴ and he would thrust it into the pan or kettle or cauldron or pot. All that the fork brought up the priest would take for himself. This is what they did at Shiloh to all the Israelites who came there.

¹⁵ Moreover, before the fat was burned, the priest's servant would come and say to the man who was sacrificing, "Give meat for the priest to roast, for he will not accept boiled meat from you but only raw."

¹⁶ And if the man said to him, "Let them burn the fat first, and then take as much as you wish," he would say, "No, you must give it now, and if not, I will take it by force."

¹⁷ Thus the sin of the young men was very great in the sight of the Lord, for the men treated the offering of the Lord with contempt.

¹⁸ Samuel was ministering before the Lord, a boy clothed with a linen ephod.

¹⁹ And his mother used to make for him a little robe and take it to him each year when she went up with her husband to offer the yearly sacrifice.

²⁰ Then Eli would bless Elkanah and his wife, and say, "May the Lord give you children by this woman for the petition she asked of the Lord." So then they would return to their home.

²¹ Indeed the Lord visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew in the presence of the Lord.

²² Now Eli was very old, and he kept hearing all that his sons were doing to all Israel, and how they lay with the women who were serving at the entrance to the tent of meeting.

²³ And he said to them, "Why do you do such things? For I hear of your evil dealings from all these people.

²⁴ No, my sons; it is no good report that I hear the people of the Lord spreading abroad.

²⁵ If someone sins against a man, God will mediate for him, but if someone sins against the Lord, who can intercede for him?" But they would not listen to the voice of their father, for it was the will of the Lord to put them to death.

²⁶ Now the boy Samuel continued to grow both in stature and in favor with the Lord and also with man.

²⁷ And there came a man of God to Eli and said to him, "Thus says the Lord, 'Did I indeed reveal myself to the house of your father when they were in Egypt subject to the house of Pharaoh?

²⁸ Did I choose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod before me? I gave to the house of your father all my offerings by fire from the people of Israel.

²⁹ Why then do you scorn^[a] my sacrifices and my offerings that I commanded for my dwelling, and honor your sons above me by fattening yourselves on the choicest parts of every offering of my people Israel?’

³⁰ Therefore the Lord, the God of Israel, declares: ‘I promised that your house and the house of your father should go in and out before me forever,’ but now the Lord declares: ‘Far be it from me, for those who honor me I will honor, and those who despise me shall be lightly esteemed.

³¹ Behold, the days are coming when I will cut off your strength and the strength of your father's house, so that there will not be an old man in your house.

³² Then in distress you will look with envious eye on all the prosperity that shall be bestowed on Israel, and there shall not be an old man in your house forever.

³³ The only one of you whom I shall not cut off from my altar shall be spared to weep his^[a] eyes out to grieve his heart, and all the descendants^[a] of your house shall die by the sword of men.^[a]

³⁴ And this that shall come upon your two sons, Hophni and Phinehas, shall be the sign to you: both of them shall die on the same day.

³⁵ And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. And I will build him a sure house, and he shall go in and out before my anointed forever.

³⁶ And everyone who is left in your house shall come to implore him for a piece of silver or a loaf of bread and shall say, “Please put me in one of the priests' places, that I may eat a morsel of bread.””

3 Now the boy Samuel was ministering to the Lord in the presence of Eli. And the word of the Lord was rare in those days; there was no frequent vision.

² At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his own place.

³ The lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was.

⁴ Then the Lord called Samuel, and he said, "Here I am!"

⁵ and ran to Eli and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down.

⁶ And the Lord called again, "Samuel!" and Samuel arose and went to Eli and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again."

⁷ Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him.

⁸ And the Lord called Samuel again the third time. And he arose and went to Eli and said, "Here I am, for you called me." Then Eli perceived that the Lord was calling the boy.

⁹ Therefore Eli said to Samuel, "Go, lie down, and if he calls you, you shall say, 'Speak, Lord, for your servant hears.'" So Samuel went and lay down in his place.

¹⁰ And the Lord came and stood, calling as at other times, "Samuel! Samuel!" And Samuel said, "Speak, for your servant hears."

¹¹ Then the Lord said to Samuel, "Behold, I am about to do a thing in Israel at which the two ears of everyone who hears it will tingle.

¹² On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end.

¹³ And I declare to him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God,^[a] and he did not restrain them.

¹⁴ Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever."

¹⁵ Samuel lay until morning; then he opened the doors of the house of the Lord. And Samuel was afraid to tell the vision to Eli.

¹⁶ But Eli called Samuel and said, "Samuel, my son." And he said, "Here I am."

¹⁷ And Eli said, "What was it that he told you? Do not hide it from me. May God do so to you and more also if you hide anything from me of all that he told you."

¹⁸ So Samuel told him everything and hid nothing from him. And he said, "It is the Lord. Let him do what seems good to him."

¹⁹ And Samuel grew, and the Lord was with him and let none of his words fall to the ground.

²⁰ And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the Lord.

²¹ And the Lord appeared again at Shiloh, for the Lord revealed himself to Samuel at Shiloh by the word of the Lord.

4 And the word of Samuel came to all Israel.

Now Israel went out to battle against the Philistines. They encamped at Ebenezer, and the Philistines encamped at Aphek.

2 The Philistines drew up in line against Israel, and when the battle spread, Israel was defeated before the Philistines, who killed about four thousand men on the field of battle.

3 And when the people came to the camp, the elders of Israel said, "Why has the Lord defeated us today before the Philistines? Let us bring the ark of the covenant of the Lord here from Shiloh, that it^[a] may come among us and save us from the power of our enemies."

4 So the people sent to Shiloh and brought from there the ark of the covenant of the Lord of hosts, who is enthroned on the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 As soon as the ark of the covenant of the Lord came into the camp, all Israel gave a mighty shout, so that the earth resounded.

6 And when the Philistines heard the noise of the shouting, they said, "What does this great shouting in the camp of the Hebrews mean?" And when they learned that the ark of the Lord had come to the camp,

7 the Philistines were afraid, for they said, "A god has come into the camp." And they said, "Woe to us! For nothing like this has happened before.

8 Woe to us! Who can deliver us from the power of these mighty gods? These are the gods who struck the Egyptians with every sort of plague in the wilderness.

9 Take courage, and be men, O Philistines, lest you become slaves to the Hebrews as they have been to you; be men and fight."

10 So the Philistines fought, and Israel was defeated, and they fled, every man to his home. And there was a very great slaughter, for thirty thousand foot soldiers of Israel fell.

¹¹ And the ark of God was captured, and the two sons of Eli, Hophni and Phinehas, died.

¹² A man of Benjamin ran from the battle line and came to Shiloh the same day, with his clothes torn and with dirt on his head.

¹³ When he arrived, Eli was sitting on his seat by the road watching, for his heart trembled for the ark of God. And when the man came into the city and told the news, all the city cried out.

¹⁴ When Eli heard the sound of the outcry, he said, "What is this uproar?" Then the man hurried and came and told Eli.

¹⁵ Now Eli was ninety-eight years old and his eyes were set so that he could not see.

¹⁶ And the man said to Eli, "I am he who has come from the battle; I fled from the battle today." And he said, "How did it go, my son?"

¹⁷ He who brought the news answered and said, "Israel has fled before the Philistines, and there has also been a great defeat among the people. Your two sons also, Hophni and Phinehas, are dead, and the ark of God has been captured."

¹⁸ As soon as he mentioned the ark of God, Eli fell over backward from his seat by the side of the gate, and his neck was broken and he died, for the man was old and heavy. He had judged Israel forty years.

¹⁹ Now his daughter-in-law, the wife of Phinehas, was pregnant, about to give birth. And when she heard the news that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed and gave birth, for her pains came upon her.

²⁰ And about the time of her death the women attending her said to her, "Do not be afraid, for you have borne a son." But she did not answer or pay attention.

²¹ And she named the child Ichabod, saying, "The glory has departed ^{1b} from Israel!" because the ark of God had been captured and because of her father-in-law and her husband.

²² And she said, "The glory has departed from Israel, for the ark of God has been captured."

5 When the Philistines captured the ark of God, they brought it from Ebenezer to Ashdod.

2 Then the Philistines took the ark of God and brought it into the house of Dagon and set it up beside Dagon.

3 And when the people of Ashdod rose early the next day, behold, Dagon had fallen face downward on the ground before the ark of the Lord. So they took Dagon and put him back in his place.

4 But when they rose early on the next morning, behold, Dagon had fallen face downward on the ground before the ark of the Lord, and the head of Dagon and both his hands were lying cut off on the threshold. Only the trunk of Dagon was left to him.

5 This is why the priests of Dagon and all who enter the house of Dagon do not tread on the threshold of Dagon in Ashdod to this day.

6 The hand of the Lord was heavy against the people of Ashdod, and he terrified and afflicted them with tumors, both Ashdod and its territory.

7 And when the men of Ashdod saw how things were, they said, "The ark of the God of Israel must not remain with us, for his hand is hard against us and against Dagon our god."

8 So they sent and gathered together all the lords of the Philistines and said, "What shall we do with the ark of the God of Israel?" They answered, "Let the ark of the God of Israel be brought around to Gath." So they brought the ark of the God of Israel there.

9 But after they had brought it around, the hand of the Lord was against the city, causing a very great panic, and he afflicted the men of the city, both young and old, so that tumors broke out on them.

10 So they sent the ark of God to Ekron. But as soon as the ark of God came to Ekron, the people of Ekron cried out, "They have brought around to us the ark of the God of Israel to kill us and our people."

11 They sent therefore and gathered together all the lords of the Philistines and said, "Send away the ark of the God of Israel, and let it return to its own place, that it may not

kill us and our people.” For there was a deathly panic throughout the whole city. The hand of God was very heavy there.

¹² The men who did not die were struck with tumors, and the cry of the city went up to heaven.

6 The ark of the Lord was in the country of the Philistines seven months.

² And the Philistines called for the priests and the diviners and said, "What shall we do with the ark of the Lord? Tell us with what we shall send it to its place."

³ They said, "If you send away the ark of the God of Israel, do not send it empty, but by all means return him a guilt offering. Then you will be healed, and it will be known to you why his hand does not turn away from you."

⁴ And they said, "What is the guilt offering that we shall return to him?" They answered, "Five golden tumors and five golden mice, according to the number of the lords of the Philistines, for the same plague was on all of you and on your lords."

⁵ So you must make images of your tumors and images of your mice that ravage the land and give glory to the God of Israel. Perhaps he will lighten his hand from off you and your gods and your land.

⁶ Why should you harden your hearts as the Egyptians and Pharaoh hardened their hearts? After he had dealt severely with them, did they not send the people away, and they departed?

⁷ Now then, take and prepare a new cart and two milk cows on which there has never come a yoke, and yoke the cows to the cart, but take their calves home, away from them.

⁸ And take the ark of the Lord and place it on the cart and put in a box at its side the figures of gold, which you are returning to him as a guilt offering. Then send it off and let it go its way

⁹ and watch. If it goes up on the way to its own land, to Beth-shemesh, then it is he who has done us this great harm, but if not, then we shall know that it is not his hand that struck us; it happened to us by coincidence."

¹⁰ The men did so and took two milk cows and yoked them to the cart and shut up their calves at home.

¹¹ And they put the ark of the Lord on the cart and the box with the golden mice and the images of their tumors.

¹² And the cows went straight in the direction of Beth-shemesh along one highway, lowing as they went. They turned neither to the right nor to the left, and the lords of the Philistines went after them as far as the border of Beth-shemesh.

¹³ Now the people of Beth-shemesh were reaping their wheat harvest in the valley. And when they lifted up their eyes and saw the ark, they rejoiced to see it.

¹⁴ The cart came into the field of Joshua of Beth-shemesh and stopped there. A great stone was there. And they split up the wood of the cart and offered the cows as a burnt offering to the Lord.

¹⁵ And the Levites took down the ark of the Lord and the box that was beside it, in which were the golden figures, and set them upon the great stone. And the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices on that day to the Lord.

¹⁶ And when the five lords of the Philistines saw it, they returned that day to Ekron.

¹⁷ These are the golden tumors that the Philistines returned as a guilt offering to the Lord: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, one for Ekron,

¹⁸ and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both fortified cities and unwalled villages. The great stone beside which they set down the ark of the Lord is a witness to this day in the field of Joshua of Beth-shemesh.

¹⁹ And he struck some of the men of Beth-shemesh, because they looked upon the ark of the Lord. He struck seventy men of them,^[a] and the people mourned because the Lord had struck the people with a great blow.

²⁰ Then the men of Beth-shemesh said, "Who is able to stand before the Lord, this holy God? And to whom shall he go up away from us?"

²¹ So they sent messengers to the inhabitants of Kiriath-jearim, saying, "The Philistines have returned the ark of the Lord. Come down and take it up to you."

7 And the men of Kiriath-jearim came and took up the ark of the Lord and brought it to the house of Abinadab on the hill. And they consecrated his son Eleazar to have charge of the ark of the Lord.

² From the day that the ark was lodged at Kiriath-jearim, a long time passed, some twenty years, and all the house of Israel lamented after the Lord.

³ And Samuel said to all the house of Israel, "If you are returning to the Lord with all your heart, then put away the foreign gods and the Ashtaroth from among you and direct your heart to the Lord and serve him only, and he will deliver you out of the hand of the Philistines."

⁴ So the people of Israel put away the Baals and the Ashtaroth, and they served the Lord only.

⁵ Then Samuel said, "Gather all Israel at Mizpah, and I will pray to the Lord for you."

⁶ So they gathered at Mizpah and drew water and poured it out before the Lord and fasted on that day and said there, "We have sinned against the Lord." And Samuel judged the people of Israel at Mizpah.

⁷ Now when the Philistines heard that the people of Israel had gathered at Mizpah, the lords of the Philistines went up against Israel. And when the people of Israel heard of it, they were afraid of the Philistines.

⁸ And the people of Israel said to Samuel, "Do not cease to cry out to the Lord our God for us, that he may save us from the hand of the Philistines."

⁹ So Samuel took a nursing lamb and offered it as a whole burnt offering to the Lord. And Samuel cried out to the Lord for Israel, and the Lord answered him.

¹⁰ As Samuel was offering up the burnt offering, the Philistines drew near to attack Israel. But the Lord thundered with a mighty sound that day against the Philistines and threw them into confusion, and they were defeated before Israel.

¹¹ And the men of Israel went out from Mizpah and pursued the Philistines and struck them, as far as below Beth-car.

¹² Then Samuel took a stone and set it up between Mizpah and Shen^[a] and called its name Ebenezer;^[a] for he said, "Till now the Lord has helped us."

¹³ So the Philistines were subdued and did not again enter the territory of Israel. And the hand of the Lord was against the Philistines all the days of Samuel.

¹⁴ The cities that the Philistines had taken from Israel were restored to Israel, from Ekron to Gath, and Israel delivered their territory from the hand of the Philistines. There was peace also between Israel and the Amorites.

¹⁵ Samuel judged Israel all the days of his life.

¹⁶ And he went on a circuit year by year to Bethel, Gilgal, and Mizpah. And he judged Israel in all these places.

¹⁷ Then he would return to Ramah, for his home was there, and there also he judged Israel. And he built there an altar to the Lord.

8 When Samuel became old, he made his sons judges over Israel.

² The name of his firstborn son was Joel, and the name of his second, Abijah; they were judges in Beersheba.

³ Yet his sons did not walk in his ways but turned aside after gain. They took bribes and perverted justice.

⁴ Then all the elders of Israel gathered together and came to Samuel at Ramah

⁵ and said to him, "Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations."

⁶ But the thing displeased Samuel when they said, "Give us a king to judge us." And Samuel prayed to the Lord.

⁷ And the Lord said to Samuel, "Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them.

⁸ According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you.

⁹ Now then, obey their voice; only you shall solemnly warn them and show them the ways of the king who shall reign over them."

¹⁰ So Samuel told all the words of the Lord to the people who were asking for a king from him.

¹¹ He said, "These will be the ways of the king who will reign over you: he will take your sons and appoint them to his chariots and to be his horsemen and to run before his chariots.

¹² And he will appoint for himself commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots.

¹³ He will take your daughters to be perfumers and cooks and bakers.

¹⁴ He will take the best of your fields and vineyards and olive orchards and give them to his servants.

¹⁵ He will take the tenth of your grain and of your vineyards and give it to his officers and to his servants.

¹⁶ He will take your male servants and female servants and the best of your young men^[a] and your donkeys, and put them to his work.

¹⁷ He will take the tenth of your flocks, and you shall be his slaves.

¹⁸ And in that day you will cry out because of your king, whom you have chosen for yourselves, but the Lord will not answer you in that day."

¹⁹ But the people refused to obey the voice of Samuel. And they said, "No! But there shall be a king over us,

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."

²¹ And when Samuel had heard all the words of the people, he repeated them in the ears of the Lord.

²² And the Lord said to Samuel, "Obey their voice and make them a king." Samuel then said to the men of Israel, "Go every man to his city."

9 There was a man of Benjamin whose name was Kish, the son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite, a man of wealth.

2 And he had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more handsome than he. From his shoulders upward he was taller than any of the people.

3 Now the donkeys of Kish, Saul's father, were lost. So Kish said to Saul his son, "Take one of the young men with you, and arise, go and look for the donkeys."

4 And he passed through the hill country of Ephraim and passed through the land of Shalishah, but they did not find them. And they passed through the land of Shaalim, but they were not there. Then they passed through the land of Benjamin, but did not find them.

5 When they came to the land of Zuph, Saul said to his servant^[a] who was with him, "Come, let us go back, lest my father cease to care about the donkeys and become anxious about us."

6 But he said to him, "Behold, there is a man of God in this city, and he is a man who is held in honor; all that he says comes true. So now let us go there. Perhaps he can tell us the way we should go."

7 Then Saul said to his servant, "But if we go, what can we bring the man? For the bread in our sacks is gone, and there is no present to bring to the man of God. What do we have?"

8 The servant answered Saul again, "Here, I have with me a quarter of a shekel^[b] of silver, and I will give it to the man of God to tell us our way."

⁹ (Formerly in Israel, when a man went to inquire of God, he said, "Come, let us go to the seer," for today's "prophet" was formerly called a seer.)

¹⁰ And Saul said to his servant, "Well said; come, let us go." So they went to the city where the man of God was.

¹¹ As they went up the hill to the city, they met young women coming out to draw water and said to them, "Is the seer here?"

¹² They answered, "He is; behold, he is just ahead of you. Hurry. He has come just now to the city, because the people have a sacrifice today on the high place.

¹³ As soon as you enter the city you will find him, before he goes up to the high place to eat. For the people will not eat till he comes, since he must bless the sacrifice; afterward those who are invited will eat. Now go up, for you will meet him immediately."

¹⁴ So they went up to the city. As they were entering the city, they saw Samuel coming out toward them on his way up to the high place.

¹⁵ Now the day before Saul came, the Lord had revealed to Samuel:

¹⁶ "Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince^ḡ over my people Israel. He shall save my people from the hand of the Philistines. For I have seen^ḡ my people, because their cry has come to me."

¹⁷ When Samuel saw Saul, the Lord told him, "Here is the man of whom I spoke to you! He it is who shall restrain my people."

¹⁸ Then Saul approached Samuel in the gate and said, "Tell me where is the house of the seer?"

¹⁹ Samuel answered Saul, "I am the seer. Go up before me to the high place, for today you shall eat with me, and in the morning I will let you go and will tell you all that is on your mind.

²⁰ As for your donkeys that were lost three days ago, do not set your mind on them, for they have been found. And for whom is all that is desirable in Israel? Is it not for you and for all your father's house?"

²¹ Saul answered, "Am I not a Benjaminite, from the least of the tribes of Israel? And is not my clan the humblest of all the clans of the tribe of Benjamin? Why then have you spoken to me in this way?"

²² Then Samuel took Saul and his young man and brought them into the hall and gave them a place at the head of those who had been invited, who were about thirty persons.

²³ And Samuel said to the cook, "Bring the portion I gave you, of which I said to you, 'Put it aside.'"

²⁴ So the cook took up the leg and what was on it and set them before Saul. And Samuel said, "See, what was kept is set before you. Eat, because it was kept for you until the hour appointed, that you might eat with the guests."^[a]

So Saul ate with Samuel that day.

²⁵ And when they came down from the high place into the city, a bed was spread for Saul on the roof, and he lay down to sleep.^[a]

²⁶ Then at the break of dawn^[a] Samuel called to Saul on the roof, "Up, that I may send you on your way." So Saul arose, and both he and Samuel went out into the street.

²⁷ As they were going down to the outskirts of the city, Samuel said to Saul, "Tell the servant to pass on before us, and when he has passed on, stop here yourself for a while, that I may make known to you the word of God."

10 Then Samuel took a flask of oil and poured it on his head and kissed him and said, "Has not the Lord anointed you to be prince^[a] over his people Israel? And you shall reign over the people of the Lord and you will save them from the hand of their surrounding enemies. And this shall be the sign to you that the Lord has anointed you to be prince^[a] over his heritage.

² When you depart from me today, you will meet two men by Rachel's tomb in the territory of Benjamin at Zelzah, and they will say to you, 'The donkeys that you went to seek are found, and now your father has ceased to care about the donkeys and is anxious about you, saying, "What shall I do about my son?"'

³ Then you shall go on from there farther and come to the oak of Tabor. Three men going up to God at Bethel will meet you there, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine.

⁴ And they will greet you and give you two loaves of bread, which you shall accept from their hand.

⁵ After that you shall come to Gibeath-elohim,^[a] where there is a garrison of the Philistines. And there, as soon as you come to the city, you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and lyre before them, prophesying.

⁶ Then the Spirit of the Lord will rush upon you, and you will prophesy with them and be turned into another man.

⁷ Now when these signs meet you, do what your hand finds to do, for God is with you.

⁸ Then go down before me to Gilgal. And behold, I am coming down to you to offer burnt offerings and to sacrifice peace offerings. Seven days you shall wait, until I come to you and show you what you shall do."

⁹ When he turned his back to leave Samuel, God gave him another heart. And all these signs came to pass that day.

¹⁰ When they came to Gibeah,^[a] behold, a group of prophets met him, and the Spirit of God rushed upon him, and he prophesied among them.

¹¹ And when all who knew him previously saw how he prophesied with the prophets, the people said to one another, "What has come over the son of Kish? Is Saul also among the prophets?"

¹² And a man of the place answered, "And who is their father?" Therefore it became a proverb, "Is Saul also among the prophets?"

¹³ When he had finished prophesying, he came to the high place.

¹⁴ Saul's uncle said to him and to his servant, "Where did you go?" And he said, "To seek the donkeys. And when we saw they were not to be found, we went to Samuel."

¹⁵ And Saul's uncle said, "Please tell me what Samuel said to you."

¹⁶ And Saul said to his uncle, "He told us plainly that the donkeys had been found." But about the matter of the kingdom, of which Samuel had spoken, he did not tell him anything.

¹⁷ Now Samuel called the people together to the Lord at Mizpah.

¹⁸ And he said to the people of Israel, "Thus says the Lord, the God of Israel, 'I brought up Israel out of Egypt, and I delivered you from the hand of the Egyptians and from the hand of all the kingdoms that were oppressing you.'

¹⁹ But today you have rejected your God, who saves you from all your calamities and your distresses, and you have said to him, 'Set a king over us.' Now therefore present yourselves before the Lord by your tribes and by your thousands."

²⁰ Then Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken by lot.

²¹ He brought the tribe of Benjamin near by its clans, and the clan of the Matrites was taken by lot; ^(a) and Saul the son of Kish was taken by lot. But when they sought him, he could not be found.

²² So they inquired again of the Lord, "Is there a man still to come?" and the Lord said, "Behold, he has hidden himself among the baggage."

²³ Then they ran and took him from there. And when he stood among the people, he was taller than any of the people from his shoulders upward.

²⁴ And Samuel said to all the people, "Do you see him whom the Lord has chosen? There is none like him among all the people." And all the people shouted, "Long live the king!"

²⁵ Then Samuel told the people the rights and duties of the kingship, and he wrote them in a book and laid it up before the Lord. Then Samuel sent all the people away, each one to his home.

²⁶ Saul also went to his home at Gibeah, and with him went men of valor whose hearts God had touched.

²⁷ But some worthless fellows said, "How can this man save us?" And they despised him and brought him no present. But he held his peace.

11 Then Nahash the Ammonite went up and besieged Jabesh-gilead, and all the men of Jabesh said to Nahash, "Make a treaty with us, and we will serve you."

² But Nahash the Ammonite said to them, "On this condition I will make a treaty with you, that I gouge out all your right eyes, and thus bring disgrace on all Israel."

³ The elders of Jabesh said to him, "Give us seven days' respite that we may send messengers through all the territory of Israel. Then, if there is no one to save us, we will give ourselves up to you."

⁴ When the messengers came to Gibeah of Saul, they reported the matter in the ears of the people, and all the people wept aloud.

⁵ Now, behold, Saul was coming from the field behind the oxen. And Saul said, "What is wrong with the people, that they are weeping?" So they told him the news of the men of Jabesh.

⁶ And the Spirit of God rushed upon Saul when he heard these words, and his anger was greatly kindled.

⁷ He took a yoke of oxen and cut them in pieces and sent them throughout all the territory of Israel by the hand of the messengers, saying, "Whoever does not come out after Saul and Samuel, so shall it be done to his oxen!" Then the dread of the Lord fell upon the people, and they came out as one man.

⁸ When he mustered them at Bezek, the people of Israel were three hundred thousand, and the men of Judah thirty thousand.

⁹ And they said to the messengers who had come, "Thus shall you say to the men of Jabesh-gilead: 'Tomorrow, by the time the sun is hot, you shall have salvation.'" When the messengers came and told the men of Jabesh, they were glad.

¹⁰ Therefore the men of Jabesh said, "Tomorrow we will give ourselves up to you, and you may do to us whatever seems good to you."

¹¹ And the next day Saul put the people in three companies. And they came into the midst of the camp in the morning watch and struck down the Ammonites until the heat of the day. And those who survived were scattered, so that no two of them were left together.

¹² Then the people said to Samuel, "Who is it that said, 'Shall Saul reign over us?' Bring the men, that we may put them to death."

¹³ But Saul said, "Not a man shall be put to death this day, for today the Lord has worked salvation in Israel."

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

¹⁵ So all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal. There they sacrificed peace offerings before the Lord, and there Saul and all the men of Israel rejoiced greatly.

12 And Samuel said to all Israel, "Behold, I have obeyed your voice in all that you have said to me and have made a king over you.

² And now, behold, the king walks before you, and I am old and gray; and behold, my sons are with you. I have walked before you from my youth until this day.

³ Here I am; testify against me before the Lord and before his anointed. Whose ox have I taken? Or whose donkey have I taken? Or whom have I defrauded? Whom have I oppressed? Or from whose hand have I taken a bribe to blind my eyes with it? Testify against me^[a] and I will restore it to you."

⁴ They said, "You have not defrauded us or oppressed us or taken anything from any man's hand."

⁵ And he said to them, "The Lord is witness against you, and his anointed is witness this day, that you have not found anything in my hand." And they said, "He is witness."

⁶ And Samuel said to the people, "The Lord is witness,^[b] who appointed Moses and Aaron and brought your fathers up out of the land of Egypt.

⁷ Now therefore stand still that I may plead with you before the Lord concerning all the righteous deeds of the Lord that he performed for you and for your fathers.

⁸ When Jacob went into Egypt, and the Egyptians oppressed them,^[c] then your fathers cried out to the Lord and the Lord sent Moses and Aaron, who brought your fathers out of Egypt and made them dwell in this place.

⁹ But they forgot the Lord their God. And he sold them into the hand of Sisera, commander of the army of Hazor,^[d] and into the hand of the Philistines, and into the hand of the king of Moab. And they fought against them.

¹⁰ And they cried out to the Lord and said, 'We have sinned, because we have forsaken the Lord and have served the Baals and the Ashtaroth. But now deliver us out of the hand of our enemies, that we may serve you.'

¹¹ And the Lord sent Jerubbaal and Barak^[e] and Jephthah and Samuel and delivered you out of the hand of your enemies on every side, and you lived in safety.

¹² And when you saw that Nahash the 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.

¹³ And now behold the king whom you have chosen, for whom you have asked; behold, the Lord has set a king over you.

¹⁴ If you will fear the Lord and serve him and obey his voice and not rebel against the commandment of the Lord, and if both you and the king who reigns over you will follow the Lord your God, it will be well.

¹⁵ But if you will not obey the voice of the Lord, but rebel against the commandment of the Lord, then the hand of the Lord will be against you and your king.^[a]

¹⁶ Now therefore stand still and see this great thing that the Lord will do before your eyes.

¹⁷ Is it not wheat harvest today? I will call upon the Lord, that he may send thunder and rain. And you shall know and see that your wickedness is great, which you have done in the sight of the Lord, in asking for yourselves a king."

¹⁸ So Samuel called upon the Lord, and the Lord sent thunder and rain that day, and all the people greatly feared the Lord and Samuel.

¹⁹ And all the people said to Samuel, "Pray for your servants to the Lord your God, that we may not die, for we have added to all our sins this evil, to ask for ourselves a king."

²⁰ And Samuel said to the people, "Do not be afraid; you have done all this evil. Yet do not turn aside from following the Lord, but serve the Lord with all your heart.

²¹ And do not turn aside after empty things that cannot profit or deliver, for they are empty.

²² For the Lord will not forsake his people, for his great name's sake, because it has pleased the Lord to make you a people for himself.

²³ Moreover, as for me, far be it from me that I should sin against the Lord by ceasing to pray for you, and I will instruct you in the good and the right way.

²⁴ Only fear the Lord and serve him faithfully with all your heart. For consider what great things he has done for you.

²⁵ But if you still do wickedly, you shall be swept away, both you and your king."

13 Saul lived for one year and then became king, and when he had reigned for two years over Israel,^[a]

² Saul chose three thousand men of Israel. Two thousand were with Saul in Michmash and the hill country of Bethel, and a thousand were with Jonathan in Gibeah of Benjamin. The rest of the people he sent home, every man to his tent.

³ Jonathan defeated the garrison of the Philistines that was at Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear."

⁴ And all Israel heard it said that Saul had defeated the garrison of the Philistines, and also that Israel had become a stench to the Philistines. And the people were called out to join Saul at Gilgal.

⁵ And the Philistines mustered to fight with Israel, thirty thousand chariots and six thousand horsemen and troops like the sand on the seashore in multitude. They came up and encamped in Michmash, to the east of Beth-aven.

⁶ When the men of Israel saw that they were in trouble (for the people were hard pressed), the people hid themselves in caves and in holes and in rocks and in tombs and in cisterns,

⁷ and some Hebrews crossed the fords of the Jordan to the land of Gad and Gilead. Saul was still at Gilgal, and all the people followed him trembling.

⁸ He waited seven days, the time appointed by Samuel. But Samuel did not come to Gilgal, and the people were scattering from him.

⁹ So Saul said, "Bring the burnt offering here to me, and the peace offerings." And he offered the burnt offering.

¹⁰ As soon as he had finished offering the burnt offering, behold, Samuel came. And Saul went out to meet him and greet him.

¹¹ Samuel said, "What have you done?" And Saul said, "When I saw that the people were scattering from me, and that you did not come within the days appointed, and that the Philistines had mustered at Michmash,

¹² I said, 'Now the Philistines will come down against me at Gilgal, and I have not sought the favor of the Lord.' So I forced myself, and offered the burnt offering."

¹³ And Samuel said to Saul, "You have done foolishly. You have not kept the command of the Lord your God, with which he commanded you. For then the Lord would have established your kingdom over Israel forever.

¹⁴ But now your kingdom shall not continue. The Lord has sought out a man after his own heart, and the Lord has commanded him to be prince^[a] over his people, because you have not kept what the Lord commanded you."

¹⁵ And Samuel arose and went up from Gilgal. The rest of the people went up after Saul to meet the army; they went up from Gilgal^[a] to Gibeah of Benjamin.

And Saul numbered the people who were present with him, about six hundred men.

¹⁶ And Saul and Jonathan his son and the people who were present with them stayed in Geba of Benjamin, but the Philistines encamped in Michmash.

¹⁷ And raiders came out of the camp of the Philistines in three companies. One company turned toward Ophrah, to the land of Shual;

¹⁸ another company turned toward Beth-horon; and another company turned toward the border that looks down on the Valley of Zeboim toward the wilderness.

¹⁹ Now there was no blacksmith to be found throughout all the land of Israel, for the Philistines said, "Lest the Hebrews make themselves swords or spears."

²⁰ But every one of the Israelites went down to the Philistines to sharpen his plowshare, his mattock, his axe, or his sickle,^[a]

²¹ and the charge was two-thirds of a shekel^[a] for the plowshares and for the mattocks, and a third of a shekel^[a] for sharpening the axes and for setting the goads.^[a]

²² So on the day of the battle there was neither sword nor spear found in the hand of any of the people with Saul and Jonathan, but Saul and Jonathan his son had them.

²³ And the garrison of the Philistines went out to the pass of Michmash

14 One day Jonathan the son of Saul said to the young man who carried his armor, "Come, let us go over to the Philistine garrison on the other side." But he did not tell his father.

² Saul was staying in the outskirts of Gibeah in the pomegranate cave^[a] at Migron. The people who were with him were about six hundred men,

³ including Ahijah the son of Ahitub, Ichabod's brother, son of Phinehas, son of Eli, the priest of the Lord in Shiloh, wearing an ephod. And the people did not know that Jonathan had gone.

⁴ Within the passes, by which Jonathan sought to go over to the Philistine garrison, there was a rocky crag on the one side and a rocky crag on the other side. The name of the one was Bozez, and the name of the other Seneh.

⁵ The one crag rose on the north in front of Michmash, and the other on the south in front of Geba.

⁶ Jonathan said to the young man who carried his armor, "Come, let us go over to the garrison of these uncircumcised. It may be that the Lord will work for us, for nothing can hinder the Lord from saving by many or by few."

⁷ And his armor-bearer said to him, "Do all that is in your heart. Do as you wish.^[b] Behold, I am with you heart and soul."

⁸ Then Jonathan said, "Behold, we will cross over to the men, and we will show ourselves to them.

⁹ If they say to us, 'Wait until we come to you,' then we will stand still in our place, and we will not go up to them.

¹⁰ But if they say, 'Come up to us,' then we will go up, for the Lord has given them into our hand. And this shall be the sign to us."

¹¹ So both of them showed themselves to the garrison of the Philistines. And the Philistines said, "Look, Hebrews are coming out of the holes where they have hidden themselves."

¹² And the men of the garrison hailed Jonathan and his armor-bearer and said, "Come up to us, and we will show you a thing." And Jonathan said to his armor-bearer, "Come up after me, for the Lord has given them into the hand of Israel."

¹³ Then Jonathan climbed up on his hands and feet, and his armor-bearer after him. And they fell before Jonathan, and his armor-bearer killed them after him.

¹⁴ And that first strike, which Jonathan and his armor-bearer made, killed about twenty men within as it were half a furrow's length in an acre^[a] of land.

¹⁵ And there was a panic in the camp, in the field, and among all the people. The garrison and even the raiders trembled, the earth quaked, and it became a very great panic.^[a]

¹⁶ And the watchmen of Saul in Gibeah of Benjamin looked, and behold, the multitude was dispersing here and there.^[a]

¹⁷ Then Saul said to the people who were with him, "Count and see who has gone from us." And when they had counted, behold, Jonathan and his armor-bearer were not there.

¹⁸ So Saul said to Ahijah, "Bring the ark of God here." For the ark of God went at that time with the people^[a] of Israel.

¹⁹ Now while Saul was talking to the priest, the tumult in the camp of the Philistines increased more and more. So Saul said to the priest, "Withdraw your hand."

²⁰ Then Saul and all the people who were with him rallied and went into the battle. And behold, every Philistine's sword was against his fellow, and there was very great confusion.

²¹ Now the Hebrews who had been with the Philistines before that time and who had gone up with them into the camp, even they also turned to be with the Israelites who were with Saul and Jonathan.

²² Likewise, when all the men of Israel who had hidden themselves in the hill country of Ephraim heard that the Philistines were fleeing, they too followed hard after them in the battle.

²³ So the Lord saved Israel that day. And the battle passed beyond Beth-aven.

²⁴ And the men of Israel had been hard pressed that day, so Saul had laid an oath on the people, saying, "Cursed be the man who eats food until it is evening and I am avenged on my enemies." So none of the people had tasted food.

²⁵ Now when all the people^[a] came to the forest, behold, there was honey on the ground.

²⁶ And when the people entered the forest, behold, the honey was dropping, but no one put his hand to his mouth, for the people feared the oath.

²⁷ But Jonathan had not heard his father charge the people with the oath, so he put out the tip of the staff that was in his hand and dipped it in the honeycomb and put his hand to his mouth, and his eyes became bright.

²⁸ Then one of the people said, "Your father strictly charged the people with an oath, saying, 'Cursed be the man who eats food this day.'" And the people were faint.

²⁹ Then Jonathan said, "My father has troubled the land. See how my eyes have become bright because I tasted a little of this honey.

³⁰ How much better if the people had eaten freely today of the spoil of their enemies that they found. For now the defeat among the Philistines has not been great."

³¹ They struck down the Philistines that day from Michmash to Aijalon. And the people were very faint.

³² The people pounced on the spoil and took sheep and oxen and calves and slaughtered them on the ground. And the people ate them with the blood.

³³ Then they told Saul, "Behold, the people are sinning against the Lord by eating with the blood." And he said, "You have dealt treacherously; roll a great stone to me here."^[b]

³⁴ And Saul said, "Disperse yourselves among the people and say to them, 'Let every man bring his ox or his sheep and slaughter them here and eat, and do not sin against the Lord by eating with the blood.'" So every one of the people brought his ox with him that night and they slaughtered them there.

³⁵ And Saul built an altar to the Lord; it was the first altar that he built to the Lord.

³⁶ Then Saul said, "Let us go down after the Philistines by night and plunder them until the morning light; let us not leave a man of them." And they said, "Do whatever seems good to you." But the priest said, "Let us draw near to God here."

³⁷ And Saul inquired of God, "Shall I go down after the Philistines? Will you give them into the hand of Israel?" But he did not answer him that day.

³⁸ And Saul said, "Come here, all you leaders of the people, and know and see how this sin has arisen today.

³⁹ For as the Lord lives who saves Israel, though it be in Jonathan my son, he shall surely die." But there was not a man among all the people who answered him.

⁴⁰ Then he said to all Israel, "You shall be on one side, and I and Jonathan my son will be on the other side." And the people said to Saul, "Do what seems good to you."

⁴¹ Therefore Saul said, "O Lord God of Israel, why have you not answered your servant this day? If this guilt is in me or in Jonathan my son, O Lord, God of Israel, give Urim. But if this guilt is in your people Israel, give Thummim."^a And Jonathan and Saul were taken, but the people escaped.

⁴² Then Saul said, "Cast the lot between me and my son Jonathan." And Jonathan was taken.

⁴³ Then Saul said to Jonathan, "Tell me what you have done." And Jonathan told him, "I tasted a little honey with the tip of the staff that was in my hand. Here I am; I will die."

⁴⁴ And Saul said, "God do so to me and more also; you shall surely die, Jonathan."

⁴⁵ Then the people said to Saul, "Shall Jonathan die, who has worked this great salvation in Israel? Far from it! As the Lord lives, there shall not one hair of his head fall to the ground, for he has worked with God this day." So the people ransomed Jonathan, so that he did not die.

⁴⁶ Then Saul went up from pursuing the Philistines, and the Philistines went to their own place.

⁴⁷ When Saul had taken the kingship over Israel, he fought against all his enemies on every side, against Moab, against the Ammonites, against Edom, against the kings of Zobah, and against the Philistines. Wherever he turned he routed them.

⁴⁸ And he did valiantly and struck the Amalekites and delivered Israel out of the hands of those who plundered them.

⁴⁹ Now the sons of Saul were Jonathan, Ishvi, and Malchi-shua. And the names of his two daughters were these: the name of the firstborn was Merab, and the name of the younger Michal.

⁵⁰ And the name of Saul's wife was Ahinoam the daughter of Ahimaaz. And the name of the commander of his army was Abner the son of Ner, Saul's uncle.

⁵¹ Kish was the father of Saul, and Ner the father of Abner was the son of Abiel.

⁵² There was hard fighting against the Philistines all the days of Saul. And when Saul saw any strong man, or any valiant man, he attached him to himself.

15 And Samuel said to Saul, "The Lord sent me to anoint you king over his people Israel; now therefore listen to the words of the Lord.

² Thus says the Lord of hosts, 'I have noted what Amalek did to Israel in opposing them on the way when they came up out of Egypt.

³ Now go and strike Amalek and devote to destruction^[a] all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey."

⁴ So Saul summoned the people and numbered them in Telaim, two hundred thousand men on foot, and ten thousand men of Judah.

⁵ And Saul came to the city of Amalek and lay in wait in the valley.

⁶ Then Saul said to the Kenites, "Go, depart; go down from among the Amalekites, lest I destroy you with them. For you showed kindness to all the people of Israel when they came up out of Egypt." So the Kenites departed from among the Amalekites.

⁷ And Saul defeated the Amalekites from Havilah as far as Shur, which is east of Egypt.

⁸ And he took Agag the king of the Amalekites alive and devoted to destruction all the people with the edge of the sword.

⁹ But Saul and the people spared Agag and the best of the sheep and of the oxen and of the fattened calves^[a] and the lambs, and all that was good, and would not utterly destroy them. All that was despised and worthless they devoted to destruction.

¹⁰ The word of the Lord came to Samuel:

¹¹ "I regret^[a] that I have made Saul king, for he has turned back from following me and has not performed my commandments." And Samuel was angry, and he cried to the Lord all night.

¹² And Samuel rose early to meet Saul in the morning. And it was told Samuel, "Saul came to Carmel, and behold, he set up a monument for himself and turned and passed on and went down to Gilgal."

¹³ And Samuel came to Saul, and Saul said to him, "Blessed be you to the Lord. I have performed the commandment of the Lord."

¹⁴ And Samuel said, "What then is this bleating of the sheep in my ears and the lowing of the oxen that I hear?"

¹⁵ Saul said, "They have brought them from the Amalekites, for the people spared the best of the sheep and of the oxen to sacrifice to the Lord your God, and the rest we have devoted to destruction."

¹⁶ Then Samuel said to Saul, "Stop! I will tell you what the Lord said to me this night." And he said to him, "Speak."

¹⁷ And Samuel said, "Though you are little in your own eyes, are you not the head of the tribes of Israel? The Lord anointed you king over Israel.

¹⁸ And the Lord sent you on a mission and said, 'Go, devote to destruction the sinners, the Amalekites, and fight against them until they are consumed.'

¹⁹ Why then did you not obey the voice of the Lord? Why did you pounce on the spoil and do what was evil in the sight of the Lord?"

²⁰ And Saul said to Samuel, "I have obeyed the voice of the Lord. I have gone on the mission on which the Lord sent me. I have brought Agag the king of Amalek, and I have devoted the Amalekites to destruction.

²¹ But the people took of the spoil, sheep and oxen, the best of the things devoted to destruction, to sacrifice to the Lord your God in Gilgal."

²² And Samuel said,

"Has the Lord as great delight in burnt offerings and sacrifices,
as in obeying the voice of the Lord?
Behold, to obey is better than sacrifice,
and to listen than the fat of rams.

²³ For rebellion is as the sin of divination,
and presumption is as iniquity and idolatry.

Because you have rejected the word of the Lord,
he has also rejected you from being king."

²⁴ Saul said to Samuel, "I have sinned, for I have transgressed the commandment of the Lord and your words, because I feared the people and obeyed their voice.

²⁵ Now therefore, please pardon my sin and return with me that I may bow before the Lord."

²⁶ And Samuel said to Saul, "I will not return with you. For you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel."

²⁷ As Samuel turned to go away, Saul seized the skirt of his robe, and it tore.

²⁸ And Samuel said to him, "The Lord has torn the kingdom of Israel from you this day and has given it to a neighbor of yours, who is better than you.

²⁹ And also the Glory of Israel will not lie or have regret, for he is not a man, that he should have regret."

³⁰ Then he said, "I have sinned; yet honor me now before the elders of my people and before Israel, and return with me, that I may bow before the Lord your God."

³¹ So Samuel turned back after Saul, and Saul bowed before the Lord.

³² Then Samuel said, "Bring here to me Agag the king of the Amalekites." And Agag came to him cheerfully.^[a] Agag said, "Surely the bitterness of death is past."

³³ And Samuel said, "As your sword has made women childless, so shall your mother be childless among women." And Samuel hacked Agag to pieces before the Lord in Gilgal.

³⁴ Then Samuel went to Ramah, and Saul went up to his house in Gibeah of Saul.

³⁵ And Samuel did not see Saul again until the day of his death, but Samuel grieved over Saul. And the Lord regretted that he had made Saul king over Israel.

16 The Lord said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons."

2 And Samuel said, "How can I go? If Saul hears it, he will kill me." And the Lord said, "Take a heifer with you and say, 'I have come to sacrifice to the Lord.'"

3 And invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for me him whom I declare to you."

4 Samuel did what the Lord commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, "Do you come peaceably?"

5 And he said, "Peaceably; I have come to sacrifice to the Lord. Consecrate yourselves, and come with me to the sacrifice." And he consecrated Jesse and his sons and invited them to the sacrifice.

6 When they came, he looked on Eliab and thought, "Surely the Lord's anointed is before him."

7 But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart."

8 Then Jesse called Abinadab and made him pass before Samuel. And he said, "Neither has the Lord chosen this one."

9 Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one."

10 And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The Lord has not chosen these."

11 Then Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest,^[a] but behold, he is keeping the sheep." And Samuel said to Jesse, "Send and get him, for we will not sit down till he comes here."

12 And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the Lord said, "Arise, anoint him, for this is he."

¹³ Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the Lord rushed upon David from that day forward. And Samuel rose up and went to Ramah.

¹⁴ Now the Spirit of the Lord departed from Saul, and a harmful spirit from the Lord tormented him.

¹⁵ And Saul's servants said to him, "Behold now, a harmful spirit from God is tormenting you.

¹⁶ Let our lord now command your servants who are before you to seek out a man who is skillful in playing the lyre, and when the harmful spirit from God is upon you, he will play it, and you will be well."

¹⁷ So Saul said to his servants, "Provide for me a man who can play well and bring him to me."

¹⁸ One of the young men answered, "Behold, I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a man of valor, a man of war, prudent in speech, and a man of good presence, and the Lord is with him."

¹⁹ Therefore Saul sent messengers to Jesse and said, "Send me David your son, who is with the sheep."

²⁰ And Jesse took a donkey laden with bread and a skin of wine and a young goat and sent them by David his son to Saul.

²¹ And David came to Saul and entered his service. And Saul loved him greatly, and he became his armor-bearer.

²² And Saul sent to Jesse, saying, "Let David remain in my service, for he has found favor in my sight."

²³ And whenever the harmful spirit from God was upon Saul, David took the lyre and played it with his hand. So Saul was refreshed and was well, and the harmful spirit departed from him.

17 Now the Philistines gathered their armies for battle. And they were gathered at Socoh, which belongs to Judah, and encamped between Socoh and Azekah, in Ephesdammim.

² And Saul and the men of Israel were gathered, and encamped in the Valley of Elah, and drew up in line of battle against the Philistines.

³ And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them.

⁴ And there came out from the camp of the Philistines a champion named Goliath of Gath, whose height was six^[a] cubits^[b] and a span.

⁵ He had a helmet of bronze on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels^[c] of bronze.

⁶ And he had bronze armor on his legs, and a javelin of bronze slung between his shoulders.

⁷ The shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron. And his shield-bearer went before him.

⁸ He stood and shouted to the ranks of Israel, "Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves and let him come down to me.

⁹ If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us."

¹⁰ And the Philistine said, "I defy the ranks of Israel this day. Give me a man, that we may fight together."

¹¹ When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.

¹² Now David was the son of an Ephrathite of Bethlehem in Judah, named Jesse, who had eight sons. In the days of Saul the man was already old and advanced in years.^[d]

¹³ The three oldest sons of Jesse had followed Saul to the battle. And the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah.

¹⁴ David was the youngest. The three eldest followed Saul,

¹⁵ but David went back and forth from Saul to feed his father's sheep at Bethlehem.

¹⁶ For forty days the Philistine came forward and took his stand, morning and evening.

¹⁷ And Jesse said to David his son, "Take for your brothers an ephah^[e] of this parched grain, and these ten loaves, and carry them quickly to the camp to your brothers.

¹⁸ Also take these ten cheeses to the commander of their thousand. See if your brothers are well, and bring some token from them."

¹⁹ Now Saul and they and all the men of Israel were in the Valley of Elah, fighting with the Philistines.

²⁰ And David rose early in the morning and left the sheep with a keeper and took the provisions and went, as Jesse had commanded him. And he came to the encampment as the host was going out to the battle line, shouting the war cry.

²¹ And Israel and the Philistines drew up for battle, army against army.

²² And David left the things in charge of the keeper of the baggage and ran to the ranks and went and greeted his brothers.

²³ As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines and spoke the same words as before. And David heard him.

²⁴ All the men of Israel, when they saw the man, fled from him and were much afraid.

²⁵ And the men of Israel said, "Have you seen this man who has come up? Surely he has come up to defy Israel. And the king will enrich the man who kills him with great riches and will give him his daughter and make his father's house free in Israel."

²⁶ And David said to the men who stood by him, "What shall be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?"

²⁷ And the people answered him in the same way, "So shall it be done to the man who kills him."

²⁸ Now Eliab his eldest brother heard when he spoke to the men. And Eliab's anger was kindled against David, and he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your presumption and the evil of your heart, for you have come down to see the battle."

²⁹ And David said, "What have I done now? Was it not but a word?"

³⁰ And he turned away from him toward another, and spoke in the same way, and the people answered him again as before.

³¹ When the words that David spoke were heard, they repeated them before Saul, and he sent for him.

³² And David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight with this Philistine."

³³ And Saul said to David, "You are not able to go against this Philistine to fight with him, for you are but a youth, and he has been a man of war from his youth."

³⁴ But David said to Saul, "Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock,

³⁵ I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard and struck him and killed him.

³⁶ Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living God."

³⁷ And David said, "The Lord who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine." And Saul said to David, "Go, and the Lord be with you!"

³⁸ Then Saul clothed David with his armor. He put a helmet of bronze on his head and clothed him with a coat of mail,

³⁹ and David strapped his sword over his armor. And he tried in vain to go, for he had not tested them. Then David said to Saul, "I cannot go with these, for I have not tested them." So David put them off.

⁴⁰ Then he took his staff in his hand and chose five smooth stones from the brook and put them in his shepherd's pouch. His sling was in his hand, and he approached the Philistine.

⁴¹ And the Philistine moved forward and came near to David, with his shield-bearer in front of him.

⁴² And when the Philistine looked and saw David, he disdained him, for he was but a youth, ruddy and handsome in appearance.

⁴³ And the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods.

⁴⁴ The Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the beasts of the field."

⁴⁵ Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied.

⁴⁶ This day the Lord will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel,

⁴⁷ and that all this assembly may know that the Lord saves not with sword and spear. For the battle is the Lord's, and he will give you into our hand."

⁴⁸ When the Philistine arose and came and drew near to meet David, David ran quickly toward the battle line to meet the Philistine.

⁴⁹ And David put his hand in his bag and took out a stone and slung it and struck the Philistine on his forehead. The stone sank into his forehead, and he fell on his face to the ground.

⁵⁰ So David prevailed over the Philistine with a sling and with a stone and struck the Philistine and killed him. There was no sword in the hand of David.

⁵¹ Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him and cut off his head with it. When the Philistines saw that their champion was dead, they fled.

⁵² And the men of Israel and Judah rose with a shout and pursued the Philistines as far as Gath¹⁰ and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron.

⁵³ And the people of Israel came back from chasing the Philistines, and they plundered their camp.

⁵⁴ And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

⁵⁵ As soon as Saul saw David go out against the Philistine, he said to Abner, the commander of the army, "Abner, whose son is this youth?" And Abner said, "As your soul lives, O king, I do not know."

⁵⁶ And the king said, "Inquire whose son the boy is."

⁵⁷ And as soon as David returned from the striking down of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

⁵⁸ And Saul said to him, "Whose son are you, young man?" And David answered, "I am the son of your servant Jesse the Bethlehemite."

18 As soon as he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul.

² And Saul took him that day and would not let him return to his father's house.

³ Then Jonathan made a covenant with David, because he loved him as his own soul.

⁴ And Jonathan stripped himself of the robe that was on him and gave it to David, and his armor, and even his sword and his bow and his belt.

⁵ And David went out and was successful wherever Saul sent him, so that Saul set him over the men of war. And this was good in the sight of all the people and also in the sight of Saul's servants.

⁶ As they were coming home, when David returned from striking down the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with songs of joy, and with musical instruments.^[a]

⁷ And the women sang to one another as they celebrated,

"Saul has struck down his thousands,
and David his ten thousands."

⁸ And Saul was very angry, and this saying displeased him. He said, "They have ascribed to David ten thousands, and to me they have ascribed thousands, and what more can he have but the kingdom?"

⁹ And Saul eyed David from that day on.

¹⁰ The next day a harmful spirit from God rushed upon Saul, and he raved within his house while David was playing the lyre, as he did day by day. Saul had his spear in his hand.

¹¹ And Saul hurled the spear, for he thought, "I will pin David to the wall." But David evaded him twice.

¹² Saul was afraid of David because the Lord was with him but had departed from Saul.

¹³ So Saul removed him from his presence and made him a commander of a thousand. And he went out and came in before the people.

¹⁴ And David had success in all his undertakings, for the Lord was with him.

¹⁵ And when Saul saw that he had great success, he stood in fearful awe of him.

¹⁶ But all Israel and Judah loved David, for he went out and came in before them.

¹⁷ Then Saul said to David, "Here is my elder daughter Merab. I will give her to you for a wife. Only be valiant for me and fight the Lord's battles." For Saul thought, "Let not my hand be against him, but let the hand of the Philistines be against him." ¹⁸ And David said to Saul, "Who am I, and who are my relatives, my father's clan in Israel, that I should be son-in-law to the king?" ¹⁹ But at the time when Merab, Saul's daughter, should have been given to David, she was given to Adriel the Meholathite for a wife.

²⁰ Now Saul's daughter Michal loved David. And they told Saul, and the thing pleased him.

²¹ Saul thought, "Let me give her to him, that she may be a snare for him and that the hand of the Philistines may be against him." Therefore Saul said to David a second time, ^(b) "You shall now be my son-in-law."

²² And Saul commanded his servants, "Speak to David in private and say, 'Behold, the king has delight in you, and all his servants love you. Now then become the king's son-in-law.'"

²³ And Saul's servants spoke those words in the ears of David. And David said, "Does it seem to you a little thing to become the king's son-in-law, since I am a poor man and have no reputation?"

²⁴ And the servants of Saul told him, "Thus and so did David speak."

²⁵ Then Saul said, "Thus shall you say to David, 'The king desires no bride-price except a hundred foreskins of the Philistines, that he may be avenged of the king's enemies.'" Now Saul thought to make David fall by the hand of the Philistines.

²⁶ And when his servants told David these words, it pleased David well to be the king's son-in-law. Before the time had expired,

²⁷ David arose and went, along with his men, and killed two hundred of the Philistines. And David brought their foreskins, which were given in full number to the king, that he might become the king's son-in-law. And Saul gave him his daughter Michal for a wife.

²⁸ But when Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him,

²⁹ Saul was even more afraid of David. So Saul was David's enemy continually.

³⁰ Then the commanders of the Philistines came out to battle, and as often as they came out David had more success than all the servants of Saul, so that his name was highly esteemed.

19 And Saul spoke to Jonathan his son and to all his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David.

² And Jonathan told David, "Saul my father seeks to kill you. Therefore be on your guard in the morning. Stay in a secret place and hide yourself.

³ And I will go out and stand beside my father in the field where you are, and I will speak to my father about you. And if I learn anything I will tell you."

⁴ And Jonathan spoke well of David to Saul his father and said to him, "Let not the king sin against his servant David, because he has not sinned against you, and because his deeds have brought good to you.

⁵ For he took his life in his hand and he struck down the Philistine, and the Lord worked a great salvation for all Israel. You saw it, and rejoiced. Why then will you sin against innocent blood by killing David without cause?"

⁶ And Saul listened to the voice of Jonathan. Saul swore, "As the Lord lives, he shall not be put to death."

⁷ And Jonathan called David, and Jonathan reported to him all these things. And Jonathan brought David to Saul, and he was in his presence as before.

⁸ And there was war again. And David went out and fought with the Philistines and struck them with a great blow, so that they fled before him.

⁹ Then a harmful spirit from the Lord came upon Saul, as he sat in his house with his spear in his hand. And David was playing the lyre.

¹⁰ And Saul sought to pin David to the wall with the spear, but he eluded Saul, so that he struck the spear into the wall. And David fled and escaped that night.

¹¹ Saul sent messengers to David's house to watch him, that he might kill him in the morning. But Michal, David's wife, told him, "If you do not escape with your life tonight, tomorrow you will be killed."

¹² So Michal let David down through the window, and he fled away and escaped.

¹³ Michal took an image^[a] and laid it on the bed and put a pillow of goats' hair at its head and covered it with the clothes.

¹⁴ And when Saul sent messengers to take David, she said, "He is sick."

¹⁵ Then Saul sent the messengers to see David, saying, "Bring him up to me in the bed, that I may kill him."

¹⁶ And when the messengers came in, behold, the image was in the bed, with the pillow of goats' hair at its head.

¹⁷ Saul said to Michal, "Why have you deceived me thus and let my enemy go, so that he has escaped?" And Michal answered Saul, "He said to me, 'Let me go. Why should I kill you?'"

¹⁸ Now David fled and escaped, and he came to Samuel at Ramah and told him all that Saul had done to him. And he and Samuel went and lived at Naioth.

¹⁹ And it was told Saul, "Behold, David is at Naioth in Ramah."

²⁰ Then Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied.

²¹ When it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied.

²² Then he himself went to Ramah and came to the great well that is in Secu. And he asked, "Where are Samuel and David?" And one said, "Behold, they are at Naioth in Ramah."

²³ And he went there to Naioth in Ramah. And the Spirit of God came upon him also, and as he went he prophesied until he came to Naioth in Ramah.

²⁴ And he too stripped off his clothes, and he too prophesied before Samuel and lay naked all that day and all that night. Thus it is said, "Is Saul also among the prophets?"

20 Then David fled from Naioth in Ramah and came and said before Jonathan, "What have I done? What is my guilt? And what is my sin before your father, that he seeks my life?"

² And he said to him, "Far from it! You shall not die. Behold, my father does nothing either great or small without disclosing it to me. And why should my father hide this from me? It is not so."

³ But David vowed again, saying, "Your father knows well that I have found favor in your eyes, and he thinks, 'Do not let Jonathan know this, lest he be grieved.' But truly, as the Lord lives and as your soul lives, there is but a step between me and death."

⁴ Then Jonathan said to David, "Whatever you say, I will do for you."

⁵ David said to Jonathan, "Behold, tomorrow is the new moon, and I should not fail to sit at table with the king. But let me go, that I may hide myself in the field till the third day at evening.

⁶ If your father misses me at all, then say, 'David earnestly asked leave of me to run to Bethlehem his city, for there is a yearly sacrifice there for all the clan.'

⁷ If he says, 'Good!' it will be well with your servant, but if he is angry, then know that harm is determined by him.

⁸ Therefore deal kindly with your servant, for you have brought your servant into a covenant of the Lord with you. But if there is guilt in me, kill me yourself, for why should you bring me to your father?"

⁹ And Jonathan said, "Far be it from you! If I knew that it was determined by my father that harm should come to you, would I not tell you?"

¹⁰ Then David said to Jonathan, "Who will tell me if your father answers you roughly?"

¹¹ And Jonathan said to David, "Come, let us go out into the field." So they both went out into the field.

¹² And Jonathan said to David, "The Lord, the God of Israel, be witness!^[a] When I have sounded out my father, about this time tomorrow, or the third day, behold, if he is well disposed toward David, shall I not then send and disclose it to you?

¹³ But should it please my father to do you harm, the Lord do so to Jonathan and more also if I do not disclose it to you and send you away, that you may go in safety. May the Lord be with you, as he has been with my father.

¹⁴ If I am still alive, show me the steadfast love of the Lord, that I may not die;

¹⁵ and do not cut off^[a] your steadfast love from my house forever, when the Lord cuts off every one of the enemies of David from the face of the earth."

¹⁶ And Jonathan made a covenant with the house of David, saying, "May^[a] the Lord take vengeance on David's enemies."

¹⁷ And Jonathan made David swear again by his love for him, for he loved him as he loved his own soul.

¹⁸ Then Jonathan said to him, "Tomorrow is the new moon, and you will be missed, because your seat will be empty.

¹⁹ On the third day go down quickly to the place where you hid yourself when the matter was in hand, and remain beside the stone heap.^[a]

²⁰ And I will shoot three arrows to the side of it, as though I shot at a mark.

²¹ And behold, I will send the boy, saying, 'Go, find the arrows.' If I say to the boy, 'Look, the arrows are on this side of you, take them,' then you are to come, for, as the Lord lives, it is safe for you and there is no danger.

²² But if I say to the youth, 'Look, the arrows are beyond you,' then go, for the Lord has sent you away.

²³ And as for the matter of which you and I have spoken, behold, the Lord is between you and me forever."

²⁴ So David hid himself in the field. And when the new moon came, the king sat down to eat food.

²⁵ The king sat on his seat, as at other times, on the seat by the wall. Jonathan sat opposite,^[a] and Abner sat by Saul's side, but David's place was empty.

²⁶ Yet Saul did not say anything that day, for he thought, "Something has happened to him. He is not clean; surely he is not clean."

²⁷ But on the second day, the day after the new moon, David's place was empty. And Saul said to Jonathan his son, "Why has not the son of Jesse come to the meal, either yesterday or today?"

²⁸ Jonathan answered Saul, "David earnestly asked leave of me to go to Bethlehem.

²⁹ He said, 'Let me go, for our clan holds a sacrifice in the city, and my brother has commanded me to be there. So now, if I have found favor in your eyes, let me get away and see my brothers.' For this reason he has not come to the king's table."

³⁰ Then Saul's anger was kindled against Jonathan, and he said to him, "You son of a perverse, rebellious woman, do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness?

³¹ For as long as the son of Jesse lives on the earth, neither you nor your kingdom shall be established. Therefore send and bring him to me, for he shall surely die."

³² Then Jonathan answered Saul his father, "Why should he be put to death? What has he done?"

³³ But Saul hurled his spear at him to strike him. So Jonathan knew that his father was determined to put David to death.

³⁴ And Jonathan rose from the table in fierce anger and ate no food the second day of the month, for he was grieved for David, because his father had disgraced him.

³⁵ In the morning Jonathan went out into the field to the appointment with David, and with him a little boy.

³⁶ And he said to his boy, "Run and find the arrows that I shoot." As the boy ran, he shot an arrow beyond him.

³⁷ And when the boy came to the place of the arrow that Jonathan had shot, Jonathan called after the boy and said, "Is not the arrow beyond you?"

³⁸ And Jonathan called after the boy, "Hurry! Be quick! Do not stay!" So Jonathan's boy gathered up the arrows and came to his master.

³⁹ But the boy knew nothing. Only Jonathan and David knew the matter.

⁴⁰ And Jonathan gave his weapons to his boy and said to him, "Go and carry them to the city."

⁴¹ And as soon as the boy had gone, David rose from beside the stone heap^[a] and fell on his face to the ground and bowed three times. And they kissed one another and wept with one another, David weeping the most.

⁴² Then Jonathan said to David, "Go in peace, because we have sworn both of us in the name of the Lord, saying, 'The Lord shall be between me and you, and between my offspring and your offspring, forever.'" And he rose and departed, and Jonathan went into the city.^[a]

21 ^[a] Then David came to Nob, to Ahimelech the priest. And Ahimelech came to meet David, trembling, and said to him, "Why are you alone, and no one with you?"

² And David said to Ahimelech the priest, "The king has charged me with a matter and said to me, 'Let no one know anything of the matter about which I send you, and with which I have charged you.' I have made an appointment with the young men for such and such a place.

³ Now then, what do you have on hand? Give me five loaves of bread, or whatever is here."

⁴ And the priest answered David, "I have no common bread on hand, but there is holy bread—if the young men have kept themselves from women."

⁵ And David answered the priest, "Truly women have been kept from us as always when I go on an expedition. The vessels of the young men are holy even when it is an ordinary journey. How much more today will their vessels be holy?"

⁶ So the priest gave him the holy bread, for there was no bread there but the bread of the Presence, which is removed from before the Lord, to be replaced by hot bread on the day it is taken away.

⁷ Now a certain man of the servants of Saul was there that day, detained before the Lord. His name was Doeg the Edomite, the chief of Saul's herdsmen.

⁸ Then David said to Ahimelech, "Then have you not here a spear or a sword at hand? For I have brought neither my sword nor my weapons with me, because the king's business required haste."

⁹ And the priest said, "The sword of Goliath the Philistine, whom you struck down in the Valley of Elah, behold, it is here wrapped in a cloth behind the ephod. If you will take that, take it, for there is none but that here." And David said, "There is none like that; give it to me."

¹⁰ And David rose and fled that day from Saul and went to Achish the king of Gath.

¹¹ And the servants of Achish said to him, "Is not this David the king of the land? Did they not sing to one another of him in dances,

'Saul has struck down his thousands,
and David his ten thousands'?"

¹² And David took these words to heart and was much afraid of Achish the king of Gath.

¹³ So he changed his behavior before them and pretended to be insane in their hands and made marks on the doors of the gate and let his spittle run down his beard.

¹⁴ Then Achish said to his servants, "Behold, you see the man is mad. Why then have you brought him to me?

¹⁵ Do I lack madmen, that you have brought this fellow to behave as a madman in my presence? Shall this fellow come into my house?"

22

David departed from there and escaped to the cave of Adullam. And when his brothers and all his father's house heard it, they went down there to him.

² And everyone who was in distress, and everyone who was in debt, and everyone who was bitter in soul,^[a] gathered to him. And he became commander over them. And there were with him about four hundred men.

³ And David went from there to Mizpeh of Moab. And he said to the king of Moab, "Please let my father and my mother stay^[a] with you, till I know what God will do for me."

⁴ And he left them with the king of Moab, and they stayed with him all the time that David was in the stronghold.

⁵ Then the prophet Gad said to David, "Do not remain in the stronghold; depart, and go into the land of Judah." So David departed and went into the forest of Hereth.

⁶ Now Saul heard that David was discovered, and the men who were with him. Saul was sitting at Gibeah under the tamarisk tree on the height with his spear in his hand, and all his servants were standing about him.

⁷ And Saul said to his servants who stood about him, "Hear now, people of Benjamin; will the son of Jesse give every one of you fields and vineyards, will he make you all commanders of thousands and commanders of hundreds,

⁸ that all of you have conspired against me? No one discloses to me when my son makes a covenant with the son of Jesse. None of you is sorry for me or discloses to me that my son has stirred up my servant against me, to lie in wait, as at this day."

⁹ Then answered Doeg the Edomite, who stood by the servants of Saul, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub,

¹⁰ and he inquired of the Lord for him and gave him provisions and gave him the sword of Goliath the Philistine."

¹¹ Then the king sent to summon Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were at Nob, and all of them came to the king.

¹² And Saul said, "Hear now, son of Ahitub." And he answered, "Here I am, my lord."

¹³ And Saul said to him, "Why have you conspired against me, you and the son of Jesse, in that you have given him bread and a sword and have inquired of God for him, so that he has risen against me, to lie in wait, as at this day?"

¹⁴ Then Ahimelech answered the king, "And who among all your servants is so faithful as David, who is the king's son-in-law, and captain over^{td} your bodyguard, and honored in your house?

¹⁵ Is today the first time that I have inquired of God for him? No! Let not the king impute anything to his servant or to all the house of my father, for your servant has known nothing of all this, much or little."

¹⁶ And the king said, "You shall surely die, Ahimelech, you and all your father's house."

¹⁷ And the king said to the guard who stood about him, "Turn and kill the priests of the Lord, because their hand also is with David, and they knew that he fled and did not disclose it to me." But the servants of the king would not put out their hand to strike the priests of the Lord.

¹⁸ Then the king said to Doeg, "You turn and strike the priests." And Doeg the Edomite turned and struck down the priests, and he killed on that day eighty-five persons who wore the linen ephod.

¹⁹ And Nob, the city of the priests, he put to the sword; both man and woman, child and infant, ox, donkey and sheep, he put to the sword.

²⁰ But one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David.

²¹ And Abiathar told David that Saul had killed the priests of the Lord.

²² And David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I have occasioned the death of all the persons of your father's house.

²³ Stay with me; do not be afraid, for he who seeks my life seeks your life. With me you shall be in safekeeping."

23 Now they told David, "Behold, the Philistines are fighting against Keilah and are robbing the threshing floors."

² Therefore David inquired of the Lord, "Shall I go and attack these Philistines?" And the Lord said to David, "Go and attack the Philistines and save Keilah."

³ But David's men said to him, "Behold, we are afraid here in Judah; how much more then if we go to Keilah against the armies of the Philistines?"

⁴ Then David inquired of the Lord again. And the Lord answered him, "Arise, go down to Keilah, for I will give the Philistines into your hand."

⁵ And David and his men went to Keilah and fought with the Philistines and brought away their livestock and struck them with a great blow. So David saved the inhabitants of Keilah.

⁶ When Abiathar the son of Ahimelech had fled to David to Keilah, he had come down with an ephod in his hand.

⁷ Now it was told Saul that David had come to Keilah. And Saul said, "God has given him into my hand, for he has shut himself in by entering a town that has gates and bars."

⁸ And Saul summoned all the people to war, to go down to Keilah, to besiege David and his men.

⁹ David knew that Saul was plotting harm against him. And he said to Abiathar the priest, "Bring the ephod here."

¹⁰ Then David said, "O Lord, the God of Israel, your servant has surely heard that Saul seeks to come to Keilah, to destroy the city on my account.

¹¹ Will the men of Keilah surrender me into his hand? Will Saul come down, as your servant has heard? O Lord, the God of Israel, please tell your servant." And the Lord said, "He will come down."

¹² Then David said, "Will the men of Keilah surrender me and my men into the hand of Saul?" And the Lord said, "They will surrender you."

¹³ Then David and his men, who were about six hundred, arose and departed from Keilah, and they went wherever they could go. When Saul was told that David had escaped from Keilah, he gave up the expedition.

¹⁴ And David remained in the strongholds in the wilderness, in the hill country of the wilderness of Ziph. And Saul sought him every day, but God did not give him into his hand.

¹⁵ David saw that Saul had come out to seek his life. David was in the wilderness of Ziph at Horesh.

¹⁶ And Jonathan, Saul's son, rose and went to David at Horesh, and strengthened his hand in God.

¹⁷ And he said to him, "Do not fear, for the hand of Saul my father shall not find you. You shall be king over Israel, and I shall be next to you. Saul my father also knows this."

¹⁸ And the two of them made a covenant before the Lord. David remained at Horesh, and Jonathan went home.

¹⁹ Then the Ziphites went up to Saul at Gibeah, saying, "Is not David hiding among us in the strongholds at Horesh, on the hill of Hachilah, which is south of Jeshimon?"

²⁰ Now come down, O king, according to all your heart's desire to come down, and our part shall be to surrender him into the king's hand."

²¹ And Saul said, "May you be blessed by the Lord, for you have had compassion on me.

²² Go, make yet more sure. Know and see the place where his foot is, and who has seen him there, for it is told me that he is very cunning.

²³ See therefore and take note of all the lurking places where he hides, and come back to me with sure information. Then I will go with you. And if he is in the land, I will search him out among all the thousands of Judah."

²⁴ And they arose and went to Ziph ahead of Saul.

Now David and his men were in the wilderness of Maon, in the Arabah to the south of Jeshimon.

²⁵ And Saul and his men went to seek him. And David was told, so he went down to the rock and lived in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

²⁶ Saul went on one side of the mountain, and David and his men on the other side of the mountain. And David was hurrying to get away from Saul. As Saul and his men were closing in on David and his men to capture them,

²⁷ a messenger came to Saul, saying, "Hurry and come, for the Philistines have made a raid against the land."

²⁸ So Saul returned from pursuing after David and went against the Philistines. Therefore that place was called the Rock of Escape.^[a]

²⁹ ^[b] And David went up from there and lived in the strongholds of Engedi.

24 ^[a] When Saul returned from following the Philistines, he was told, "Behold, David is in the wilderness of Engedi."

² Then Saul took three thousand chosen men out of all Israel and went to seek David and his men in front of the Wildgoats' Rocks.

³ And he came to the sheepfolds by the way, where there was a cave, and Saul went in to relieve himself.^[a] Now David and his men were sitting in the innermost parts of the cave.

⁴ And the men of David said to him, "Here is the day of which the Lord said to you, 'Behold, I will give your enemy into your hand, and you shall do to him as it shall seem good to you.'" Then David arose and stealthily cut off a corner of Saul's robe.

⁵ And afterward David's heart struck him, because he had cut off a corner of Saul's robe.

⁶ He said to his men, "The Lord forbid that I should do this thing to my lord, the Lord's anointed, to put out my hand against him, seeing he is the Lord's anointed."

⁷ So David persuaded his men with these words and did not permit them to attack Saul. And Saul rose up and left the cave and went on his way.

⁸ Afterward David also arose and went out of the cave, and called after Saul, "My lord the king!" And when Saul looked behind him, David bowed with his face to the earth and paid homage.

⁹ And David said to Saul, "Why do you listen to the words of men who say, 'Behold, David seeks your harm'?"

¹⁰ Behold, this day your eyes have seen how the Lord gave you today into my hand in the cave. And some told me to kill you, but I spared you.^[a] I said, 'I will not put out my hand against my lord, for he is the Lord's anointed.'

¹¹ See, my father, see the corner of your robe in my hand. For by the fact that I cut off the corner of your robe and did not kill you, you may know and see that there is no wrong or treason in my hands. I have not sinned against you, though you hunt my life to take it.

¹² May the Lord judge between me and you, may the Lord avenge me against you, but my hand shall not be against you.

¹³ As the proverb of the ancients says, 'Out of the wicked comes wickedness.' But my hand shall not be against you.

¹⁴ After whom has the king of Israel come out? After whom do you pursue? After a dead dog! After a flea!

¹⁵ May the Lord therefore be judge and give sentence between me and you, and see to it and plead my cause and deliver me from your hand."

¹⁶ As soon as David had finished speaking these words to Saul, Saul said, "Is this your voice, my son David?" And Saul lifted up his voice and wept.

¹⁷ He said to David, "You are more righteous than I, for you have repaid me good, whereas I have repaid you evil.

¹⁸ And you have declared this day how you have dealt well with me, in that you did not kill me when the Lord put me into your hands.

¹⁹ For if a man finds his enemy, will he let him go away safe? So may the Lord reward you with good for what you have done to me this day.

²⁰ And now, behold, I know that you shall surely be king, and that the kingdom of Israel shall be established in your hand.

²¹ Swear to me therefore by the Lord that you will not cut off my offspring after me, and that you will not destroy my name out of my father's house."

²² And David swore this to Saul. Then Saul went home, but David and his men went up to the stronghold.

25 Now Samuel died. And all Israel assembled and mourned for him, and they buried him in his house at Ramah.

Then David rose and went down to the wilderness of Paran.

² And there was a man in Maon whose business was in Carmel. The man was very rich; he had three thousand sheep and a thousand goats. He was shearing his sheep in Carmel.

³ Now the name of the man was Nabal, and the name of his wife Abigail. The woman was discerning and beautiful, but the man was harsh and badly behaved; he was a Calebite.

⁴ David heard in the wilderness that Nabal was shearing his sheep.

⁵ So David sent ten young men. And David said to the young men, "Go up to Carmel, and go to Nabal and greet him in my name.

⁶ And thus you shall greet him: 'Peace be to you, and peace be to your house, and peace be to all that you have.

⁷ I hear that you have shearers. Now your shepherds have been with us, and we did them no harm, and they missed nothing all the time they were in Carmel.

⁸ Ask your young men, and they will tell you. Therefore let my young men find favor in your eyes, for we come on a feast day. Please give whatever you have at hand to your servants and to your son David.'"

⁹ When David's young men came, they said all this to Nabal in the name of David, and then they waited.

¹⁰ And Nabal answered David's servants, "Who is David? Who is the son of Jesse? There are many servants these days who are breaking away from their masters.

¹¹ Shall I take my bread and my water and my meat that I have killed for my shearers and give it to men who come from I do not know where?"

¹² So David's young men turned away and came back and told him all this.

¹³ And David said to his men, "Every man strap on his sword!" And every man of them strapped on his sword. David also strapped on his sword. And about four hundred men went up after David, while two hundred remained with the baggage.

¹⁴ But one of the young men told Abigail, Nabal's wife, "Behold, David sent messengers out of the wilderness to greet our master, and he railed at them.

¹⁵ Yet the men were very good to us, and we suffered no harm, and we did not miss anything when we were in the fields, as long as we went with them.

¹⁶ They were a wall to us both by night and by day, all the while we were with them keeping the sheep.

¹⁷ Now therefore know this and consider what you should do, for harm is determined against our master and against all his house, and he is such a worthless man that one cannot speak to him."

¹⁸ Then Abigail made haste and took two hundred loaves and two skins of wine and five sheep already prepared and five seahs^[a] of parched grain and a hundred clusters of raisins and two hundred cakes of figs, and laid them on donkeys.

¹⁹ And she said to her young men, "Go on before me; behold, I come after you." But she did not tell her husband Nabal.

²⁰ And as she rode on the donkey and came down under cover of the mountain, behold, David and his men came down toward her, and she met them.

²¹ Now David had said, "Surely in vain have I guarded all that this fellow has in the wilderness, so that nothing was missed of all that belonged to him, and he has returned me evil for good.

²² God do so to the enemies of David^[b] and more also, if by morning I leave so much as one male of all who belong to him."

²³ When Abigail saw David, she hurried and got down from the donkey and fell before David on her face and bowed to the ground.

²⁴ She fell at his feet and said, "On me alone, my lord, be the guilt. Please let your servant speak in your ears and hear the words of your servant.

²⁵ Let not my lord regard this worthless fellow, Nabal, for as his name is, so is he. Nabal[Ⓜ] is his name, and folly is with him. But I your servant did not see the young men of my lord, whom you sent.

²⁶ Now then, my lord, as the Lord lives, and as your soul lives, because the Lord has restrained you from bloodguilt and from saving with your own hand, now then let your enemies and those who seek to do evil to my lord be as Nabal.

²⁷ And now let this present that your servant has brought to my lord be given to the young men who follow my lord.

²⁸ Please forgive the trespass of your servant. For the Lord will certainly make my lord a sure house, because my lord is fighting the battles of the Lord, and evil shall not be found in you so long as you live.

²⁹ If men rise up to pursue you and to seek your life, the life of my lord shall be bound in the bundle of the living in the care of the Lord your God. And the lives of your enemies he shall sling out as from the hollow of a sling.

³⁰ And when the Lord has done to my lord according to all the good that he has spoken concerning you and has appointed you prince[Ⓜ] over Israel,

³¹ my lord shall have no cause of grief or pangs of conscience for having shed blood without cause or for my lord working salvation himself. And when the Lord has dealt well with my lord, then remember your servant."

³² And David said to Abigail, "Blessed be the Lord, the God of Israel, who sent you this day to meet me!

³³ Blessed be your discretion, and blessed be you, who have kept me this day from bloodguilt and from working salvation with my own hand!

³⁴ For as surely as the Lord, the God of Israel, lives, who has restrained me from hurting you, unless you had hurried and come to meet me, truly by morning there had not been left to Nabal so much as one male."

³⁵ Then David received from her hand what she had brought him. And he said to her, "Go up in peace to your house. See, I have obeyed your voice, and I have granted your petition."

³⁶ And Abigail came to Nabal, and behold, he was holding a feast in his house, like the feast of a king. And Nabal's heart was merry within him, for he was very drunk. So she told him nothing at all until the morning light.

³⁷ In the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him, and he became as a stone.

³⁸ And about ten days later the Lord struck Nabal, and he died.

³⁹ When David heard that Nabal was dead, he said, "Blessed be the Lord who has avenged the insult I received at the hand of Nabal, and has kept back his servant from wrongdoing. The Lord has returned the evil of Nabal on his own head." Then David sent and spoke to Abigail, to take her as his wife.

⁴⁰ When the servants of David came to Abigail at Carmel, they said to her, "David has sent us to you to take you to him as his wife."

⁴¹ And she rose and bowed with her face to the ground and said, "Behold, your handmaid is a servant to wash the feet of the servants of my lord."

⁴² And Abigail hurried and rose and mounted a donkey, and her five young women attended her. She followed the messengers of David and became his wife.

⁴³ David also took Ahinoam of Jezreel, and both of them became his wives.

⁴⁴ Saul had given Michal his daughter, David's wife, to Palti the son of Laish, who was of Gallim.

26 Then the Ziphites came to Saul at Gibeah, saying, "Is not David hiding himself on the hill of Hachilah, which is on the east of Jeshimon?"

² So Saul arose and went down to the wilderness of Ziph with three thousand chosen men of Israel to seek David in the wilderness of Ziph.

³ And Saul encamped on the hill of Hachilah, which is beside the road on the east of Jeshimon. But David remained in the wilderness. When he saw that Saul came after him into the wilderness,

⁴ David sent out spies and learned that Saul had indeed come.

⁵ Then David rose and came to the place where Saul had encamped. And David saw the place where Saul lay, with Abner the son of Ner, the commander of his army. Saul was lying within the encampment, while the army was encamped around him.

⁶ Then David said to Ahimelech the Hittite, and to Joab's brother Abishai the son of Zeruiah, "Who will go down with me into the camp to Saul?" And Abishai said, "I will go down with you."

⁷ So David and Abishai went to the army by night. And there lay Saul sleeping within the encampment, with his spear stuck in the ground at his head, and Abner and the army lay around him.

⁸ Then Abishai said to David, "God has given your enemy into your hand this day. Now please let me pin him to the earth with one stroke of the spear, and I will not strike him twice."

⁹ But David said to Abishai, "Do not destroy him, for who can put out his hand against the Lord's anointed and be guiltless?"

¹⁰ And David said, "As the Lord lives, the Lord will strike him, or his day will come to die, or he will go down into battle and perish.

¹¹ The Lord forbid that I should put out my hand against the Lord's anointed. But take now the spear that is at his head and the jar of water and let us go."

¹² So David took the spear and the jar of water from Saul's head, and they went away. No man saw it or knew it, nor did any awake, for they were all asleep, because a deep sleep from the Lord had fallen upon them.

¹³ Then David went over to the other side and stood far off on the top of the hill, with a great space between them.

¹⁴ And David called to the army, and to Abner the son of Ner, saying, "Will you not answer, Abner?" Then Abner answered, "Who are you who calls to the king?"

¹⁵ And David said to Abner, "Are you not a man? Who is like you in Israel? Why then have you not kept watch over your lord the king? For one of the people came in to destroy the king your lord.

¹⁶ This thing that you have done is not good. As the Lord lives, you deserve to die, because you have not kept watch over your lord, the Lord's anointed. And now see where the king's spear is and the jar of water that was at his head."

¹⁷ Saul recognized David's voice and said, "Is this your voice, my son David?" And David said, "It is my voice, my lord, O king."

¹⁸ And he said, "Why does my lord pursue after his servant? For what have I done? What evil is on my hands?"

¹⁹ Now therefore let my lord the king hear the words of his servant. If it is the Lord who has stirred you up against me, may he accept an offering, but if it is men, may they be cursed before the Lord, for they have driven me out this day that I should have no share in the heritage of the Lord, saying, 'Go, serve other gods.'

²⁰ Now therefore, let not my blood fall to the earth away from the presence of the Lord, for the king of Israel has come out to seek a single flea like one who hunts a partridge in the mountains."

²¹ Then Saul said, "I have sinned. Return, my son David, for I will no more do you harm, because my life was precious in your eyes this day. Behold, I have acted foolishly, and have made a great mistake."

²² And David answered and said, "Here is the spear, O king! Let one of the young men come over and take it.

²³ The Lord rewards every man for his righteousness and his faithfulness, for the Lord gave you into my hand today, and I would not put out my hand against the Lord's anointed.

²⁴ Behold, as your life was precious this day in my sight, so may my life be precious in the sight of the Lord, and may he deliver me out of all tribulation."

²⁵ Then Saul said to David, "Blessed be you, my son David! You will do many things and will succeed in them." So David went his way, and Saul returned to his place.

27 Then David said in his heart, "Now I shall perish one day by the hand of Saul. There is nothing better for me than that I should escape to the land of the Philistines. Then Saul will despair of seeking me any longer within the borders of Israel, and I shall escape out of his hand."

² So David arose and went over, he and the six hundred men who were with him, to Achish the son of Maach, king of Gath.

³ And David lived with Achish at Gath, he and his men, every man with his household, and David with his two wives, Ahinoam of Jezreel, and Abigail of Carmel, Nabal's widow.

⁴ And when it was told Saul that David had fled to Gath, he no longer sought him.

⁵ Then David said to Achish, "If I have found favor in your eyes, let a place be given me in one of the country towns, that I may dwell there. For why should your servant dwell in the royal city with you?"

⁶ So that day Achish gave him Ziklag. Therefore Ziklag has belonged to the kings of Judah to this day.

⁷ And the number of the days that David lived in the country of the Philistines was a year and four months.

⁸ Now David and his men went up and made raids against the Geshurites, the Girzites, and the Amalekites, for these were the inhabitants of the land from of old, as far as Shur, to the land of Egypt.

⁹ And David would strike the land and would leave neither man nor woman alive, but would take away the sheep, the oxen, the donkeys, the camels, and the garments, and come back to Achish.

¹⁰ When Achish asked, "Where have you made a raid today?" David would say, "Against the Negeb of Judah," or, "Against the Negeb of the Jerahmeelites," or, "Against the Negeb of the Kenites."

¹¹ And David would leave neither man nor woman alive to bring news to Gath, thinking, "lest they should tell about us and say, 'So David has done.'" Such was his custom all the while he lived in the country of the Philistines.

¹² And Achish trusted David, thinking, "He has made himself an utter stench to his people Israel; therefore he shall always be my servant."

28 In those days the Philistines gathered their forces for war, to fight against Israel. And Achish said to David, "Understand that you and your men are to go out with me in the army."

² David said to Achish, "Very well, you shall know what your servant can do." And Achish said to David, "Very well, I will make you my bodyguard for life."

³ Now Samuel had died, and all Israel had mourned for him and buried him in Ramah, his own city. And Saul had put the mediums and the necromancers out of the land.

⁴ The Philistines assembled and came and encamped at Shunem. And Saul gathered all Israel, and they encamped at Gilboa.

⁵ When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly.

⁶ And when Saul inquired of the Lord, the Lord did not answer him, either by dreams, or by Urim, or by prophets.

⁷ Then Saul said to his servants, "Seek out for me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "Behold, there is a medium at En-dor."

⁸ So Saul disguised himself and put on other garments and went, he and two men with him. And they came to the woman by night. And he said, "Divine for me by a spirit and bring up for me whomever I shall name to you."

⁹ The woman said to him, "Surely you know what Saul has done, how he has cut off the mediums and the necromancers from the land. Why then are you laying a trap for my life to bring about my death?"

¹⁰ But Saul swore to her by the Lord, "As the Lord lives, no punishment shall come upon you for this thing."

¹¹ Then the woman said, "Whom shall I bring up for you?" He said, "Bring up Samuel for me."

¹² When the woman saw Samuel, she cried out with a loud voice. And the woman said to Saul, "Why have you deceived me? You are Saul."

¹³ The king said to her, "Do not be afraid. What do you see?" And the woman said to Saul, "I see a god coming up out of the earth."

¹⁴ He said to her, "What is his appearance?" And she said, "An old man is coming up, and he is wrapped in a robe." And Saul knew that it was Samuel, and he bowed with his face to the ground and paid homage.

¹⁵ Then Samuel said to Saul, "Why have you disturbed me by bringing me up?" Saul answered, "I am in great distress, for the Philistines are warring against me, and God has turned away from me and answers me no more, either by prophets or by dreams. Therefore I have summoned you to tell me what I shall do."

¹⁶ And Samuel said, "Why then do you ask me, since the Lord has turned from you and become your enemy?"

¹⁷ The Lord has done to you as he spoke by me, for the Lord has torn the kingdom out of your hand and given it to your neighbor, David.

¹⁸ Because you did not obey the voice of the Lord and did not carry out his fierce wrath against Amalek, therefore the Lord has done this thing to you this day.

¹⁹ Moreover, the Lord will give Israel also with you into the hand of the Philistines, and tomorrow you and your sons shall be with me. The Lord will give the army of Israel also into the hand of the Philistines."

²⁰ Then Saul fell at once full length on the ground, filled with fear because of the words of Samuel. And there was no strength in him, for he had eaten nothing all day and all night.

²¹ And the woman came to Saul, and when she saw that he was terrified, she said to him, "Behold, your servant has obeyed you. I have taken my life in my hand and have listened to what you have said to me.

²² Now therefore, you also obey your servant. Let me set a morsel of bread before you; and eat, that you may have strength when you go on your way."

²³ He refused and said, "I will not eat." But his servants, together with the woman, urged him, and he listened to their words. So he arose from the earth and sat on the bed.

²⁴ Now the woman had a fattened calf in the house, and she quickly killed it, and she took flour and kneaded it and baked unleavened bread of it,

²⁵ and she put it before Saul and his servants, and they ate. Then they rose and went away that night.

29 Now the Philistines had gathered all their forces at Aphek. And the Israelites were encamped by the spring that is in Jezreel. ²

As the lords of the Philistines were passing on by hundreds and by thousands, and David and his men were passing on in the rear with Achish,

³ the commanders of the Philistines said, "What are these Hebrews doing here?" And Achish said to the commanders of the Philistines, "Is this not David, the servant of Saul, king of Israel, who has been with me now for days and years, and since he deserted to me I have found no fault in him to this day."

⁴ But the commanders of the Philistines were angry with him. And the commanders of the Philistines said to him, "Send the man back, that he may return to the place to which you have assigned him. He shall not go down with us to battle, lest in the battle he become an adversary to us. For how could this fellow reconcile himself to his lord? Would it not be with the heads of the men here?"

⁵ Is not this David, of whom they sing to one another in dances,

'Saul has struck down his thousands,
and David his ten thousands'?"

⁶ Then Achish called David and said to him, "As the Lord lives, you have been honest, and to me it seems right that you should march out and in with me in the campaign. For I have found nothing wrong in you from the day of your coming to me to this day. Nevertheless, the lords do not approve of you.

⁷ So go back now; and go peaceably, that you may not displease the lords of the Philistines."

⁸ And David said to Achish, "But what have I done? What have you found in your servant from the day I entered your service until now, that I may not go and fight against the enemies of my lord the king?"

⁹ And Achish answered David and said, "I know that you are as blameless in my sight as an angel of God. Nevertheless, the commanders of the Philistines have said, 'He shall not go up with us to the battle.'

¹⁰ Now then rise early in the morning with the servants of your lord who came with you, and start early in the morning, and depart as soon as you have light.”

¹¹ So David set out with his men early in the morning to return to the land of the Philistines. But the Philistines went up to Jezreel.

30 Now when David and his men came to Ziklag on the third day, the Amalekites had made a raid against the Negeb and against Ziklag. They had overcome Ziklag and burned it with fire

² and taken captive the women and all^[a] who were in it, both small and great. They killed no one, but carried them off and went their way.

³ And when David and his men came to the city, they found it burned with fire, and their wives and sons and daughters taken captive.

⁴ Then David and the people who were with him raised their voices and wept until they had no more strength to weep.

⁵ David's two wives also had been taken captive, Ahinoam of Jezreel and Abigail the widow of Nabal of Carmel.

⁶ And David was greatly distressed, for the people spoke of stoning him, because all the people were bitter in soul,^[b] each for his sons and daughters. But David strengthened himself in the Lord his God.

⁷ And David said to Abiathar the priest, the son of Ahimelech, "Bring me the ephod." So Abiathar brought the ephod to David.

⁸ And David inquired of the Lord, "Shall I pursue after this band? Shall I overtake them?" He answered him, "Pursue, for you shall surely overtake and shall surely rescue."

⁹ So David set out, and the six hundred men who were with him, and they came to the brook Besor, where those who were left behind stayed.

¹⁰ But David pursued, he and four hundred men. Two hundred stayed behind, who were too exhausted to cross the brook Besor.

¹¹ They found an Egyptian in the open country and brought him to David. And they gave him bread and he ate. They gave him water to drink,

¹² and they gave him a piece of a cake of figs and two clusters of raisins. And when he had eaten, his spirit revived, for he had not eaten bread or drunk water for three days and three nights.

¹³ And David said to him, "To whom do you belong? And where are you from?" He said, "I am a young man of Egypt, servant to an Amalekite, and my master left me behind because I fell sick three days ago.

¹⁴ We had made a raid against the Negeb of the Cherethites and against that which belongs to Judah and against the Negeb of Caleb, and we burned Ziklag with fire."

¹⁵ And David said to him, "Will you take me down to this band?" And he said, "Swear to me by God that you will not kill me or deliver me into the hands of my master, and I will take you down to this band."

¹⁶ And when he had taken him down, behold, they were spread abroad over all the land, eating and drinking and dancing, because of all the great spoil they had taken from the land of the Philistines and from the land of Judah.

¹⁷ And David struck them down from twilight until the evening of the next day, and not a man of them escaped, except four hundred young men, who mounted camels and fled.

¹⁸ David recovered all that the Amalekites had taken, and David rescued his two wives.

¹⁹ Nothing was missing, whether small or great, sons or daughters, spoil or anything that had been taken. David brought back all.

²⁰ David also captured all the flocks and herds, and the people drove the livestock before him,^[a] and said, "This is David's spoil."

²¹ Then David came to the two hundred men who had been too exhausted to follow David, and who had been left at the brook Besor. And they went out to meet David and to meet the people who were with him. And when David came near to the people he greeted them.

²² Then all the wicked and worthless fellows among the men who had gone with David said, "Because they did not go with us, we will not give them any of the spoil that we have recovered, except that each man may lead away his wife and children, and depart."

²³ But David said, "You shall not do so, my brothers, with what the Lord has given us. He has preserved us and given into our hand the band that came against us.

²⁴ Who would listen to you in this matter? For as his share is who goes down into the battle, so shall his share be who stays by the baggage. They shall share alike."

²⁵ And he made it a statute and a rule for Israel from that day forward to this day.

²⁶ When David came to Ziklag, he sent part of the spoil to his friends, the elders of Judah, saying, "Here is a present for you from the spoil of the enemies of the Lord."

²⁷ It was for those in Bethel, in Ramoth of the Negeb, in Jattir,

²⁸ in Aroer, in Siphmoth, in Eshtemoa,

²⁹ in Racal, in the cities of the Jerahmeelites, in the cities of the Kenites,

³⁰ in Hormah, in Bor-ashan, in Athach,

³¹ in Hebron, for all the places where David and his men had roamed.

31 Now the Philistines were fighting against Israel, and the men of Israel fled before the Philistines and fell slain on Mount Gilboa.

² And the Philistines overtook Saul and his sons, and the Philistines struck down Jonathan and Abinadab and Malchi-shua, the sons of Saul.

³ The battle pressed hard against Saul, and the archers found him, and he was badly wounded by the archers.

⁴ Then Saul said to his armor-bearer, "Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through, and mistreat me." But his armor-bearer would not, for he feared greatly. Therefore Saul took his own sword and fell upon it.

⁵ And when his armor-bearer saw that Saul was dead, he also fell upon his sword and died with him.

⁶ Thus Saul died, and his three sons, and his armor-bearer, and all his men, on the same day together.

⁷ And when the men of Israel who were on the other side of the valley and those beyond the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned their cities and fled. And the Philistines came and lived in them.

⁸ The next day, when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa.

⁹ So they cut off his head and stripped off his armor and sent messengers throughout the land of the Philistines, to carry the good news to the house of their idols and to the people.

¹⁰ They put his armor in the temple of Ashtaroth, and they fastened his body to the wall of Beth-shan.

¹¹ But when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul,

¹² all the valiant men arose and went all night and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and they came to Jabesh and burned them there.

¹³ And they took their bones and buried them under the tamarisk tree in Jabesh and fasted seven days.

NAME OF GOD: Jehovah

MEANING: Lord, master and relational God

Verse: This is the account of the heavens and the earth when they were created, in the day that the Lord (Jehovah) God made earth and heaven. Genesis 2:4

THE JEHOVAH (YAHWEH) COVENANT NAMES OF GOD

God's Names reveal His nature and character. We know Him through His Names.

The two primary names in Hebrew are: (1) ELOHIM (The Powerful Creator), translated GOD and (2) YHWH = JEHOVAH or YAHWEH (Jewish pronunciation), translated LORD. Yhwh is His personal covenant name, that He uses with His friends, those who know Him, who are in covenant with Him. This is similar to the difference between Mr. Walker and Derek. El (Elohim) is the name by which all people knew of Him. But Yah (Yahweh) is His Covenant Name, by which He revealed Himself more intimately to His Covenant people who know Him.

At the burning bush He revealed Himself to Moses as YHWH, which means the I AM, saying: "I AM that I AM, I will be who I will be." His name is 'Always'. He is the eternal unchanging one, who is faithful to keep His covenant Word.

In Covenants, the parties give themselves to each other fully, and so the Lord gives Himself to us. Thus the 8 Jehovah compound Names are covenant names which cover the 8 areas of our Covenant, revealing who He is to us in the Covenant. He says: 'I AM (Jehovah) your HEALER, VICTORY, RIGHTEOUSNESS' etc.

He is not just RIGHTEOUS, He is our RIGHTEOUSNESS! He makes us righteous, victorious and healed, with His righteousness, health and victory! That is His covenant commitment to be all in all to us, covering everything we need. If you come to know Him through His names, you will know the fullness of the Covenant, for we are PARTAKERS OF THE DIVINE NATURE!

God revealed His Names progressively in the Old Testament. He proclaimed each Name in turn in a situation that revealed the meaning of that Name. The Names were all prophetic, for they would only be brought into full manifestation through the Coming Messiah and His Atonement. Thus the situations formed Types of the fulfilment in Christ and His Atonement. When Jesus came, John recorded His claims to be the fulfilment of all these Names. JESUS = JAH-SHUA - the Lord my Salvation. Salvation is a big word that includes the manifestation of all the names.

Jesus made 8 'I AM' claims corresponding to the 8 JEHOVAH names. For example: 'I AM the GOOD SHEPHERD' = JEHOVAH ROHI. He was saying: 'I am Jehovah Rohi! All that God promised to give you is fulfilled in Me through the Covenant established in My blood. I am the Lord and the Covenant Names are fulfilled in Me through My Blood. If you believe in Me, I will be that to you.' He also confirmed each I AM claim with a SIGN. He is all things to us through the Blood of His Covenant. We must know His Name. We receive help from Him through knowing, praising and calling on His Name.

Let us look at each Name in turn, in order to come to know Him and receive His full covenant provision in each area of our lives. He provides (gives) Himself to us:

1. The first Name that was revealed was JEHOVAH-JIREH ('the Lord is our Provider or Provision') in Genesis 22 when Abraham offered up His son Isaac. "Abraham called the name of that place JEHOVAH-JIREH (The Lord is our Provider or Provision) as it is said to this day, 'The MOUNT where the LORD will be SEEN (or 'the Mount of Manifestation'). As the first name it is foundational to the others. Jehovah Jireh signifies the God of MATERIAL MANIFESTATION, physical Provision! Supremely God was revealing that He will manifest His Son in the flesh to come and be offered up for us on Mount Moriah and on the basis of this every other blessing (name) of God is ours. "God so LOVED the world, that He GAVE His only begotten Son, that whoever believes in him should not perish, but have everlasting life" (John 3:16). "He who did not withhold His only Son, but delivered Him up for us all, how shall he not with (and through) Him also freely GIVE us all things?" (Romans 9:32).

Jesus claimed in John 6: "I AM the Bread of Life" (v32,33,35,41). He would be offered up to God and be broken and multiplied as God's provision to feed the world.

See also 3John 2, 2Corinthians 8:9,9:8, Philipians 4:19, Matthew 6:33, Psalm23:1.

2. Then He revealed Himself as JEHOVAH ROPHE = 'I AM the LORD your HEALER' (Exodus 15:26) in the incident of the bitter waters (a picture of humanity under the curse). God revealed how He would provide Healing to us: "The LORD showed Moses a TREE, which when he cast into the waters, the waters were made sweet." On the Tree of Calvary He exchanged our sicknesses for His Health.

Jesus claimed to be the one who would reverse the curse and heal all sickness when He said: "I AM the RESURRECTION and the LIFE" (John11:25,26, 1Peter2:24), and proved it by raising Lazarus from the dead after 4 days, reversing his sickness.

3. The next revelation was JEHOVAH NISSI ('the Lord is My Victory') in Exodus 17:15, which was the name of the sacrificial altar built after a battle with Amalek where victory came through Moses holding up the rod of God (the Name). God promises to be our victory over all our enemies in our fight of faith as we use the sword of the Spirit, trusting in His blood and holding up (declaring and calling upon) his Name as our banner of victory (Rev12:11, Jehoshaphat).

Jesus proved Himself to be our Victory when He rose triumphant from the dead saying:

"I AM the First and the Last. I AM the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades" (Rev1:17,18).

4. The book of Leviticus contains the revelation of JEHOVAH MCKEDDESH

"The Lord our Sanctifier, who makes us holy" (20:8, 21:8,15,23, 22:15,32). He separates us from sin and unto God, transforming us into the image of Christ from glory to glory.

Jesus: "I AM the Way, the Truth and the Life" (John 14:6) turning the water into wine (1Thess 5:23)

5. JEHOVAH SHALOM -our PEACE (restored FELLOWSHIP with God bringing WHOLENESS (Judges 6:24-Gideon). Jesus: "I AM the true Vine" (John 15:1, Eph 2:14).

6. JEHOVAH ROHI -the Lord is my Shepherd (Psalm 23:1). Jesus - John 10:11.

7. JEHOVAH TSIDKENU -the Lord our Righteousness (Jer 23:5,6; 33:15,16).

Jesus: "I AM the DOOR (into the Kingdom)" (John 10:7,9). See 2Cor 5:21,1Cor 1:30.

8. JEHOVAH SHAMMAH = THE LORD is THERE - His overflowing Presence within and upon us, His Temple (Ezekiel 48:35). Jesus: "I AM the LIGHT" (John 8:12).

El-Roi The strong one who sees. When you feel lonely and abandoned by people, know that God is with you. He sees you and He knows you. He hears the cry of your heart and He loves you more than you can imagine. he will lead you through and fill your hear with His praise.
(Genesis 16:13)

EL ROI -THE GOD WHO SEES

Ps. 121: 3-8

**“He will not allow your foot to slip;
He Who keeps you will not slumber.
Behold, He Who keeps Israel will neither slumber nor sleep.
The Lord is your Keeper;
The Lord is your Shade on your right hand.
The sun will not smite you by day,
Nor the moon by night.
The Lord will protect you from all evil;
He will keep your soul.
The Lord will guard your going out and your coming in from this time forth and forever.”**

Prov. 15: 3

**“The eyes of the Lord are in every place,
Watching the evil and the good.”**

Prov. 5: 21

**“For the ways of a man are before the eyes of the Lord,
And He watches all his paths.”**

Jer. 16: 17

**“For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity
concealed from My eyes.”**

2 Chron. 16: 9a

**“For the eyes of the Lord move to and fro throughout the earth that He may strongly
support those whose heart is completely His.”**

Job 34: 21

**“For His eyes are upon the ways of a man,
And He sees all his steps.”**

Luke 12: 2

**“But there is nothing covered up that will not be revealed and hidden that will not be
known.”**

Heb. 4: 13

“And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.”

Read Gen. 16; 21: 8-20

The key to God being able **to see** has many facets.

Number one is that He must also be *omnipresent* to see everything that happens to each of His children, and all humanity, for that matter. He must be *omnipotent* to have the ability to see all that He desires to see, in all places, with all people. He also does not slumber so that He can see everything; therefore, He is clearly powerful enough not to need to be restored.

Not only does He possess the *ability to see everything*, He possesses *the ability to see it and know the right and best response* to what He has seen.

The first time in the Bible that we see God called **El Roi** is when He tells Hagar to return to her mistress and submit to her authority. Now Hagar was so miserable under this mistress that she had fled out into the wilderness. She was willing to face unknown and potentially horrible conditions because that would be better than facing what she was experiencing under the authority of Sarah.

God **saw** what she endured and told her to go back.

God told her to deal with the situation under which she was abused.

Knowing that God **sees** our pain does not mean that God dismisses our pain. But He finds a way to help us make sense of our pain and not yield to our pain, thereby letting it conquer us. In all cases, God does not require the return to the abuser by any means but in this case, God wanted Hagar to return to Sarah and trust that **El Roi** would watch over her even in these conditions.

God **saw** a purpose in her going back.

God also gave Hagar a promise as He called her to go back. Look at **Gen. 16: 10** and see what the promise is.

Read **Ps. 139: 7-12** and see how that relates to the all-seeing power of God.

Read **2 Thes. 1:-10** and see God’s future plans for those who persist in afflicting others.

How does knowing God is El Roi – the God Who Sees – help you?

EL ROI The God Who Sees

We may be familiar with many of the names of God. We know him as [Elohim](#) and [Yahweh](#). But what about El Roi? That name doesn't appear to show up in many worship songs.

And yet, in today's day and age, when we feel our most vulnerable, the most invisible, we can find hope and power in the name of God "El Roi."

What Does El Roi Mean?

We may have noticed that many names for God include "El." El typically refers to God. But Roi brings another attribute of our Lord to the equation. El Roi means "The God who sees me."

[Ro'iy](#) in the original Hebrew can be translated as *shepherd*, or as *seeing, looking, or gazing*.

In other words, when we feel most invisible and forgotten by everyone else, we can remember that God does see us. He witnesses our struggles and comes alongside us. After all, if he sees the sparrows and takes care of them ([Matthew 6:26](#)), how much more does he care for us in our greatest time of need?

In this article, we'll dive into the use of El Roi in [Scripture](#), reasons to praise God for seeing us, and conclude with a prayer using this name of God.

Who Called God 'El Roi' in the [Bible](#) and Why?

Unlike many other names for God, we only find the instance of this name once throughout Scripture, and it comes from a very unusual source ([Genesis 16](#)).

For those not familiar with the story of Abraham and Hagar, Abraham (the father and patriarch of the Jewish nation) found himself nearing the age of 100 and rather childless. Years before, God had promised

him offspring that would form a great nation ([Genesis 12:2-3](#)). But it was a little tricky to do that without children.

Abraham gets impatient and decides to take matters into his own hands, per the suggestion of his seemingly barren wife Sarah (Sarai at the time of [Genesis 16](#)). He sleeps with his Egyptian servant Hagar, and she gets pregnant.

Hagar appears to dislike Sarai, and Sarai won't have it. So she abuses Hagar. Fleeing Sarai's mistreatment, Hagar runs away. She stumbles into the angel of the Lord, who promises Hagar that her son will also form a great nation. He tells her that through her bloodline, she'll have many descendants.

Because God sees her when no one else does, Hagar declares, "You are the God who sees me," for she said, "I have now seen the One who sees me."

Of course, we could pinpoint numerous examples of God seeing those who society chose not to see. He healed lepers, blind men, and the demon-possessed. He had a conversation with an outcast Samaritan woman at the well. It seems, throughout all of Scripture, that God chooses to see the unseen.

How about today?

Do we still have a God who sees us—especially when we feel most invisible?

3 Reasons to Praise God as El Roi Today

Often, it can be easy to think God has forgotten us, or that he simply doesn't see us. But if we open our eyes to the blessings around us, we'll see his fingerprints every day.

Let's dive into a few of the reasons we can praise God as El Roi today.

1. God's Faithfulness in Hindsight

Do you ever write down prayers or have journal entries? Do you ever glance back at those notes from years before and see how God has moved in your life since then?

In the moment, we may feel as though God has abandoned us. In the midst of a storm, it seems as though God has fallen asleep when the boat's about to capsize ([Mark 4:35-41](#)).

But when we glance back over past events and see how God came through for us—perhaps not always in ways that we imagined—we can apply that to our present circumstances. We can know that God “saw” us in the past. And because He doesn’t change, he will “see” us now...and in the future.

2. Jesus’ Example of Seeing the Marginalized or Outcasts

The Bible states that God knows even the hairs on our heads. Out of the billions of people in the world, he understands more about us than we do ([Matthew 10:30](#)).

We may feel tempted to say, “Well, Scripture can talk the talk. But where’s God actually showing an interest in humans?”

The answer: look at Jesus.

Jesus had every opportunity to live as a king. To experience a comfortable life and only hang out with the high priests, Pharisees, and Sadducees (these guys were especially well-to-do).

Instead, he chooses to devote his time to what society perceived to be the lowest of the low. He advocated for tax collectors, prostitutes, and sinners.

He saw them.

If we think we’ve strayed too far from the love of God, take a look again at Jesus’ example. He saw everyone who’d been ushered to the sidelines and he healed them, spoke with them, dined with them, and loved them.

Therefore, we know that he can do the same with us, no matter how far we’ve fallen.

3. God Sees to Your Needs with Daily Blessings

We can often take small blessings for granted. The fact that we're breathing, our organs are functioning properly, and most of us had food to eat today and water to drink...are all blessings. We can see God's daily blessings if we truly choose to look.

What I've found to be helpful is to keep a gratitude journal. I try to mark blessings, even small ones, that I see in each day.

God doesn't always have to move mountains. He can provide shelter, food to eat, a family to love. Keep track of all the ways he sustains you.

Similar to the journaling mentioned above, look back over older entries. In our most desperate moments, similar to Hagar, we can see the fingerprints of God all over our past. We know he has the future in his hands. And he will never stop seeing us.

Not even for a second.

Photo Credit: ©Getty Images/Predrag Images

Prayer of Praise to El Roi

Oh, El Roi,

You are the God who sees me. When I feel ushered to the sidelines or forgotten by friends, family, and coworkers, I know you're working behind the scenes.

God, as I review over past weeks, even years, I've witnessed you working in miraculous ways. I know you have seen me in the past, when no one else did. And so I can fully trust that you will continue to care for me, even when I've entered the darkest valley.

I'm reminded of the story of Hagar.

She, a lowly servant, had been impregnated by a man who didn't care for her, and treated poorly by a scornful wife of that man. But still, when she fled to the desert, she found hope in your promises.

You care for every human being, no matter how much society has rejected them or placed no value on them.

Jesus, through your example, you saw those who society had turned a blind eye.

In the same way, I ask that you see me today. That you come alongside me in my struggle, and that you grant me your peace. Remind me of your good deeds from the past, so that I may, too, hope in my future.

Amen.

· Hebrew Names of God ·

אל עליון

EL ELYON - THE MOST HIGH GOD

EL ELYON: The Most High God. This name emphasizes God's strength, sovereignty, and supremacy. In Genesis 14:20, Melchizedek said to Abram, "blessed be God Most High, who has delivered your enemies into your hand!" He understood that the Lord is...EL ELYON: The Most High God. He understood that the Lord is extremely exalted. Let us say as the Psalmist did— "I cry out to the Most High Elohim, To El who is perfecting all matters for me" (Psalm 57:2).

Look at **Daniel 4: 34, 35**

³⁴ At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever,

for his dominion is an everlasting dominion,
and his kingdom endures from generation to generation;
³⁵ all the inhabitants of the earth are accounted as nothing,
and he does according to his will among the host of heaven
and among the inhabitants of the earth;
and none can stay his hand
or say to him, "What have you done?"

Earlier in this chapter, the king is told that he will be driven away from his home, become mad and live as an animal, eating grass and drenched with the dew of heaven. This will be for seven years. After these years, he will recognize that "the Most High is ruler over the realm of mankind and bestow it on whomever He wishes."

Instead of humbling himself, he reflected on his own might and power, glory and majesty.

Yet, when he came to his senses, he acknowledged God alone as the Most High and ruler over the realm of mankind.

Now read the passage again. This time look how and why the Lord is referred to as Most High.
Read **Psalm 78: 34,35**

When he killed them, they sought him; they repented and sought God earnestly.
They remembered that God was their rock, the Most High God their redeemer.

This psalm is considered an historical psalm and also a covenant psalm.
Reading the whole psalm will provide for you a sweeping view of the faithfulness of God with His people.

“Remember” is a key word for this psalm. So “remembering” is a key component to following the Lord and identifying oneself with His kingdom.

We must **remember** our God and all He has done. Reading about His past actions as our God and speaking to Him today about His ways with us are vital to a healthy, growing relationship known as covenant.

Isaiah 14: 13, 14

You said in your heart, ‘I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north;

I will ascend above the heights of the clouds; I will make myself like the Most High.’

This passage refers to the king of Babylon (**Is. 14: 4**), but many scholars see a reference to Satan here.

This one sought to dethrone the Lord and take over His sovereign rule as Lord over all.

Look further at Is. 14: 24, 27

The LORD of hosts has sworn: “As I have planned, so shall it be, and as I have purposed, so shall it stand,

For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?

Although the Lord is referred to here as Lord of Hosts, the point is that He is sovereign, and no one can turn His hand. What He determines to do will undoubtedly occur.

Isaiah 46: 9-11

- 9** Remember what happened long ago,
for I am God, and there is no other;
I am God, and there is none like Me.
- 10** I declare the end from the beginning,
and ancient times from what is still to come.
I say, ‘My purpose will stand,
and all My good pleasure I will accomplish.’
- 11** I summon a bird of prey from the east,
a man for My purpose from a far-off land.
Truly I have spoken,
and truly I will bring it to pass.

I have planned it,
and I will surely do it.

God does not tell us this as though He needs to brag; He tells us this because we need to know that He controls all time, all matter, all people, all events. We need not fret or agonize over what will happen.

Psalm 18: 13

The LORD also thundered in the heavens, and the Most High uttered his voice,
hailstones and coals of fire.

God is a fearsome and majestic Being. We must adore, worship and ever keep our “eyes” on His splendor.

For further study on this name (**El Elyon**), look at:

Luke 1: 32, 35, 76

Luke 2: 14

Luke 6: 35

Mark 5:7 = Luke 8:28

Acts 7:48; 16:17

Hebrews 7:1.

· Hebrew Names of God ·

אל גבור

EL GIBHOR - MIGHTY GOD

EL GIBHOR: "Mighty/ Warrior God" Jeremiah 32:17-18 "Nothing is too difficult for You, who shows lovingkindness to thousands, but repays the iniquity of fathers into the bosom of their children after them, O great and mighty God [El Gibbor]." El...El Gibhor is the description of God as a Mighty Warrior and Champion. He always prevails, has great strength, and authority over all. It is He who spoke all of creation into existence. It is His mighty hand that brought the ten plagues against Egypt and set His people free. Sometimes we forget that we can trust God in overwhelming troubles in our life today. He is still Mighty God and will deliver us! "The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold." Psalm 18:2

El Gibbor-Mighty God

Updated: Sat, 02/21/2015 - 00:00 By admin

JESUS, MIGHTY GOD (EL GIBBOR) - Are you growing weary and losing heart? Are you facing some seemingly insurmountable "mountain" of difficulty? Is there some "impossible situation" in a relationship with your spouse, a family member, a friend, a co-worker, etc? I am facing such a situation even as I write these words! Whenever God allows us to experience circumstances we think are too difficult, we need to fix our eyes on Jesus the Author and Perfecter of our faith, choosing to consider Him Who has endured such hostility by sinners against Himself, so that we may not grow weary and lose heart. ([Heb 12:2-3-note](#)) The Greek word for "fixing" (aphorao in [Heb 12:2-note](#)) literally means to turn our eyes away from those things which are nearby (e.g., our difficulties) and instead to steadfastly fix them on something else, in this case SOMEONE else! And one of the best ways to fix our eyes on Jesus is by meditating on the manifold truths inherent in Messiah's many majestic Names. As Jeremiah testified "No one is like You, O LORD. You are great, and Your Name is MIGHTY in power." ([Jer 10:6NIV-note](#)) May our Father enable us by His "Spirit of grace" ([Heb 10:29b-note](#)) to turn our eyes away from our difficulty and instead to focus steadfastly on Messiah's

great Name MIGHTY GOD. Amen. Indeed, this great Name, EL GIBBOR, is for all of us in great need - He is now and forever our MIGHTY GOD, the One Who is eternally "MIGHTY TO SAVE" (see [Zeph 3:17ESV-note](#) below).

In one of most familiar Messianic Prophecies, Isaiah writes "a Child will be born to us, a Son will be given to us; and the government will rest on His shoulders; and His Name will be called Wonderful Counselor, MIGHTY GOD (EL GIBBOR), Eternal Father, Prince of Peace." ([Isa 9:6-note](#)) Isaiah describes Messiah as the One Who has the wisdom to counsel (govern) and the MIGHT to carry it out. Isaiah follows in the next chapter with a prophecy alluding to the future restoration of Israel when "A remnant will return, the remnant of Jacob (Jews who believe in Messiah), to the MIGHTY GOD (EL GIBBOR)." ([Isa 10:21-note](#)). This Mighty God is Jesus, Who in His first advent came in meekness "to proclaim the favorable year of the LORD," ([Isaiah 61:2a](#), [Lk 4:19-note](#)) but Who will return in majesty, as MIGHTY GOD, in "the day of vengeance of our God." ([Isaiah 61:2b-note](#)) He is the MIGHTY GOD, the divine Warrior Who conquers every foe, including our mortal enemies, sin ([Ro 6:10-11-note](#), [Ro 8:3-note](#)), death ([1Cor 15:55-57-note](#)) and the devil ([Heb 2:14,15-note](#)). Our MIGHTY GOD will come again to avenge all wrongs (you can rest in that truth beloved! Read [Ro 12:17,18,19-note](#)), "clothed with a robe dipped in blood and His Name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him (EL GIBBOR) on white horses (this is YOU dear saint, read [Rev 17:14-note](#) = "those who are with Him [when He returns to wage war] are the called and chosen and faithful!"). And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the ALMIGHTY ([Rev 1:8-note](#) = Jesus). And on His robe and on His thigh He has a Name written, "KING OF KINGS, AND LORD OF LORDS." ([Rev 19:13-16-note](#)) "All hail the pow'r of Jesus' Name (Mighty God)! Let angels prostate fall; Bring forth the royal diadem, And crown Him Lord of all. Bring forth the royal diadem, And crown Him Lord of all!"

Adrian Rogers recalls a story from Robert Louis Stevenson about passengers who were on a ship in a severe storm and in imminent danger of sinking. The passengers were whispering "Are we going down? Are we safe?" One passenger said, "I've got to find out," so he made his way topside across the heaving decks, to the pilot house, where the pilot of the ship had his hand firmly on the wheel. The pilot turned and saw the fear in the passenger's face and just smiled at him, not even speaking a word. On arriving below the once fearful passenger exclaimed "We're going be all right. I've seen the face of the pilot, and he smiled at me." What we need to do when we are crippled by fear caused by difficult circumstances is look away from the "stormy waves" and into the serene face of our Jesus, our MIGHTY GOD, the One Who is always mighty to save. We need to see the reassuring smile of our Savior Who alone is able to calm the storms simply by speaking these words to our heart - "Peace, be still!" ([Mk 4:39KJV-note](#)) But remember that while our MIGHTY GOD may calm the storm around us, more often He will calm the storm within us! Rogers went on to conclude "And I can tell you, friend, that He has sailed rougher seas than the one that you're in right now!" Corrie ten Boom said "Look at the world—you'll be distressed. Look within—you'll be depressed. Look at Christ—you'll be at rest." God grant us grace to sing and pray this great old hymn - "Guide me, O Thou great Jehovah, Pilgrim through this barren land. I am weak, but Thou art MIGHTY; Hold me with Thy powerful hand... Strong Deliverer, strong Deliverer, Be Thou still my Strength and Shield."

How difficult is your difficulty dear saint? The Name MIGHTY GOD begs the question - "Is anything too difficult for the LORD?" ([Ge 18:14-note](#)) Jeremiah (in great difficulty, in a Jerusalem jail with Babylonians besieging his beloved City) in faith cried out "Ah Lord GOD!

Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! (he reminds himself that his MIGHTY GOD created everything out of nothing! [cp [Heb 11:3-note](#)] Therefore it follows that...) NOTHING is too difficult for Thee... O great and MIGHTY GOD (EL GIBBOR). The LORD of hosts (of Sabaoth = Lord of the armies of angelic hosts!) is His Name." ([Jer 32:17-18, 27-note](#)) The angel's response to Mary's query reiterates that "Nothing will be impossible with God!" ([Luke 1:37-note](#)). Jesus, the Mighty God Himself affirmed that "with God all things are possible." ([Mt 19:26-note](#)). Paul concurs that our MIGHTY GOD is "able to do exceeding abundantly beyond all that we ask or think (How? According to His power that works [Greek = *energeo* ~ continually "energizes"] within us.)" ([Eph. 3:20-note](#)). And so, as His beloved children, we too can say with Paul "I can do all things through Christ Who strengthens me" ([Phil. 4:13-note](#) = Paul learned the "secret" of spiritual strength thru his difficulties - read [Phil 4:11,12-note](#)). Henry Ward Beecher said "Tears are often the telescope by which men see far into heaven." May our Teacher ([1Cor 2:11, 13-note](#)) enable each of us to envision and lay hold of the "secret" of the sufficiency of Christ's power as we meditate on His great Name, El Gibbor. Amen.

There is a beautiful promise in Zephaniah given to Jews who will come to faith in the Messiah in the latter days, but it is also a promise applicable to saints of all ages. The prophet records that "The LORD your God is in your midst. He is MIGHTY (Gibbor) TO SAVE. He will take great delight in you. He will quiet you with His love (NLT = "With His love, He will calm all your fears."). He will rejoice over you with singing." ([Zeph 3:17-note](#)). Spurgeon remarks "What a word is this! Jehovah God in the center of His people in all the majesty of His power! This presence alone suffices to inspire us with peace and hope. Treasures of boundless might are stored in our MIGHTY GOD, and He dwells in the midst of His people; therefore may His people shout for joy. We not only have His presence, but He is engaged upon His choice work of salvation. "He is MIGHTY TO SAVE!" He is always saving: He takes His Name Jesus from it ([Mt 1:21-note](#)). Let us not fear any danger for He is MIGHTY TO SAVE. He even finds a theme for song in His beloved. This is exceedingly wonderful. When God wrought creation, the morning stars shouted for joy, but Jehovah did not sing, simply saying, "It is very good." But when He came to redemption, then the sacred Trinity felt a joy to be expressed in song. Think of it and be astonished! Jehovah Jesus sings a marriage song over His chosen bride ([Rev 19:7-note](#)). She is to Him His love, His joy, His rest, His song. Oh, to think of it, that when all the chosen shall meet around the throne, the joy of the eternal Father shall swell so high, that God, Who fills all in all, shall burst out into an infinite godlike song! O Lord Jesus, by Thine immeasurable love to us, teach us to love Thee, to rejoice in Thee, and to sing unto Thee our Life-psalm (song)." Amen.

Here is a song about EL GIBBOR, our precious Jesus Who is Mighty to save ([Zeph 3:17-note](#))...

[Hillsong's Mighty to Save](#)

MISCELLANEOUS NOTES: MIGHTY GOD

Gibbor in the Septuagint of [Zeph 3:17](#) is the Greek word *dunatos* = one who possesses power, one who has ability to perform some act, having the ability to alter or control circumstances) *Dunatos* is used of God in [Luke 1:49](#) = "Mighty One" "For the Mighty One has done great things for me (50) and His mercy is upon generation after generation toward those who fear Him.

(51) He has done mighty (kratos - NIV = "done powerfully") deeds with His arm, He has scattered those who were proud in their heart." Dunatos is used in [Da 3:17NLT](#) "If we are thrown into the blazing furnace, the God whom we serve is ABLE (LXX - DUNATOS) to save us. (ABLE TO DELIVER) He will rescue us from your power, Your Majesty."

"Gird Thy sword on Thy thigh, O **MIGHTY (Gibbor) ONE**, In Thy splendor and Thy majesty!" ([Ps 45:3](#)).

Spurgeon writes "O that the divine power of Jesus were put forth to use against error. The words before us represent our great King as urged to arm himself for battle, by placing his sword where it is ready for use. Christ is the true champion of the church, others are but underlings who must borrow strength from him; the single arm of Immanuel is the sole hope of the faithful. Our prayer should be that of this verse."

Moses refers to "the LORD your God is the God of gods and the Lord of lords, the great, the **MIGHTY (Gibbor)**, and the awesome God who does not show partiality, nor take a bribe. ([Dt 10:17](#))

In an almost identical description, Nehemiah refers to God as "the great, the **MIGHTY (Gibbor)**, and the awesome (to be feared) God, Who keeps covenant and lovingkindness." ([Neh 9:32](#)).

Notice that in Moses, Nehemiah and Jeremiah all associate "great" with "mighty" emphasizing that our God is able to accomplish whatever He desires.

The Psalmist asks "Who is the King of glory? The LORD strong and MIGHTY (GIBBOR), The LORD mighty in battle. Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in! Who is this King of glory? The LORD of hosts, He is the King of glory. Selah." ([Ps 24:8-10](#))

[Ps 45:3](#) Gird Thy sword on Thy thigh, **O Mighty (Gibbor) One**, In Thy splendor and Thy majesty! Verses 2-5. In these verses the Lord Jesus is presented,

1. As most amiable in himself.
2. As the great favourite of heaven.
3. As victorious over his enemies.

—Matthew Henry.

Spurgeon: Verse 3. Gird thy sword upon thy thigh. Loving spirits jealous of the Redeemer's glory long to see him putting forth his power to vindicate his own most holy cause. Why should the sword of the Spirit lie still, like a weapon hung up in an armoury; it is sharp and strong, both for cutting and piercing: O that the divine power of Jesus were put forth to use against error. The words before us represent our great King as urged to arm himself for battle, by placing his sword where it is ready for use. Christ is the true champion of the church, others are but underlings who must borrow strength from him; the single arm of Immanuel is the sole hope of the faithful. Our prayer should be that of this verse. There is at this moment an apparent suspension of our Lord's former power, we must by importunate prayer call him to the conflict, for like the Greeks without Achilles we are soon overcome by our enemies, and we are but dead men if Jesus be not in our midst. O most mighty. A title well deserved, and not given from empty courtesy like the serenities, excellencies and highnesses of our fellow mortals—titles, which are but sops for vain glory. Jesus is the truest of heroes. Hero worship in his case alone is commendable. He is mighty to save, mighty in love. With thy glory and thy majesty. Let thy sword both win thee renown and dominion, or as it may mean, gird on with thy sword thy robes which indicate thy royal splendour. Love delights to see the Beloved arrayed as becometh his excellency; she weeps as she sees him in the garments of humiliation, she rejoices to behold him in the vestments of his exaltation. Our precious Christ can never be made too much of. Heaven itself is but just good enough for him. All the pomp

that angels and archangels, and thrones, and dominions, and principalities, and powers can pour at his feet is too little for him. Only his own essential glory is such as fully answers to the desire of his people, who can never enough extol him.

[Ps 50:1](#) (A Psalm of Asaph.) The **Mighty One** (Not Gibbor but 'el elohim), God, the LORD, has spoken, And summoned the earth from the rising of the sun to its setting.

[Luke 1:49](#) "For the **Mighty One** (dunatos) has done great things for me; And holy is His name.

THE MIGHTY ONE OF JACOB (ISRAEL)

The Hebrew word *abiyr* is used only six times in the OT and all describe the MIGHT ONE. While not using the Hebrew word *gibbor* for "Mighty," the gist of these passages is similar to those that describe "El Gibbor."

[Ge 49:24](#) But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel),

[Ps 132:2](#) How he swore to the LORD, And vowed to **the Mighty One of Jacob**,

[Ps 132:5](#) Until I find a place for the LORD, A dwelling place for the **Mighty One of Jacob**."

[Isa 1:24](#) Therefore the Lord GOD of hosts, **The Mighty One of Israel** declares, "Ah, I will be relieved of My adversaries, And avenge Myself on My foes.

[Isa 49:26](#) "And I will feed your oppressors with their own flesh, And they will become drunk with their own blood as with sweet wine; And all flesh will know that I, the LORD, am your Savior, And your Redeemer, the Mighty One of Jacob."

[Isa 60:16](#) "You will also suck the milk of nations, And will suck the breast of kings; Then you will know that I, the LORD, am your Savior, And your Redeemer, the Mighty One of Jacob.

Ps 45: Gird Thy sword on Thy thigh, O Mighty One, In Thy splendor and Thy majesty!

The Mighty One...

... of Jacob

... of Israel...

... of _____ (fill your name in blank!)

GIBBOR WORD GROUP

In the first analysis, might and mighty men were causes for celebration in the OT. During much of the biblical period Israel was in a heroic age. Thus the feats and exploits of her champions were causes for delight and storytelling. Such an exploit was that of David's three mighty men as they broke through the Philistine lines to bring him water from Bethlehem ([I Chr 11:15–19](#)). I Samuel 1 is a lament for the fallen heroes, Saul and Jonathan, extolling their valiant deeds. Similarly II Sam 23 records the glories of various mighty men. I and II Chronicles contain many references to the mighty men of Israel, commonly employing the phrase *gibbôr ḥayil* "mighty man of valor" to describe them. Although Chr generally uses the term to express "warrior" or "soldier," there are indications that originally this was a technical term for men of a certain social class, "nobles" who had the privilege of bearing arms for their king (cf. [Ruth 2:1](#); [I Sam 9:1](#); [II Kgs 15:20](#), etc. where "warrior" is too narrow a translation).

It is not surprising that in such a society God was often depicted as a warrior. God is the true prototype of the mighty man, and if an earthly warrior's deeds are recounted, how much more should God's be. Thus the psalmists recount God's mighty acts (106:8; 145:4, 11, 12; etc.) and in various places those attributes which a warrior-king might be expected to possess—wisdom, might, counsel and understanding—are attributed par excellence to God ([Job 12:13](#); [Prov 8:14](#)). Isaiah (9:6; cf. 10:21) indicates that these will be the attributes of the

Coming King, whose name is the Mighty God as well as the Prince of Peace, but he also makes it plain that justice and righteousness will accompany his might (cf. [Ps 89:13–14](#) [H 14–15]).

God's might draws the limits to man's might, for man's prowess is to be gloried in just so long as it does not overstep itself. When man sees his might as all he needs for successful living, he is deluded ([Ps 33:16](#); [90:10](#); [Eccl 9:11](#)). When he, in the arrogance of his strength, pits himself against the Warrior-God, he will be destroyed ([Ps 52](#); [Jer 9:22](#); [46:5](#); etc.). Rather might must be tempered with wisdom ([1 Sam 2:9](#); [Prov 16:32](#); [21:22](#)) and the greatest wisdom of all is to trust God. Thus it is said that he is a geber (a male at the height of his powers) who trusts God ([Ps 40:4](#) [H 5]). The man possessed of might who yet distrusts his own powers and instead trusts those of God is most truly entitled to the appellation "man" ([Job 38:3](#); [Jer 17:7](#); [Mic 3:8](#)). This is the "new man" of Paul, for he will have discovered that although transgressions have prevailed over him ([Ps 65:3](#) [H 4]), the Lord's mercy will prevail over them ([Ps 103:11](#)) and that the Lord is indeed "mighty to save" ([Ps 80:3](#)). ([Theological Wordbook of the Old Testament- R Laird Harris, Gleason L Archer Jr., Bruce K. Waltke](#))

Venditti on [Zephaniah 3:17](#)

Welcome to Daily Treasures from the Word of God. Today's reading is Zephaniah and Haggai. Our lesson is from [Zephaniah 3:17](#), "The Lord your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy." (NAS)

One of the great biblical realities for believers is that they are not alone. Today's text gives us a glimpse of God's future restoration of His people. Let's look at five benefits of a relationship with the Lord.

The first benefit is that the Lord is with His people. The Bible from the onset shows how God has a relationship with the first humans, Adam and Eve. They converse and interact with one another. There is a change in the relationship when Adam and Eve disobey the Lord's command. However, it did not annul the ongoing desire of the Lord to communicate with humanity as noted in his relationships with Abraham, Joseph and so many more.

Second, the Lord fights for His people. As the author paints the Lord as a warrior, the idea is that the battle belongs to Him. He is the one who gives His people the victory as seen in the lives of Moses, Joshua, Gideon and others. God intervenes on behalf of His people so they may be triumphant.

Next, the Lord delights in His people. By this the writer desires to communicate that as the people of God continue to obey the Lord, it brings pleasure to the Lord. God's people are to demonstrate their appreciation and love for God in all spheres of life.

Fourth, the Lord loves His people. God's people are to love God with all of their being. This should be the natural response to God's love because He first loved us.

The greatest demonstration of God's love is in the life and mission of Jesus Christ. Christ took all of the abuse and sin upon Himself because He chose to love humanity. In spite of His innocence, He purposefully decided to go to the cross for even those who despised Him. There is no greater love story.

Finally, the Lord rejoices over His people. The mental image is one of God celebrating and rejoicing over the satisfaction caused by His people. What a wonderful day it will be when God fulfills His plan.

In summary, the Lord is with His people. The Lord fights for His people. The Lord delights in His people. The Lord loves His people. And the Lord rejoices over His people.

God's grace and care is so amazing. His values are so different from humanity's limited perspective. Take time today to demonstrate your gratitude and appreciation toward our Lord. May we bring pleasure to God's heart by submitting to Him and His ways.

Tozer on [Zephaniah 3:17](#)

Now the Bible teaches that there is something in God which is like emotion. He experiences something which is like our love, something that is like our grief, that is like our joy. And we need not fear to go along with this conception of what God is like. Faith would easily draw the inference that since we were made in His image, He would have qualities like our own. But such an inference, while satisfying to the mind, is not the ground of our belief. God has said certain things about Himself, and these furnish all the grounds we require.

The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. ([Zephaniah 3:17](#))

This is but one verse among thousands which serve to form our rational picture of what God is like, and they tell us plainly that God feels something like our love, like our joy, and what He feels makes Him act very much as we would in a similar situation; He rejoices over His loved ones with joy and singing.

Here is emotion on as high a plane as it can ever be seen, emotion flowing out of the heart of God Himself.

https://www.preceptaustin.org/el_gibbor-mighty_god

· Hebrew Names of God ·

אל שדי

EL SHADDAI - GOD ALMIGHTY

El Shaddai means the all sufficient God. It's a word reflecting on His strength, majesty, and power. When translated into English, it is usually rendered as: God Almighty. "He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty." (Psalm 91:1)

STUDYING THE NAMES OF GOD

EL SHADDAI

God reveals Himself as *El Shaddai*.

In Gen. 17, God speaks to Abram and calls Himself *El Shaddai*. God had appeared to Abram before this in Gen 12 and 15 and had not referred to Himself with this name.

Why does He tell Abram this is His name now?

Not only does God reveal Himself with this new name, He tells Abram that he, too, will have a **new name**. From now on, Abram will be called "Abraham." This new name changes Abram from a fatherless wanderer to the patriarch of an entire nation. Abram has now added two very important letters: *HA* to his name. These letters represent the being or breath of God.

Now Abraham is **identified** with Almighty God.

When Abraham first hears from God as his *El Shaddai*, Abraham falls on his face. Gen. 17:3

When God speaks to you as *El Shaddai*, what is your response?

What does *El Shaddai* mean?

Almighty God

El is the name for "god." Many middle eastern languages use this term for "god." This is one of the oldest and most widely used terms for Deity known to man.

El actually stands for power or might.

Shaddai comes from the word meaning “breast.” It connotes the idea of shedding forth or pouring forth life. This is a beautiful picture of our Savior as He poured out His own life so that we might have life. When we observe the sacrament of the Lord’s Communion, we are declaring what He did on our behalf. This is the ceaseless witness of His giving of Himself for and to us.

Did you ever wonder why the Lord’s Supper is so important?

It is the constant reminder of all He has poured forth for us until He returns to draw us to His breast as His Bride.

To return to the original use of the name *El Shaddai*, remember Abraham. In Gen.17, we find a man ninety-nine years old. He had been told that God would make him father of a great nation, yet still Abraham was childless with his wife Sarai.

In Gen. 16, Abram tried to “help” God be Almighty. Abram took Hagar, his wife’s handmaid, as his concubine. She did conceive and bore a son, Ishmael, to Abram. But Ishmael was not the heir which had been promised.

In Gen. 17, God announces Himself as Almighty and All-Sufficient. God does not need Abram’s help. God will indeed perform His will and pour forth from the dead reproductive bodies of Abram and Sarai the promised heir, Isaac. God alone is **the Source** from which Abram will receive the promise.

In this pivotal chapter, God not only makes all of these promises to Abraham; He not only changes his and Sarai’s names; God makes certain requirements of Abraham.

No longer called Abram, this man’s **identity** will further change. He and his whole household will undergo circumcision. Almighty God will do much for His heir, but there must be a response, a commitment on Abraham’s part as well. No longer must Abraham endeavor to accomplish God’s work by his flesh. Abraham will yield to the will of Almighty God. Then God will act.

Are you “helping” God keep His promises to you? How is that going?

God keeps His promises as El Shaddai because He is almighty, powerful and sovereign.

From the beginning of His written revelation in Genesis to His triumph song in Revelation, God is portrayed as King. No authority can overrule His will. He alone reigns and rules.

Rev. 4:2, 8, 11 John says, “Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne ... ‘Holy, holy, holy is the LORD God, the Almighty, Who was and Who is and Who is to come.’ Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”

Are you looking for God to keep His promises and yet you continue without yielding to His single requirement of you, be circumcised?

What would circumcision look like in your life?

Has God indeed revealed Himself to you as El Shaddai?

Are you satisfied alone in Him or there something else or someone else that you need to find true satisfaction?

What is He pouring forth in your life that is eternal and no one can rob from you?

If God is Almighty and Sovereign over your life, what is it that you have the most difficulty turning over to Him and trusting Him to rule?

What would your life look like if you yielded to Almighty God the way Abraham did?

Some Scriptures to help with your contemplation of God's sovereignty:

"Know therefore today, and take it to your heart, that the LORD, He is God in heaven above and on the earth below, there is no other." Deut. 4:39

"Who among all these does not know that the hand of the LORD has done this, in Whose hand is the life of every living thing, and the breath of all mankind?" Job 12:9, 10

"Why do you complain against Him that He does not give an account of all His doings?" Job 33:13

"Behold, let me tell you, you are not right in this, for God is greater than man." Job 33:12

"Then the LORD answered Job out of the whirlwind and said, 'Who is this that darkens counsel by words without knowledge? Now gird up your loins like a man, and I will ask you, and you instruct Me! Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, who set its measurements? Since you know. Or who stretched the line on it?'" Job 38:1-5

"Thus says the LORD, the King of Israel and His Redeemer, the LORD of hosts: 'I am the first and I am the last, and there is no God besides Me.'" Is. 44:6

"Woe to the one who quarrels with His Maker, an earthenware vessel among the vessels of earth! Will the clay say to the potter, 'What are you doing?' Or the thing you are making say, 'He has no hands?'" Is 45:9

"The LORD is slow to anger and great in power, and the LORD will by no means leave the guilty unpunished. In whirlwind and storm is His way, and clouds are the dust beneath His feet." Nahum 1:3

A.W. Tozer quotes follow:

"The life of the Christian is bound up in the sovereignty of God."

"God's sovereignty means that if there's anybody in this wide world of sinful men that should be restful and peaceful in an hour like this, it should be Christians."

"God, Who has lived all our tomorrows and carries time in His bosom, is carrying out His eternal purposes."

"God could never be sovereign without the power to bring about His will or the authority to exercise His power."

Yahweh-Nissi The Lord our banner. The Lord gives us the victory in spiritual warfare. When the enemy comes in like a flood, the Lord raises a banner of His love over us and covers us. He wages war on our behalf and makes us more than conquerors in Christ Jesus.
(Exodus 17:15)

JEHOVAH-NISSI

“And Moses built an altar and named it ‘The LORD is my Banner.’ -Exodus 17:15

When Israel faced the Amalekites in battle at Rephidim it wasn't with overwhelming force, an experienced army, or the best commanders. It was as a transient tribe of herdsmen escaping slavery in Egypt and travelling uncertainly to a promised land they hadn't seen in over four hundred years. They were trespassers travelling through the lands of fierce fighting peoples. They travelled with women, children, herds, and all their possessions. The battle was for survival, for hope, for a future.

But they travelled with something else too, something else that no other nation on earth had – a pillar of fire, a cloud of smoke, the very presence of God. Israel did not fight its battles alone. No matter how inexperienced or overmatched they were they were never the underdogs. No matter how desperate they felt they were never at a loss. The great general, the perfect protector, the LORD was with them. The very name used in Scripture is Jehovah Nissi - "the Lord is my banner"

The Lord Was with Israel in Battle

As the armies lined up to do battle, the men of Israel, under the command of a freshly appointed general, named Joshua, could have looked up to a nearby peak and seen three figures – Moses, Aaron, and Hur - standing there overlooking the battle. When the first battle cry sounded and the foes engaged, none of the combatants had time to look. But Moses, the middle of the three figures, raised his hands over the battle, and when he did, Israel began to take the upper hand.

But, as the day wore on and the sun rose high and hot, Moses tired. He was not a young man and the battle wore on; Moses sagged and dropped his arms to his side. Immediately, the Amalekites rallied and began to press the Israelites. Aaron and Hur realized what was happening and stepped to Moses's side; they dragged a small boulder close for him to sit on and each took an arm and raised them again over the battle. As they did this, the Israelite fighters rallied to Joshua, found new [strength](#), and the Amalekites felt new fear.

God Showed the Nation that He Conquered on Their Behalf - "My Banner" Jehovah Nissi

Throughout the afternoon and into the evening, Aaron and Hur supported Moses's arms. They lifted him as he lifted the people before God. The people of Israel prevailed in battle that day. It was a day to remember, for it was the day God first showed them as a nation that He fought for them, that He led them in to battle, that He protected and conquered on their behalf, and that He was their banner.

The question arises, though, what does it mean for God to be our banner? When Moses names the altar, "[Jehovah Nissi](#) – The LORD is my banner," we know it is significant. We know it is for remembrance, but what else is it, and what does it mean for God to be our banner today? Consider how banners are used, and it will begin to reveal some of what this title means.

Banners are raised to celebrate and honor.

They hang from the rafters of arenas honoring champions. They are raised to honor soldiers returning from war. They adorn public places to celebrate occasions or people who deserve honor.

Banners are to remember and commemorate. Towns all over America raise banners on certain holidays every year to commemorate something dear to them – a patron, a product, a hero, a tradition, a holy day.

Banners are labels and signets. They announce names and images which people can recognize from a great distance. They show the location and identity of a business or event so people can navigate to it.

Banners are visible.

The whole point of a banner is to be seen, unmistakable and un-ignorable.

Banners are for those who raise them. They are an act of celebration, remembrance, or announcement.

Banners are for those who see them. They are an invitation and a gathering place. They summon and call. They attract passersby.

As you consider all this, you may see how God is the banner—[Jehovah Nissi](#)—of all who believe, all who are His followers, all who trust Him with the same [faith](#) Moses, Aaron, Hur, and Joshua trusted.

How God is Our Banner - Jehovah Nissi Still Today

God is our banner because we live to celebrate and honor His faithfulness to us, shown in myriad ways, from the rising sun to the risen Christ. God is our banner because we remember all His deeds and His words graciously given to us in [scripture](#). God is our banner because He gives us identity, and our label is "God's children," because of the saving work of Jesus. God is our banner because we are his representatives to the world, making Him visible and showing the beauty of His transforming work. God is our banner because all of this is an invitation, a gravitational pull, a summons, a tug to any who would believe but do not yet know what that means or how to do so.

The Lord Is My Banner and We Are the Lord's

When Moses built the altar and called it, “The LORD is my banner,” he was creating a place of remembrance, a celebration of victory, an expression of thanks. He was making a declaration, one that any follower of Jesus can share in today: The LORD is my banner and we are the LORD’s. It was a declaration not just of who God is and what He has done, but of who we are as His people.

<https://www.biblestudytools.com/bible-study/topical-studies/jehovah-nissi-the-lord-is-my-banner.html>

Yahweh Nissi: The Lord Is My Banner

The name Yahweh Nissi is given in the context of warfare. The Amalekites and Israel were at war and as long as Moses had his hands raised, they were winning. Moses’s hands being raised seemed to represent his prayers and, therefore, dependence upon the God of Israel. Philip Ryken said this:

The Israelites generally stood when they prayed, lifting their hands to offer their praises and their petitions up to God. For example, when God brought an end to the plague of hail, Moses said to Pharaoh, “I will spread out my hands in prayer to the Lord” (Exod. 9:29). Hannah and Jehoshaphat both stood at the temple to pray (1 Sam. 1:9–11; 2 Chron. 20:5, 6). The psalmist said, “in your name I will lift up my hands” (63:4b).⁸ We also can discern Moses was praying and depending on God by the fact that Moses builds an altar after the battle was won and calls it Yahweh Nissi, which means the Lord is my banner. “Moses built an altar and called it The LORD is my Banner” (Exodus 17:15).

Typically, when armies went to battle, the flag would go out in front of them, representing the power and spirit of the nation. Similarly, when Israel fought, God went before them. He led the way, he was their banner. However, this is not just true for Israel. It is true for us. Our God always goes before us. He makes our paths straight, and he fights our battles. Look at what Paul said to the Ephesians:

“Finally, *be strong in the Lord and in his mighty power. Put on the full armor of God* (emphasis mine) so that you can take your stand against the devil’s schemes” (Eph 6:10–11).

Like Moses keeping his hands up in dependence upon God, we must also depend on God daily. Isaiah 40:31 says, “But those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary; they will walk and

not be faint.” Like Moses, we must wait on the Lord and rely on him. He will fight our battles. The Lord is our banner, and he goes before us to bring us victory.

How is God your Jehovah-nissi?

Adonai

“O Lord, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens”(Ps. 8:1).

- Psalm 8

Jews to this day will say “Adonai” whenever they see the tetragrammaton (*YHWH*) in the original Hebrew text of the Old Testament. But *Adonai* does not reflect the proper pronunciation of the tetragrammaton, it is in itself another one of the names for God in Scripture. In fact, it is one of the most frequently used names for the Creator in the entire Bible.

Adonai is typically translated into English as “Lord.” If we look at today’s passage, we see the English term repeated, but *Adonai* is not behind both uses of the term. Most translations of the Old Testament render *yhwh* with “Lord” (note the small capital letters) and *Adonai* as “Lord.” The passage really reads, “O Yahweh, our Adonai....”

If *Yahweh* reflects God’s faithfulness and self-existence, *Adonai* refers mainly to His sovereignty. Biblically speaking, sovereignty is related to the concepts of omnipotence and authority. When we say God is omnipotent we mean that He has all power to do whatever He purposes. The Lord allows His enemies to war against Him for now, but He is ultimately unstoppable and His might backs up His sovereignty. God can do whatever He pleases, and so He rules over all.

The biblical authors were well acquainted with the concept of authority, because they were familiar with monarchical rule. Most of the prophets and apostles lived in societies where the king was absolute and his word was law. Disobedience would mean imprisonment or worse. Kings most often exercised their authority through their royal decrees (2 Chron. 30; Est. 8; Dan. 3:29). These concepts are all inherent to the Lord’s sovereignty as well.

It is vitally important that we remember our Father’s sovereign authority today. He alone has the absolute right to define good and evil, and His decree (as found in Scripture) is the supreme law. We must not negotiate this point, for we live in a culture that wants to throw off all authority and define for itself what is right and wrong.

Finally, the title *Lord* for Jesus comes from the Greek *Kurios*, a translation of *Adonai*. Its frequent usage (Acts 7:59; Rom. 5:1; Heb. 13:20) is one of many indications of Jesus’ power and authority.

Coram Deo

Our greatest temptation as Christians is to live as if Jesus is not the Lord of our lives. When the culture sets the agenda for our worship and ethics, it has become our lord. If we do not confess Christ in the face of hostility at home or in the workplace, we have walked away from the authority of God. It is therefore incumbent upon us to do all we can to recognize Jesus’ authority over everything. Take time to consider the fact that Christ is Lord over all.

Passages for Further Study

Dan. 7:13–14
Hab. 3:19
Matt. 7:28–29
Eph. 1:15–23

Adonai

Adonai (אֲדֹנָי, lit. "My Lords") is the plural form of [adon](#) ("Lord") along with the [first-person singular](#) pronoun [enclitic](#).^[n 3] As with Elohim, Adonai's grammatical form is usually explained as a [plural of majesty](#). In the Hebrew Bible, it is nearly always used to refer to God (approximately 450 occurrences). As pronunciation of the Tetragrammaton came to be avoided in the [Hellenistic period](#), Jews may have begun to drop the Tetragrammaton when presented alongside Adonai and subsequently expand it to cover for the Tetragrammaton in the forms of spoken prayer and written scripture. Owing to the expansion of [chumra](#) (the idea of "building a fence around the [Torah](#)"), the word 'Adonai' itself has come to be too holy to say for Orthodox Jews, leading to its replacement by [HaShem](#) ("The Name").

The singular forms adon and adoni ("my lord") are used in the Hebrew Bible as royal titles,^{[44][45]} as in the [First Book of Samuel](#),^[46] and for distinguished persons. The [Phoenicians](#) used it as a title of [Tammuz](#), the origin of the [Greek Adonis](#). It is also used very occasionally in Hebrew texts to refer to God (e.g. Ps 136:3.)^[47]

[Deuteronomy](#) 10:17 has the proper name *Yahweh* alongside the superlative constructions "God of gods" *elōhê ha-elōhîm* and "Lord of lords" *adōnê ha-adōnîm* (כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים); KJV: "For the LORD your God is God of gods, and Lord of lords").

The final syllable of Adonai uses the vowel [kamatz](#), rather than [patach](#) which would be expected from the Hebrew for "my lord(s)". Prof. [Yoel Elitzur](#) explains this as a normal transformation when a Hebrew word becomes a name, giving as other examples [Nathan](#), [Yitzchak](#), and [Yigal](#).^[48]

As *Adonai* became the most common reverent substitute for the Tetragrammaton, it too became considered unerasable due to its holiness. As such, most prayer books avoid spelling the word *Adonai* out, and instead write two [yodhs](#) (יְ) in its place.^[49]

Adonai God is the Lord over all. He is the King of kings and the Lord of lords, He reigns forever. Therefor you find safety in Him and Him alone.

(Genesis 15:2, Judges 6:15, Malachi 1:6, Deuteronomy 10:17; Psalm 2:4, 8:1, 97:5, 136:3; Isaiah 1:24, 6:1; Romans 10:9)

· Hebrew Names of God ·

אל אמת

EL EMET - THE GOD OF TRUTH

El Emet means The God of Truth. Psalm 31:3 & 5 uses strong imagery to convey just how dependable our Lord is: "For You are my rock and my fortress...Into Your hand I commit my spirit; You have ransomed me, O Lord, God of truth [El Emet]." He is steadfast and faithful in all circumstances. His truth never wavers. El Emet is a name to remind us our Father is firm, reliable, and trustworthy. "God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?" (Numbers 23:19)

El Emet – The Faithful God

Emet means truth. Thus the name **El Emet** proclaims our God **the God of Truth**. **El Emet** and **Elohim'emet** are used interchangeably with **El Hane'eman**, the Faithful God, and most often in connection with His promises to us. This Name is not meant to be used to replace another but to provide our knowledge of a steadfast, incomparable, just, perfect, and honest God.

Psalm 31:3-5: 3 Since you are my rock and fortress, for the sake of your name lead and guide me. 4 Keep me free from the trap that is set for me, for you are my refuge. 5 Into your hands I commit my spirit; deliver me, **LORD, my faithful God (El Emet).*

*Deuteronomy 32:3-4: 3 I will proclaim the name of the LORD. Oh, praise the greatness of our God! 4 He is the Rock, his works are perfect, and all his ways are just. **A faithful God (El Emet)** who does no wrong, upright and just is He.*

*Jeremiah 10:10a: 10But the LORD is **the true God (El Emet)**; He is (El Chayim) the living God, the eternal King.*

The realization of **El Emet** is what makes every other Name that we have studied come alive. If He is **El Emet, The Truthful God, the True God**, then He is truly faithful, truly great, truly patient and compassionate, truly the Living God.

Our God is **El Emet, the Truthful God**. That means:

-Against every stronghold, every false god, every evil, He reigns.

Revelation 21:5-8, Romans 11:33-36, Proverbs 30:4-5

-Every member of the Holy Trinity may be called **El Emet**, and **El Emet** is the name of every member of the Holy Trinity.

Jeremiah 10:10, John 14:6-7, 1 John 5:20, John 15:26

-Every promise and blessing of **Our Truthful God** will be kept, and every judgment that He speaks is true. Is there any area in your life where you are holding back trust in the Lord?

Deuteronomy 32:3-4, Numbers 23:19, Psalm 97-10

-He has promised to be truth to us, to be light and sight and living water and heartbeat. This is right and true. Are we allowing **El Emet** to make us free?

Psalm 31:3-5, Titus 1:1-3, John 8:31-32

-As members of His family, we must periodically stop to make sure that we are seeking the truth and that we are not championing deceit in any way. Is there

any unfaithfulness in your heart? Do the things of the earth vie for your affection toward the Lord?

Philippians 4:8-9, Romans 4:4-5, Psalm 25:4-5

<https://forvo.com/search/emet/he/>

The Names of God – El Emet

<https://www.solidrocklc.org/presenttruthpresented/2020/4/28/episode-20-el-emet-the-faithful-god-of-truth>

April 23rd - 29th, 2020

Episode 20 - El Emet The Faithful God of Truth

Sharon Webster

1:40 18:26

Day 20 - El Emet / The Faithful God of Truth

Tuesday, April 28

Run into the strong tower of El Emet who is Truth and you will be safe. (Pr. 18:10)

Names of God: A Way to Understand His Nature and Character

The Names of God used in the Bible act as a roadmap for learning about the character of God. Since the Bible is God's Word to us, the names He chooses in scripture are meant **to reveal His true nature to us.**

We have gained an understanding that God's names reveal the many facets of His nature, character, promises and authority. His many names are actually an extension of Himself, to help us understand who He is, how He is, and what He can do in us and through us.

Emet is composed of three Hebrew letters: Aleph, Mem, Tav the first, middle, and last letters of the alphabet. So, Truth then has within it the beginning and the end which = Elohim / Yeshua / Holy Spirit - the 3 in 1 Godhead!

KEY SCRIPTURE: Numbers 6:22-27 (NABRE)

The Priestly Blessing. 22 The Lord said to Moses: 23 Speak to Aaron and his sons and tell them: This is how you shall bless the Israelites. Say to them: 24 The Lord bless you and keep you! 25 The Lord let his face shine upon you, and be gracious to you! 26 The Lord look upon you kindly and give you peace! 27 So shall they invoke my name upon the Israelites, and I will bless them.

- Invoke: cite or appeal to (someone or something) as an authority for an action or in support of an argument: call on.

I will Bless you with...Visitation - Glory - Fire!

I will Keep you... watch over, guard, preserve or protect you!

I will Make My Face Shine Upon You...We shall meet 'face to face' My Presence will be with you! My favor and grace will be upon you!

Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate (deserted). (Daniel 9:17)

I Will Bless You!

NAME OF GOD / El Emet - The God Of Truth (Faithful God of Truth)

Scripture: Psalm 31:5

Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth.(Psalm 31:5)

- Truth 'emeth': *stability*; figuratively *certainty, truth, trustworthiness*: - assured (-ly), establishment, faithful, right. From 'aman' to support, confirm, be faithful, uphold, nourish.
- BDB Dict. says, truth as spoken, of testimony and judgment. of divine instruction.

Within the meaning of truth is faithfulness: the Amplified Bible reads God of truth and fidelity or faithfulness, and in the NIV it reads 'Faithful God'.

El Emet—contrasts sharply with the unreliability of people and things. Emet, the Hebrew word for “trueness” and “faithfulness” calls to mind God’s trustworthiness and dependability.

El Emet means The God of Truth. Psalm 31:3 & 5 uses strong imagery to convey just how dependable our Lord is: “For You are my rock and my fortress...Into Your hand I commit my spirit; You have ransomed me, O Lord,

God of truth [El Emet]." El Emet is steadfast and faithful in all circumstances. His truth never wavers. ***El Emet is a name to remind us our Father is firm, reliable, and trustworthy.*** Numbers 23:19 says, "*God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?*"

El Emet - God of truth comes from a series of related Hebrew & Greek words ('emet, 'amen, 'emunah) carry similar meaning and are part of several related names of God. The word 'amen is where we get our word "Amen." Jesus used it to indicate assurance and certainty when He said, Truly, I say to you... (Matt. 5:18, 26). Jesus is Himself the Amen; "*These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God*" (Rev. 3:14; 19:11) In 2 Cor. 1:20 it says, *For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.* Jesus called the Holy Spirit the Spirit of Truth.

8 other Names for God, Jesus and the Holy Spirit include the words True or Truth

Faithful and true (Rev. 19:11); Faithful and true Witness (Rev. 3:14); Living and true God (1 Thess. 1:9); Spirit of Truth (John 14:17; 15:26; 16:13); The Way, the Truth and the Life (John 14:6); True God (2 Chron. 15:3; Jer. 10:10); True light (John 1:9); and True vine (John 15:1, 5)

Other Scriptures:

- Deut. 32:4 *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*
- Isa. 65:16 *He who is blessed in the earth **will be blessed by the God of truth**; And he who swears in the earth Will swear by the God of truth; Because the former troubles are forgotten, And because they are hidden from My sight!*
- Zec 8:8 *and I will bring them back and they will live in the midst of Jerusalem; and they shall be My people, and **I will be their God in truth and righteousness.***

Romans 3:3-4 *3 What then? If some did not believe, their **unbelief will not nullify the faithfulness of God**, will it? 4 May it never be! Rather, **let God be found true**, though every man be found a liar, as it is written, "**THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED.**"*

Blessing / Declaration of the Name:

I put, pronounce, and invoke the name of El Emet - God of Truth, the Faithful God upon you! I say, He is a firm foundation to build your house upon. He will support you, confirm His promises to you! El Emet, the faithful God will not let you falter but will uphold you in these uncertain times. El Emet will nourish (feed, provide for) and sustain you!

El Emet is trustworthy, He is not like men who may disappoint or turn their back on you. NO, I say, The Faithful God will never abandon or lie to you but will reveal the way and truth to you! El Emet is your Rock and fortress, a shelter that you can always run unto - commit your way to Him and He will lead you to your next oasis in Him.

I say, El Emet is faithful and true, the Amen! He has not forgotten His promises to you, they are still YES and Amen. You will see the fulfillment of things spoken to you - don't give up, don't waver, but TRUST in the Faithful One for he is well able to bring your promises to fulfillment.

I say, you will determine to be like Abraham in this season "who did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what the Faithful God, El Emet had promised He was also able to perform.

I say, El Emet, is blessing you as you come in and as you go out in this season. Amen, so be it!

· Hebrew Names of God ·

יהוה צבאות

YAHWEH SABAOTH - THE LORD OF HOSTS

YAHWEH-TSEHVAOT: "The Lord of Hosts"

Appearing over 250 times in the Old Testament, this name can also be translated as "The Lord of Armies". It captivates His sovereignty over all spiritual and physical armies. His is the Lord of Hosts and gives charge to the multitude of heavenly beings to face the adversaries. The King of the universe is fighting on our behalf- the victory is already ours. "'Cease striving and know that I am God; I will be exalted among the nations, I will be exalted in the earth.' The Lord of hosts is with us; The God of Jacob is our stronghold." Psalm 46:10-11

Adonai Tzvaot or Yahweh Sebaot

The name, '**Adonai Tzvaot**' or '**Yahweh Sebaot**' (*Hebrew*, meaning '**The LORD of hosts**') was a divine title first used when God ('**Yahweh / Adonai**') was worshipped in the sanctuary at **Shiloh**. As the title refers to the ruler over all the heavenly powers, it is sometimes translated as '**the LORD Almighty**' or '**the LORD All-powerful**' (see 1 Samuel 1:3).

When David was taunted by the Philistine champion Goliath, he responded with the words, "I come against you in the name of the **LORD Almighty**" (*Hebrew*, '**Yahweh sebaot**', spoken as '**Adonai tzvaot**') (1 Samuel 17:45). The title occurs many times in the psalms and the prophets. Jeremiah, alone, used it over eighty times (see, for example, Jeremiah 2:19 and Psalm 24:10).

Yahweh-Sabaoth The Lord of Hosts. The Bible mentions myriads of **angels**, who wage war against the armies of hell, who try to destroy mankind. Jesus Christ is the Lord of hosts, the Captain of the armies of **heaven**. (Isaiah 6:1-3, 1 Samuel 1:3, 17:45; 2 Samuel 6:2, 7:26-27; 1 Chronicles 11:9; Haggai 1:5)

The names of God in the Bible

GOD / By **David Sorensen**

WHAT DOES "LORD OF HOSTS" MEAN?



Adonai Tzva'ot, the “Lord of Hosts” is one of the names of God, used 235 times in the Bible. The first time it appears is in the story of Hannah and her husband Elkanah, in Hannah’s struggle with barrenness. Hannah is the first person to call God by this name. The literal meaning in Hebrew is “Lord of armies”: Tza-va (צבא) is the word for army – and what today refers to the Israeli Defence Force. Tza-va-ot (צבאות) is the plural. Multiple armies. But is it necessarily a military word? What does it mean, when we call God “Lord of Armies”?

MEANING OF THE WORD “ARMY”

First of all, what is an army, exactly? We might speak of an army of ants, for example. We could say that such an army is a collective group ready to work together towards a common purpose. The meaning is flexible in English, as we shall explore below, and it’s the same way in Hebrew as well. The Merriam-Webster dictionary gives us a lot of help with the concept. Here we find a range of different but related ideas:

1. A large organized body of armed personnel trained for war especially on land
2. A great multitude (for example an army of birds)
3. A body of persons organized to advance a cause

And here are some examples from Merriam-Webster of how the word can be used in English:

1. ...The armies of Alexander the Great
2. ...He left home and joined the army after he graduated from high school.
3. ...The company employs an army of lawyers to handle its legal affairs
4. ...They sent in a whole army of trained technicians.
5. ...The organization was founded by a dedicated army of volunteers.

ARMIES OF ANGELS

Some versions translate the phrase as “Lord of the Angel Armies”. One of the passages of Scripture that so well paints this picture of the unseen reality for us is found in 2 Kings chapter 6. The prophet Elisha knows very well that they are surrounded by unseen warriors, but his servant was more focused on the vast Syrian army right in front of them...

When the servant of the man of God got up and went out early the next morning, an army with horses and chariots had surrounded the city.

“Oh no, my lord! What shall we do?” the servant asked.

“Don’t be afraid,” the prophet answered. “Those who are with us are more than those who are with them.”

And Elisha prayed, “Open his eyes, LORD, so that he may see.” Then the LORD opened the servant’s eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha. As the enemy came down toward him, Elisha prayed to the LORD, “Strike this army with blindness.” So he struck them with blindness, as Elisha had asked. Elisha told them, “This is not the road and this is not the city. Follow me, and I will lead you to the man you are looking for.” And he led them to Samaria. After they entered the city, Elisha said, “LORD, open the eyes of these men so they can see.” Then the LORD opened their eyes and they looked, and there they were, inside Samaria.

When the king of Israel saw them, he asked Elisha, “Shall I kill them, my father? Shall I kill them?”

“Do not kill them,” he answered. “Would you kill those you have captured with your own sword or bow? Set food and water before them so that they may eat and drink and then go back to their master.”

So he prepared a great feast for them, and after they had finished eating and drinking, he sent them away, and they returned to their master. So the bands from Aram stopped raiding Israel’s territory.

In this passage we can see a few important points.

One, of course, is the numerical multitude of the resources at God’s disposal. The key verse being “Those who are with us are MORE than those who are with them”. When we are in spiritual battle, this is ALWAYS going to be a true fact.

Sight and blindness, faith and doubt are paralleled here. Elisha knew without seeing, his servant doubted and had to be shown. The Syrian army seemed to be holding all the cards initially, but the cells in their body had to obey the command of their Creator, and they suddenly lost their God-given capacity of sight.

And lastly the idea of true strength and what it means to conquer. It’s almost comical how the king of Israel asks, “Can I kill em? Can I kill em? Can I? Can I? Huh?” The answer? No. Instead, remarkably, they prepared a great feast for them and sent them on their way. And the trouble stopped.

WHOSE SIDE IS HE ON?

How quick we are to desire harsh judgement on those who come against us. How slow we are to believe that there is no real threat when we are safe in

God's hands. How confused and uncompassionate we become, when we forget that the battle belongs to the Lord.

Not only does the battle belong to him, but our enemies also belong to him, and he loves them very much.

“Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?”

“Neither,” he replied, “but as commander of the army of the LORD I have now come.”

Then Joshua fell facedown to the ground in reverence, and asked him, “What message does my Lord have for his servant?”

The commander of the LORD's army replied, “Take off your sandals, for the place where you are standing is holy.” And Joshua did so. (Joshua 5:13-15)

Yeshua commanded us to love our enemies, and pray for those who persecute us. We can do this when we know that they are up against God, not us. We can do this when we know we are protected by an invincible power, and that we have eternal life.

Just look at how God refers to Egypt – a nation that has oppressed, opposed, and attempted to annihilate Israel... and to Assyria, another fierce enemy of Israel:

“In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The LORD Almighty will bless them, saying,

“Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance.”
Isaiah 19:23-25

The Commander of the Angel Armies is not exclusively “pro-Israel”. He is Creator and Father of all, and seeks to bless, to save and to redeem. He has more than enough love to go around. He refuses to be drawn into choosing sides. He insists, rather, that we join his side and his purposes.

WHO IS THE LORD OF HOSTS?

The word צבא is frequently translated as “host” rather than army, in most of our Bibles. “Host” could refer to either an army or a great number or multitude. The first time it appears in the Bible is right at the beginning, in the creation account: “Thus the heavens and the earth were finished, and all the HOST of them.” (Genesis 2:1).

I learned from a rabbi that this could mean that all of the atoms, all of the molecules, the vast array of them, were working together... all assembled and acting towards a purpose. Like an army. Not like a machine, but like an army. That was an amazing thought to me.

So it is no surprise then, that it is Hannah, a barren woman, who calls upon this aspect of God’s personhood. She cries out to the one who is able to create *ex-nihilo*, from nothing, to whom every cell and atom are called to attention. She knows that her hope lies only with the one whose voice the whole host of heavens and earth must obey. She understands that the command of the Lord of Armies will and must be executed. And it was. When we call our Heavenly Father the “Lord of Hosts”, there is so much in that name. Yes, there are the myriad armies of angels at his disposal, and yes, he is a warrior, mighty in battle, but he is also the conductor of the beautiful orchestra that is the entirety of all creation. Every atom, every molecule, moves in accordance with his purposes and at his command. He sustains everything by his powerful word.

· Hebrew Names of God ·

יְהוָה צוּרִי

YAHWEH TSURI - THE LORD IS OUR ROCK

Yahweh Tsur (Zsu-REE) means: The Lord is My Rock. God is described as our Rock throughout the books of the prophets and Psalms. Beloved, our God is immovable, unbreakable, a safe place for retreat, and a fortress in battle! He...Yahweh Tsur (Zsu-REE) means: The Lord is My Rock. He is our true source of strength, our firm foundation, our support, and our defense. Cling to Him amidst all circumstances! "Trust in the Lord forever, for in God the Lord, we have an everlasting Rock." (Isaiah 26:4)

The Name

What better word than "rock" to represent God's permanence, protection, and enduring faithfulness? When you pray to the Lord your Rock, you are praying to the God who can always be counted on. His purposes and plans remain firm throughout history. The New Testament identifies Jesus as the spiritual rock that accompanied the Israelites during their long journey through the desert. He is also the stone the builders rejected but that has become the cornerstone of God's church.

Key Scripture

*Praise be to the LORD my Rock,
who trains my hands for war
my fingers for battle. ([Psalms 144:1](#))*

Monday

GOD REVEALS HIS NAME

Praise be to the LORD my Rock,
who trains my hands for war
my fingers for battle.
He is my loving God and my fortress,
my stronghold and my deliverer. . . .
Reach down your hand from on high;
deliver me and rescue me
from the mighty waters,
from the hands of foreigners
whose mouths are full of lies,
whose right hands are deceitful.
I will sing a new song to you, O God;
on the ten-stringed lyre I will make music to you,
to the One who gives victory to kings,
who delivers his servant David from the deadly
sword. ([Psalm 144:1-2](#), 7-10)

Lord, you are more reliable than the ground I stand on and your faithfulness is more than I can comprehend. Thank you for hearing my voice and rescuing me when I cry to you. When I am shaken, you steady me. When I am in trouble, you save me. Amen.

Understanding the Name

Rocks provided shade, shelter, and safety in the wilderness and were used to construct altars, temples, houses, and city walls. Heaps of stones were also used to commemorate important events in Israel's history. God's commandments, given to Moses, were etched on stone so that all generations would learn his law. The word "rock" epitomizes his enduring faithfulness. The Hebrew noun *tsur* is often translated "rock" or "stone," while *petra* is the Greek word for rock. To worship Yahweh Tsur (yah-WEH tsu-REE) is to echo Hannah's great [prayer](#) of praise: "There is no Rock like our God" ([1 Samuel 2:2](#)).

Studying the Name

1. David praised God for delivering him from his enemies. What kind of enemies do you face, or have you faced in the past? How have you dealt with them?
2. David expressed his sense of vulnerability with vivid images. Describe a time in your life when you felt particularly vulnerable.

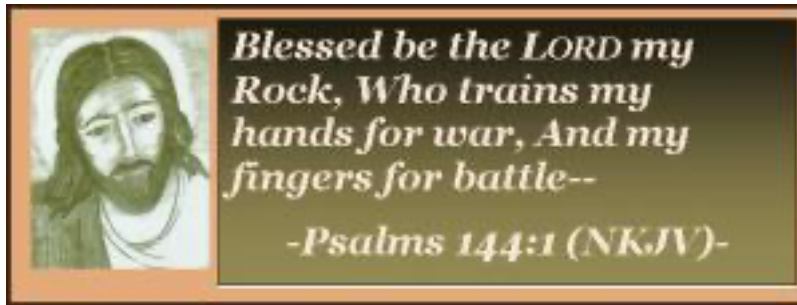
3. How has God heard your cries for help?
4. How would your life be different if you experienced more deeply the truth that God is your Rock?

For more from Ann Spangler, please visit her blogspot on Christianity.com. And be sure to check out Ann's newest books on AnnSpangler.com.

Yahweh Tsurì – The Lord is My Rock

Posted on June 25, 2008 by Michelle Bentham





This week, we will be looking at what it means to trust in and rely on our immovable Rock. The Lord Jesus Christ who is the foundation of our church and faith, the rock and fortress to whom we can run in times of trouble. He will not be moved nor shaken... He will stand firm and in Him, we are to stand firm. Shall we take a look at what this name means:

Hebrew Strong's Number: 6697

Translated in the KJV: **strength**

Hebrew Word: **צוּר**

Transliteration: şûr

Phonetic Pronunciation: tsoor

Root: from

Cross Reference: TWOT – 1901a

Part of Speech: n m

Vine's Words: Rock

Usage Notes:

English Words used in KJV: rock 64 strength 5 sharp 2 God 2 beauty 1 edge 1 stones 1 mighty One 1 strong 1 [Total Count: 78]

or tsur, tsoor; from (tsuwr); properly a cliff (or sharp rock, as compressed); generally a rock or boulder; figurative a refuge; also an edge (as precipitous) :- edge, × (mighty) God (one), rock, × sharp, stone, × strength, × strong. See also (Beyth Tsuwr).

The Bible Knowledge Commentary Old Testament, Victor Books, Walvoord and Zuck, p. 895 contains the following commentary on the first four verses of Psalm 144:

Psalm 144

After blessing God for glorious deliverances in past battles, and marveling that God took note of perishing people, King David prayed for divine intervention in combat. He expressed confidence that because the Lord gives victory the nation would experience peace and prosperity.

A. Blessing for past victories (144:1-2)

144:1-2. David praised **the LORD** for having subdued people under him. In this **praise** he used several expressions to portray the fact that the Lord enabled him to win victories. The Lord had taught him how to fight, and God was his **Rock** (cf. 18:46; also note 18:2), his **Fortress** (*mesûdâh*; cf. 18:3; 31:3; 71:3; 91:2), his **Stronghold** (*mišgob*; cf. 18:2; 40:17; 70:5; 140:7), and his **Shield** (cf. comments on 3:3). These all stress the protection and deliverance given David while God was solidifying the empire under him.

B. Prayer for divine intervention (144:3-11)

144:3-4. Having praised the nature of God. David then voiced his petition for victory in battle (vv. 3-11). the thought that God would subdue anyone under him caused him to marvel at the possibility of God's intervention on man's behalf (cf. comments on 8:4). Since **man is like a vapor** (*hebel*; cf. 39:5, 11; 62:9; and comments on Ecc. 1:2) that vanishes away and a **shadow** that is soon gone (cf. Job 8:9; Ps. 102:11) why would God stoop to help him?

Vine's Expository Dictionary of Old and New Testament Words contains this definition of Strong's Reference # 6697, Nelson Publishers, Vine and White, p 208:

sûr (צֹר, 6697), "rock; rocky wall; cliff; rocky hill; mountain; rocky surface; boulder." Cognates of this word appear in Amorite, Phoenician, Ugaritic, and Aramaic. Other than in names of places and persons, the word appears 70 times in biblical Hebrew and in all periods.

First, *sûr* means "rocky wall" or "cliff." This is probably what Moses struck in Exod. 17:6: "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it..." Thus God hid Moses in a cleft of the "rocky cliff" (Exod. 33:21-22).

Second, the word frequently means "rocky hill" or "mountains." This emphasis clearly emerges in Isa. 2:10, 19: "Enter into the rock, and hide thee in the dust... And [men] shall go into the holes of the rocks, and into the caves of the earth..." Thus rock is an abbreviation for "caves of the rocks." A lookout sees someone "from the top of the rocks [hills]..., from the hills" (Num. 23:9). The "rock" (mountains or hills) flowing with honey and oil figures the abundant overflowing blessing of God (Deut. 32:13). The "rock" (or mountain) serves as a figure of security (Ps. 61:2), firmness (Job 14:18), and something that endures (Job 19:24).

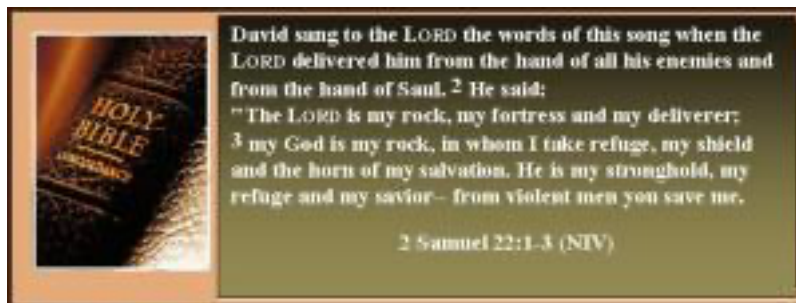
Third, *sûr* can mean "rocky ground" or perhaps a large flat "rock": "And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock..." (2 Sam. 21:10; cf. Prov. 30:19).

Fourth, in some passages the word means "boulder," in the sense of a rock large enough to serve as an altar. "...There rose up fire out of the rock, and consumed the flesh and the unleavened cakes..." (Judg. 6:21).

“Rock” is frequently used to picture God’s support and defense of His people (Deut. 32:15). In some cases this noun is an epithet, or meaningful name, of God (Deut. 32:4), or of heathen gods: “For their rock [god] is not as our Rock [God}...” (Deut. 32:31).

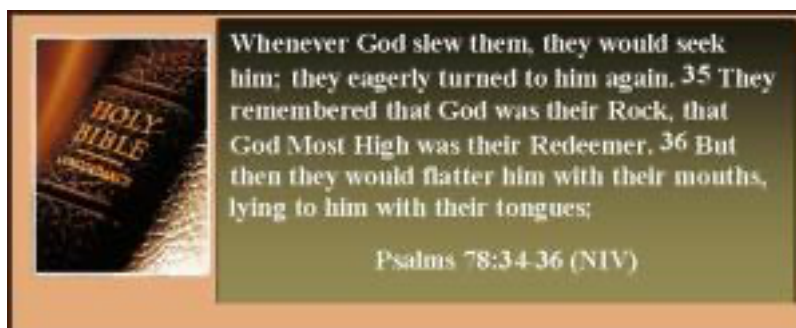
Finally, Abraham is the source (rock) from which Israel was hewn. (Isa. 51:1).

Consider for a moment the definitions and commentary we’ve examined. The high rocky places in battle were places of advantage. A place where assaults of arrows were made, lookouts were placed, and they were safe havens. A place to take refuge and run to when being pursued. All of these things represent a saving aspect... The Rock is not only a safe place, but foundational. A strong, solid place to rest and to reside. It lends strength and stability. And, all of Scripture points to Jesus as the Rock, the capstone, the stone that the builders rejected. He is and was and is to come again! He is our solid place of rest, refuge and the stability of our lives. In Psalm 144 David expressed his certainty that the Lord had given Israel the victory and that because of God’s favor their nation would experience peace and prosperity. Jesus is our source of protection, victory, peace and prosperity. We can count on Him, rely on Him and trust in Him in every way. He is our Rock. Now, shall we look to Scripture and give us an opportunity to consider more of who God is to us as Yahweh Tsuri:



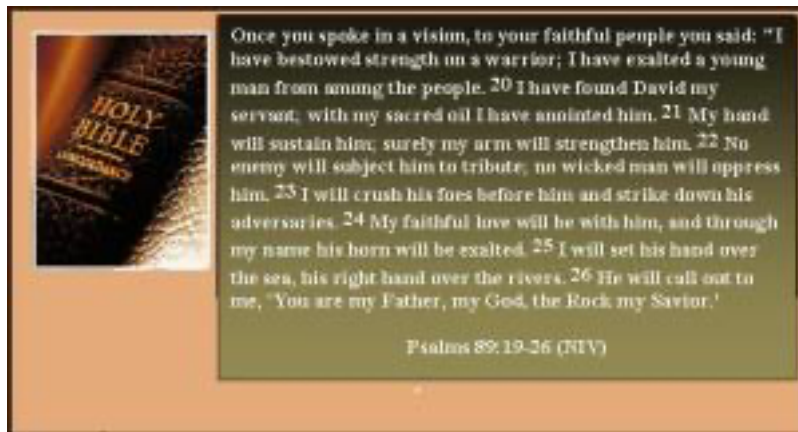
[REPORT THIS AD](#)

David recognized the all encompassing power and ability of God to secure not only the victory but his future as well. He found God to be immovable, indestructable, protective and redemptive, a safe place for retreat and a fortress in battle. He knew God would save Him, deliver the victory and the blessings He had promised in anointing David as King.

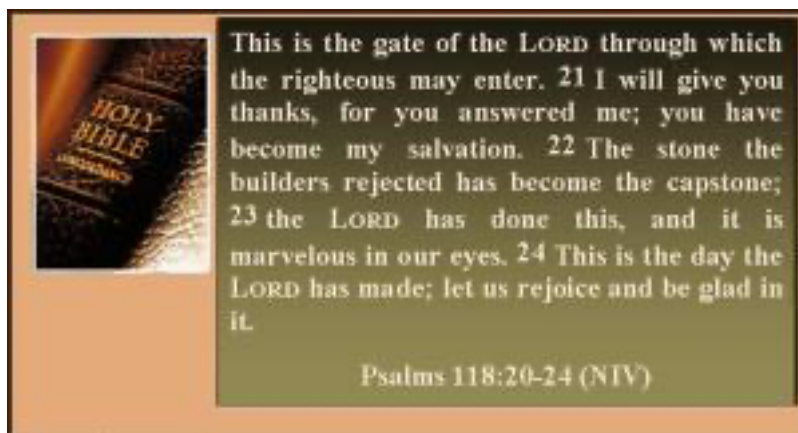


God would bring righteous judgment against the wickedness of the people and their suffering would remind them of their need of God. They remembered Him as their refuge, cried out to Him, and sought His deliverance. However, when they delivered from their affliction they

returned to their wickedness and only honored God in their words, but not with their lives. We must be very careful when claiming the promises of God and calling upon Him by name that our hearts are pure before Him, our motives true. We must come in repentance over what our sin and our wickedness costs God – the extremes He has gone to deliver us from our oppression and the assaults of our enemies. It cost Him His Son, He paid the price and we owe Him more than lip service – we out of gratitude for His mercy should surrender nothing less than our whole lives to Him and His glory. His will be done.



This is an everlasting covenant – the outline and summary of the Davidic covenant. God's promise to love, protect and endure the line of David eternally. It reflects the personal relationship that David had with God and that all of these promises would endure even if the people disobeyed. This promise, this covenant, was completely and utterly fulfilled in the person and redemption that Christ came to give. He successfully and for all time granted favor on David and bore the Son of God through his royal line. A line related to the priestly line – making Jesus both Priest and King. (Remember, Mary's cousin Elizabeth who married the priest, Zechariah, who ministered before the Lord in the Holy of Holies.)

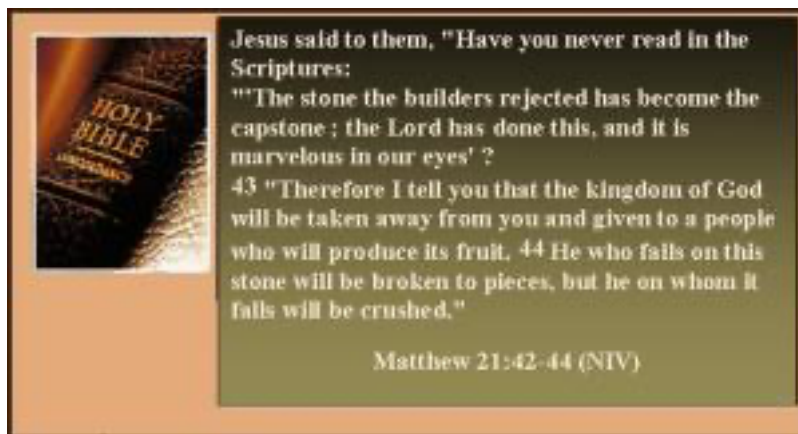


A beautiful picture of Christ as the gate by which we enter into the presence of God. The answer to our prayers and need of salvation. He is the stone that the "builders" rejected. They looked at it in its unhewn state and saw only a rock, but God saw the foundation and the strength of His

eternal covenant – hewn by promise through Abraham, Moses and David and extended to all nations through His One and Only Son, Jesus Christ. It is the Day of the Lord, in whom we should rejoice and be glad. He has come and is coming again. We look ahead with assurance and hope in our hearts to the Kingdom promised and the Kingdom which is at hand.

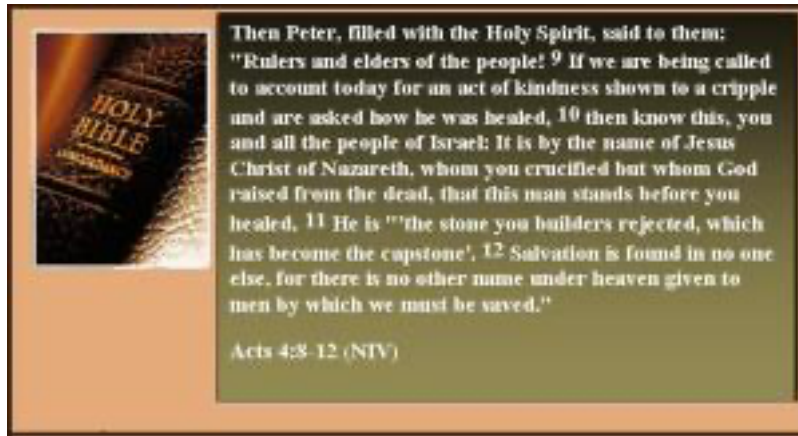


Habakkuk makes a complaint – He sees the wickedness around him and God's apparent inactivity. He calls out to The Lord who is the Rock. The immovable, delivering force that can bring justice and righteousness to the land once again.



And, Jesus, Himself confirms this promise, this covenant Rock that God delivered to Israel through Virgin birth and a King who rides in to usher in the covenant of peace – not war. God delivered the victory for Israel and they rejected Him as something other than God.

[REPORT THIS AD](#)



The Rock, the Capstone of God's Church, Jesus Christ stood rejected by the leaders and nation of Israel, but declared His redemption by His apostle, Peter. Who became the rock upon which Christ built His holy church. Peter suffered many trials and persecutions because of his relationship with Christ. But through his relationship with Jesus – a relationship born of suffering and trials – even denial, he found the boldness and the strength to declare Jesus the Messiah, the Capstone prophesied in the Psalms. Peter's assurance and faith grew so that in his epistle, he writes at length of Christ as the Cornerstone – the Living stone. The mark of our faith. As you read today's Weighing the Word passage from 1 Peter Chapter 2 – consider fully the call for us to live on in His remarkable legacy – living stones in the body of Christ.

1 PETER Chapter 2

1 Therefore, rid yourselves of all malice and all deceit,
hypocrisy, envy, and slander of every kind.
2 Like newborn babies, crave pure spiritual milk,
so that by it you may grow up in your salvation,
3 now that you have tasted that the Lord is good.
The Living Stone and a Chosen People
4 As you come to him, the living Stone—
rejected by men but chosen by God and precious to him—
5 you also, like living stones, are being built into a spiritual house
to be a holy priesthood, offering spiritual sacrifices acceptable
to God through Jesus Christ.
6 For in Scripture it says:
“See, I lay a stone in Zion, a chosen and precious cornerstone,
and the one who trusts in him will never be put to shame.”

7 Now to you who believe, this stone is precious.
But to those who do not believe,
“The stone the builders rejected has become the capstone,
8 and, “A stone that causes men to stumble and a rock
that makes them fall.” They stumble because they disobey
the message—which is also what they were destined for.
9 But you are a chosen people, a royal priesthood,
a holy nation, a people belonging to God,
that you may declare the praises of him who called
you out of darkness into his wonderful light.
10 Once you were not a people, but now you are the people of God;
once you had not received mercy, but now you have received mercy.
11 Dear friends, I urge you, as aliens and strangers in the world,
to abstain from sinful desires, which war against your soul.
12 Live such good lives among the pagans that,
though they accuse you of doing wrong, they may
see your good deeds and glorify God on the day he visits us.

13 Submit yourselves for the Lord’s sake to every
authority instituted among men: whether to the king,
as the supreme authority,
14 or to governors, who are sent by him to punish
those who do wrong and to commend those who do right.
15 For it is God’s will that by doing good you should
silence the ignorant talk of foolish men.
16 Live as free men, but do not use your freedom
as a cover-up for evil; live as servants of God.
17 Show proper respect to everyone:
Love the brotherhood of believers,
fear God, honor the king.
18 Slaves, submit yourselves to your masters
with all respect, not only to those who are good
and considerate, but also to those who are harsh.
19 For it is commendable if a man bears up under
the pain of unjust suffering because he is conscious of God.
20 But how is it to your credit if you receive
a beating for doing wrong and endure it?
But if you suffer for doing good and
you endure it, this is commendable before God.
21 To this you were called, because Christ suffered for you,
leaving you an example, that you should follow in his steps.
22 “He committed no sin, and no
deceit was found in his mouth.”
23 When they hurled their insults at him, he did not retaliate;
when he suffered, he made no threats. Instead, he entrusted

himself to him who judges justly.

24 He himself bore our sins in his body on the tree,
so that we might die to sins and live for righteousness;
by his wounds you have been healed.

25 For you were like sheep going astray, but now you have
returned to the Shepherd and Overseer of your souls.

(New International Version)

<https://michellebentham.wordpress.com/2008/06/25/yahweh-tsur-the-lord-is-my-rock/>

A Partial Listing of Who God is as our Rock

MEDITATIONS ON THE ROCK

God as my Rock:

Protects from heat

Protects from storm

Acts as a pillow to sleep on

Can be used as a weapon

Used to build walls

Used to build temples, other buildings and homes

Helps me step up to get a better perspective

Hides me from my enemy

Foundation for building

Memorial – aids in memory of God and His role in my life

A marker that draws attention to something

Pavers for a pathway which gives sure footing

A seat

A place to rest

Reroutes water – God reroutes the currents in our lives that would do us harm

Used in preserving the Ten Commandments

Rocks at the bottom of a plant keeps it from rotting

Permanence

· Hebrew Names of God ·

אלהים

ELOHIM - CREATOR GOD

Elohim means God the Creator. In the beginning [Elohim] created the heavens and the earth (Gen. 1:1). This name comes from being in awe of His power displayed throughout nature. He is a Sovereign God, and God of Eternity. In the beginning, He created – just by the power of His spoken Word. What an amazing God we serve! “He is the image of the invisible God, the firstborn of all creation. For by Him all things were created...” Colossians 1:15-16

STUDYING THE NAMES OF GOD *ELOHIM*

Why are we studying these names of God?

*When we look into the character of God, we are learning His nature and Who He is. This is the heart of theology. Theology, a word which strikes fear in the heart of man, is merely the study of God. To know God is the joy of every follower, every disciple of our King. We do not know **about** Him, we have the privilege of knowing Him. Phil. 3: 8-10*

A.W.Tozer has said, “*What we think about God is the most important thing about us.*”

- Have you ever made something? From start to finish, from scratch, it was your craftsmanship?

Ex. Matt and Greg made a doghouse for a Boy Scout project.

- What have you made?

- Do you care if it is neglected or harmed?

When you create you are reflecting your Father and Creator. He is the Creator of the heavens and the earth and He has designed us to follow His pattern in His work of creation.

We are made in the *imago dei*, the image of God. Part of this reflection is that we do the things our Father does. We do not look like Him in the sense that our eyes and nose are similar to His, but our walk, our mannerisms, our way is like His.

- How do you feel when you see your end product? Do you look at it with pride and fond memories of its production?
- What do you think is the greatest invention of the last 100 years? How has it impacted you personally, your home, your community, country, world?

To create = “to cause to exist, to bring into being”

When Greg and Matt created the doghouse, the materials were in a chaotic pile. As they took hammer and nail, they had a design in mind. With each swing of the hammer, they were taking random parts and making something useful. It required an Architect to take these materials and make something. But here the similarity ends. Not only did God create the world, He created the materials from which it was made.

In theological terms, He created the world *ex nihilo*... out of nothing.

Bara Hebrew= “create”

- Do you remember last week the the topic of aseity – Thomas Aquinas’ argument for God’s existence? Everything is caused except God - He is the uncaused Being which brings everything else into being.
- Why is the study of Creation an important part of our faith?

The study of creation is important, first of all because God has made it a frequent topic in His word. From Genesis to Revelation, the fact that He is Creator is never allowed to leave the reader’s thoughts.

Also we need to remember that all was created good. There is no inherent evil in being material rather than spiritual.

Another benefit to studying creation is that we see the nature and will of God through His handiwork. Since the whole of nature was created by God and not a mere chance happening, we are able to discern something about the nature and will of God from an examination of creation. He is truly a God of great order and beauty.

- Why do we teach our children this truth from Scripture?
- Is it just a fun, children’s story? Do we, as adults, really need to revisit this narrative in Scripture?

Read the Apostle’s Creed.

Creed from the Latin credo – “I believe.”

Why is this truth concerning God as Creator the first item in the Apostle’s Creed?

When God created the world, at the end of each day He pronounced His work as “good.”

- So from where do we get the idea of evil?

Start at Genesis like starting at the beginning of a manual for a building project.

The Gap Theory is one explanation of evil. Between Gen. 1:1 and 1:2, there is an opportunity for the fall of Satan from his original abode with God and His angels. God had created things in their good state. This is not dualism. It is not a matter of good versus evil. The Gnostics taught that matter was evil and spirit was good. Therefore you could do anything in your flesh as long as your spirit was “realizing” its divine potential, your flesh was of no consequence. This led to antinomianism= lawlessness.

Keep in mind that God is not “in” space or time; space and time are dimensions of the created order, and God is not bound by them as we are.

“By the word of the LORD the heavens were made, and by the breath of His mouth all their host.” Ps. 33:6

“Let them praise the name of the LORD, for He commanded and they were created. He has also established them forever and ever; He has made a decree which will not pass away.” Ps. 148:5, 6

- What do you learn about God as a Creator from these verses?

Read Psalm 8.

“To whom then will you liken Me that I would be his equal?” says the Holy One. “Lift up your eyes on high and see who has created these stars, the One Who leads forth their host by number, He calls them all by name; because of the greatness of His might and the strength of His power; not one of them is missing... Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth does not become weary or tired. His understanding is inscrutable.” Is. 40:25, 26, 28

Read Ps. 115:1-8, 15, 16

Read Jer. 10: 8-14

Nahum 1: 3b

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.” John 1:1-3

“For by Him (Christ) all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him. He is before all things, and in Him all things hold together.”

Col.1:16, 17

The faith chapter in Hebrews teaches us, *“By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” 11:3*

Elohim is plural.

Elohim represents God in His relation to the world at large as Creator, providential ruler in the affairs of men, and controlling the operations of nature. Elohim is used when Gentiles speak or are spoken to or spoken about, unless there is specific reference to Jehovah, the God of the chosen people. Elohim is used when God is contrasted with men or things, or when the sense requires a common rather than a proper noun. Jehovah represents God in His special relation to the chosen people, as revealing Himself to them, their guardian and object of their worship.

“Then God said, ‘Let Us made man in our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth. God created man in His own image, in the image of God He created him; male and female He created them.’” **Gen. 1:26, 27**

The act of creation was accomplished by all three Persons of the Trinity.

- Why were you born? Why are you living?

“For You formed my inward parts; You wove me in my mother’s womb. I will give thanks to You, for I am fearfully and wonderfully made; wonderful are Your works, and my soul knows it very well.” **Ps. 139:13, 14**

“For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.” **Rom. 11:36 (read v. 33-36 to see the context)**

Read Is. 43:1, 3, 4, 7

To answer the above question, in two simple words, you were created FOR HIM.

The Greek equivalent for glory is *doxa*, which means to give a correct estimate.

We are created to live our lives and as we do, we are giving an appropriate estimate of Who our Father and Creator is. We are created for His glory. **(1 Cor. 11:6, 7)**

“Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.” **Rev. 4:11**

- ❖ Do the heavens proclaim the glory of God? Yes.
- ❖ Does the beauty of the earth declare His majesty? Yes
- ❖ Do you, the crowning achievement, the chef d’oeuvre, His masterpiece, created at the end of all His creations, the best for last, do you declare the excellencies of your Creator and God?

This is what you were created to do.

So how does all of this relate to you?

Every decision, thought, action you commit declares your true estimate of Who your God is.

Is it you or is your God – Elohim, the Creator?

Jehovah Jireh

Trials are adverse circumstances that God either introduces or allows in our lives to both identify where we are spiritually as well as to prepare us for where He wants us to go. If you are alive, there is no escaping life's trials.

You are either in a trial now, you've just come out of a trial, or you are getting ready to go into a trial. Trials are unavoidable realities of life.

But even though we all experience them, we also should take comfort in knowing that trials must first pass through God's hands before reaching us. Nothing comes our way without first having received His Divine approval. And in order to get His Divine approval, there must be a Divine reason for Him to approve it.

We learn about God's name *Jehovah-Jireh* in the biblical story of Abraham offering up his son Isaac on the altar of sacrifice. The root word for the name *Jireh* literally means "to see." Yet the compound name when put together means "to provide."

Abraham, knowing that what he saw in the spiritual realm affected his own actions in the physical realm, he recognized the power of sight in calling the place of sacrifice *Jehovah Jireh*. Somewhere in the combination of those two names, there is a relationship between God "seeing" and God "providing." When we look at the form of the word "provide" that reads "provision," we can recognize this link more clearly. Vision is in reference to seeing; while provision means that something was seen

beforehand and thus provided for. The root “vision” ties the addressing of what is provided to what was seen.

God provided for Abraham based upon what He saw with regard to Abraham and that pre-vision led to God’s provision. God provided a ram when he saw Abraham going forth in obedience to sacrifice his son. He provided a way out of his trial.

So the question is: What must God see so that He might provide for you when you are caught in a trial of life? He needs to see the same things that He saw in Abraham which are found in these words from the passage: rose, saddled, took, split, arose, and went. Abraham did not delay his obedience. He did what God had asked him to do even though he didn’t know how God was going to work it out. Delayed obedience is disobedience. Partial obedience is complete disobedience. In other words, if Abraham had only gone half way on the trip, he wouldn’t have finished the journey. He never would have experienced and known *Jehovah Jireh*.

<https://tonyevans.org/jehovah-jireh/>

Question: "What does it mean that God is Jehovah-Jireh?"

Answer: “Jehovah-Jireh” is one of the many different [names of God](#) found in the Old Testament. “Jehovah-Jireh” is the KJV’s translation of *YHWH-Yireh* and means “The LORD Will Provide” ([Genesis 22:14](#)). It is the name memorialized by Abraham when God provided the ram to be sacrificed in place of Isaac.

The story begins with a strange command from God to Abraham, instructing him to offer his “son of promise,” Isaac, as a burnt offering. Early the next morning, Abraham packs wood and a knife, and he and Isaac travel to Moriah, the place God had specified. As they near the site, Isaac questions Abraham concerning the intended offering: “Where is the lamb?” With great faith and foresight, Abraham responds,

“God himself will provide the lamb for the burnt offering, my son” ([Genesis 22:1-8](#)). The New Testament tells us that Abraham believed God would raise Isaac from the dead ([Hebrews 11:19](#)).

Upon reaching the place God had chosen, Abraham demonstrates his faith and obedience by building an altar, binding Isaac, and placing him on the wood. Before Abraham can finish the offering, the Angel of the Lord calls to him from heaven, and Isaac’s life is spared. Then, “Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son” ([Genesis 22:13](#)). Abraham names the place “Jehovah-Jireh” because of God’s gracious provision of a substitute for Isaac. Immediately afterwards, God reconfirms His covenant with Abraham (v 17-18). Centuries later, King Solomon would build the temple in the same location ([2 Chronicles 3:1](#)).

The account of Abraham on Mt. Moriah thus becomes more than a dramatic illustration of faith and obedience. It is a presentation of the Lord’s eternal grace, continual provision, and all-encompassing wisdom. Jehovah-Jireh is not “The LORD *Did* Provide,” but “The LORD *Will* Provide.” In other words, the name does not simply memorialize a past event; it anticipates a future action.

Likewise, the statement “on the mountain of the LORD it will be provided” (verse 14) refers to more than Mt. Moriah—it also refers to a hill called Calvary, where God “did not spare his own Son, but gave him up for us all” ([Romans 8:32](#)). Abraham’s faith-filled statement that “God himself will provide the lamb” is a companion to John the Baptist’s exclamation, “Look, the Lamb of God, who takes away the sin of the world!” ([John 1:29](#)).

Jehovah-Jireh provided a sacrifice to save Isaac, and that action was a foreshadowing of the provision of His Son for the salvation of the world.

Yahweh-Jireh The Lord will provide. Jesus Christ said that Father cares for us and we never need to worry about provision. He is our source of life, in every way.
(Genesis 22:13-14)

Yahweh-Ghmlah The God of Recompense. The Lord says in Romans 12 “vengeance is mine, I will repay.” We should never avenge others for what they do to us, but leave it in God’s hands.

(Jeremiah 51:6)

Elohim God is creator, powerful and mighty, Lord of lords. He is the Lord Most High, stronger and mightier than anyone or anything. When you face impossible circumstances or adversaries, know that your God is stronger.(Gen. 1:1, 17:7, Ps 19:1 Jer. 31:33)

JEHOVAH - GMOLAH

JEHOVAHGMOLAH
The God of Recompenses

Jeremiah, God’s grieving Prophet, comforts Israel by relating to them that even though God permitted the Babylonians to chastise His people, He will get vengeance or recompense for their evil. In [Jeremiah 51:56](#) is found these words, “Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken; for the Lord God of recompenses (gemeloh) shall surely requite.” Gemeloh comes from gamel meaning to retribute, to recompense.

The passage in the New Testament ([Hebrews 10:30, 31](#)) comes to mind, “...Vengeance belongeth unto me, I will recompense, saith the LORD, And again, the LORD shall judge his people. It is a fearful thing to fall into the hands of the living God.” This New Testament passage is a quote from [Deuteronomy 32:35](#) which reads, “To me (God) belongeth vengeance, and recompense; ...” No one who does evil can expect to “get away with it.” Just because God’s pay day does not come at the end of each day does not mean that God is oblivious to evil. It has been God’s prerogative to use pagan nations to chastise Israel, and then in turn chastise those pagan nations. God is Sovereign, no one can question why He does what He does. The wise man (Solomon) writes, ([Proverbs 20:22](#)), “Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.”

The Apostle Paul stated in [Romans 12:17 - 21](#) that God can break off the branches of the domestic olive tree (the Jewish nation) and engraft the wild olive branches (the Gentile nations) as He desires. In this passage the Gentiles are warned that they should not boast about God’s sovereign will. God’s goodness and severity are characteristics that the human mind may not understand. This is somewhat mysterious as he writes in verse 25, “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.”

<http://www.iaskgod.com/content/jehovah-gmolah>

The Name of the Lord: Jehovah Gmolah —Part. 1

Sure Word for Today: God Is My Lord.

The Name of the Lord: Jehovah Gmolah —Part. 1

“For a destroyer has come upon her, upon Babylon; her warriors are taken; their bows are broken in pieces, for the LORD is a God of recompense; he will surely repay.”

Jeremiah 51:56 (ESV)

To recompense means “to repay or to reward or to compensate.” The word Gmolah or recompense means to give one his just deserts or payback. This name indicates that God will repay evil for evil and good for good. Jesus Christ paid the price for our sin in his own body on the cross. If we had to pay for our own sin, we would never recover from the punishment, but because Jesus Christ was righteous and obedient unto death when he paid for our sin, God raised him from death, took him away from hell and the grave and seated him in his own throne. He is there to justify us who put our trust in him and what he has accomplished for us. He assured us that his blood is constantly making atonement for our sake.

Jesus Christ is our Jehovah Gmolah. He paid a price on our behalf. The moment Adam and Eve disobeyed God by eating the tree of life and death, they were indebted to Spiritual death. They became blind. They could no longer walk in the Spirit but rather in the flesh. They could no longer see with the eyes of faith but rather by sight.

Their Spiritual senses died and their eyes opened, opened to argue with the mysteries of God, open to doubt the mighty works of God. Humankind became a slave to the flesh. Jesus came and he paid that price for the last time. To them that believe in him he gave the power to become the sons of God. Do not limit yourself, you have the unlimited power to become anything you want to be in life.

I do not know what your situation is. I do not know the price you have been paying because of a mistake you made in the past. I want to assure you that God is here to make your ugly story a bestseller. God is turning your ugly story into a testimony. Your terrible past will become a story of redemption and purpose. God will never waste your pains.

<https://thesureword.org.uk/component/acymailing/archive/view/listid-1-daily-devotion/mailid-760-the-name-of-the-lord-jehovah-gmolah-part-1/tmpl-component>

JEHOVAH GMOLAH - THE LORD WHO RECOMPENSES OR REWARDS

We all make choices every day which have consequences. Some are insignificant such as when to bath and what to wear. Others have huge consequences and set the direction of our lives like who we marry and what our job will be.

The Meaning of JEHOVAH GMOLAH

To recompense means “to repay or to reward or to compensate” **The word Gmolah or recompense means to give one his just deserts or payback.** This name indicates that God will repay evil for evil and good for good.

By way of Illustration, all my life I have paid my tithes to the House of the LORD. In Malachi chapter 3 its says,:⁸ “Will a mere mortal rob God? Yet you rob me. “But you ask, ‘How are we robbing you?’

“In **tithes and offerings.** ⁹ You are under a curse—your whole nation—because you are robbing me. ¹⁰ Bring the whole tithe into the storehouse, that there may be food in my house. **Test me in this,” says the Lord Almighty, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it.** ¹¹ I will prevent pests from devouring your crops, and the vines in your fields will not drop their fruit before it is ripe,” says the Lord Almighty.¹² **“Then all the nations will call you blessed, for yours will be a delightful land,”** says the Lord Almighty.



The LORD has richly rewarded my family all our days. We have never lacked and now in old age we have an abundance. He surely is Jehovah Gmolah .

The first Biblical reference to this name is Jeremiah 51: 56 "A destroyer will come against Babylon; her warriors will be captured, and their bows will be broken. **For the Lord is a God of retribution; he will repay in full.**"NIV

The Lord promises the Babylonians they would reap whatever they sowed in the Destruction of Jerusalem. Approximately 70 years later they were recompensed when the Medes and Persians took over Babylon and captured the city in one night. This is Jehovah Gmolah at work.

Applications

1. Have you been faithfully paying your tithes year after year. Then according to God's Word you will see how amazingly you will be looked after. God's blessings will come flooding into your lives.
2. Even if it takes time God will make sure that you reap what you have sown. God repays in full.

<http://divinebiblenames.blogspot.com/2013/01/study-number-34-jehovah-gmolah-lord-who.html>

The Name of the LORD is a Strong Tower..

JEHOVAH SHAMMAH

THE LORD IS THERE

יהוה שמה

yehovah shammah

JEHOVAH SHAMMAH.

THE LORD IS THERE

This is the second name given to Jerusalem. In [Jeremiah 33:16](#), "she shall be called Jehovah Tsidkenu, *the Lord our Righteousness*," and here "the name of the city from that day shall be *Jehovah Shammah, the Lord is there*."

That marvellous prophecy of Ezekiel gives us this wonderful name!

This name of the Lord, this strong Tower is a world of glory, far beyond our finite ken!
But this we know if the Lord be there-there is Heaven!

Here, we see and know the strait and narrow path that leadeth thither-and faith-as yet not sight, tells us of the glory that is within, and which shall be revealed!

We read of "silence in Heaven for about the space of half an hour" ([Revelation 8:1](#)). Oh we need be silent also, as we contemplate what is revealed to us in God's Word, by such amazing visions, of the glorious dwelling of *Jehovah Shammah*.

"A paved work of a sapphire stone and as it were the body of heaven in its clearness" ([Exodus 24:10](#)) is given by Moses. Isaiah saw the Lord sitting upon a throne "high and lifted up, and His train filled the Temple. Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" ([Isaiah 6:2-3](#)).

Yahweh-Shammah The Lord who is present. He never leaves you, nor forsakes you. He is with you forever. Your best friend, who never betrays you.

(Ezekiel 48:35, Genesis 28:15, Ezekiel 48:35, Psalm 23:4, 46:1, 139:7-12, Jeremiah 23:23-24, Amos 5:14)

Additional names of God for you to know:

· Hebrew Names of God ·

אל תני

EL CHAIYAI - GOD OF MY LIFE

EL CHAIYAI means: God of my life. Psalms 42:8 says, "The Lord will command His lovingkindness in the daytime; and His song will be with me in the night, a prayer to the God of my life." When we remember...EL CHAIYAI means: God of my life. Psalms 42:8 says, "The Lord will command His lovingkindness in the daytime; and His song will be with me in the night, a prayer to the God of my life." When we remember that God is the source of life, we become who we are truly meant to be! Without Christ, we cannot have fullness of life! Jesus said "The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly." (John 10:10)

Yahweh-Rohi The Lord my shepherd. He cares for you, the way a shepherd tends his sheep. He cares for you and leads you to still waters and green pastures.

(Psalm 23, 80:1, 95:7, Isaiah 40:11, Jeremiah 31:10, Ezekiel 34:12, 23)

Yahweh-Shalom The Lord is peace. Whenever there are storms in your life, hide in Him. He is your shelter in the storm. He gives peace beyond understanding, even when circumstances are chaotic. He is our shelter and our shield. (Judges 6:24)

El-Olam The everlasting God. God is eternal, while your problems are temporary. His love will never change. His promises are true. Build on Him, who is eternal and do not focus on your temporary situations. He will show you His great and eternal goodness.

(Isaiah 40:28-31)

· Hebrew Names of God ·

גאֵל

GO'EL - REDEEMER

Go'el is a redeemer, or kinsman redeemer. This was a man who would cover the debts and restore the losses of a close relative. He would also free a kinsman who was sold into slavery because of their poverty. In...Go'el is a redeemer, or kinsman redeemer. This was a man who would cover the debts and restore the losses of a close relative. He would also free a kinsman who was sold into slavery because of their poverty. In the same way, Christ came as our Redeemer. God sent His only Son to die for us, freeing us from the bondage of sin. He paid the highest ransom to save us. "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him" (2 Corinthians 5:21). Our Redeemer lives! Hallelujah!

WHAT YOU LEARNED THIS WEEK ABOUT LISTENING TO THE LORD.

Some examples:

Finding time to reflect during the day so I can hear from the Lord.

Quieting my heart so I can hear from the Lord.

Discerning the Lord's voice over those of the people around me.

WHAT YOU LEARNED ABOUT THE HEART GOD WANTS YOU TO HAVE.

Some Examples:

An obedient heart

A humble heart

A giving heart