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CHAPTER 16 – Jesse, David his son, and his other sons, suddenly enter into Biblical history at this point, having been mentioned only in Ruth 4:17-22.

Saul's disobedience in the case of the Amalekites rendered his restitution impossible. Cf. 1 Sam. 15:22-31.

.1-13
HE ANOINTING
F DAVID.

(16:1) Note the conflict Samuel goes through over the will of God, on the one hand, and the feelings he had for Saul, on the other.

ONE OF THE SAD THINGS ABOUT SIN IS THE EFFECT IT HAS ON THOSE WHO LOVE US!

Samuel had to be governed by God's word regardless of his feelings in the case – A VERY IMPORTANT BIBLICAL PRINCIPLE.

Note the sovereignty of God in the three expressions:

1) "I have rejected him (Saul) from reigning over Israel."
2) "I will send thee to Jesse the Bethlehemite."
3) "I have provided me a king among his sons."

(16:2) Here we have a new experience for Samuel: FEAR – the fear of Saul. How diff. from his boldness in ch. 15!

No deception is involved here because he was going to sacrifice – and he did! Cf. v. 5.

"An heifer" – This is the word used in Deut. 21, but not the same as in Num. 19.

(16:3) The Lord tells Samuel ALL that he is to do. Nothing is left to Samuel's discretion. It is to Samuel's credit that we read in (16:4), "And Samuel did that which the Lord spake, and came to Bethlehem." The importance of obedience does not lessen with the years. If anything, it becomes more specific and of greater importance.

Evidently the fear of the elders was due to their ignorance ~~for~~ of the reason for Samuel's visit.

Had there been sin?

maybe there at Eden sin & they were trying to cover it up.

Did Samuel come to announce a judgment from God?

"Peaceably" means with good intentions, for our welfare and blessing.

(16:5) Here we see a side of Samuel's ministry – to encourage the people of Israel in their worship and fellowship with God. But this is no COME AS YOU ARE type of sacrifice it required that they <u>sanctify themselves</u>.

then the it was moved from e Sab., it sed to be e only place f worship. f. chs. 4-6.

It seems that this preceded "every sacrificial festival" (K + D, 168). It would mean washing and other purifications. Cf. Ex. 19:10-25.

(16:6) Samuel nowhere here tells <u>why</u> he has come. Obviously, a son is to be anointed – <u>but</u> <u>why</u>? Possibly as a prophet? We do not know <u>what</u> they knew at this point.

<u>HOW EASILY SAMUEL WOULD HAVE MADE A MISTAKE.</u> He would have chosen Eliab!

(16:7) What an important verse this is! And think that the Lord is teaching this to Samuel after all these years of ministry!

HOW AMAZING THAT GOD WOULD HAVE TO TEACH HIM AFTER HIS EXPERIENCE WITH SAUL. Cf. 1 S. 9:2; 10:24.

Samuel was old man this time.

"For the Lord seeth not as man seeth." Cf. Isa. 55:8, 9.

"Man looketh on the outward appearance," lit., on the eye, used figuratively "to denote the outward form" (K+D, 169).

"The Lord" (Jehovah) "looketh on the heart." Cf. Heb. 4:12, 13.

Cf. 2 Chron. 16:9.

Cf. Prov. 5:21.

(16:8) Son #2, Abinadab, is rejected.

(16:9) Son #3, Shammah, is rejected.

(16:10) Sons #4 – #7 are rejected.

(16:11) David was such an unlikely prospect that he was not even called to the sacrifice. THIS SHOWS, WHAT SEEMS CONFIRMED BY SCRIPTURE, THAT JESSE KNEW VERY LITTLE ABOUT SPIRITUAL THINGS.

In fact, it was probably nothing short of amazing that a boy like David would and could come out of a home like this!

Cf. also on Bethlehem in Micah 5:2. God can be counted on to bring blessing out of the most unlikely place + with the most unlikely people!

(16:12) The description of David.
actually he was very handsome, but there was a lot more to David than looks!
"Ruddy" - red-headed (like Esau, Gen. 25:25). This "was regarded as a mark of beauty in southern lands, where the hair is generally black" (K+D, 169).
"Of a beautiful countenance" - He was "beautiful in his eyes" (JFB, II, 175).
"Goodly to look to," or handsome, well-proportioned in his body.
Thus, David possessed great physical qualities as well as the spiritual.

(16:13) Saul anointed David with oil;
the Lord anointed him with the Holy Spirit. (note the establishing of the type.)
This does not mean salvation for David any more than the ~~loss~~ removal of the Holy Spirit means the loss of salvation for Saul in v. 14. The anointing had to do with:
1) David's appointment as king.
2) David's spiritual qualifications for the work of the king. Even in the OT we have the principle as stated in Zech. 4:6.
Cf. the Holy Spirit and Saul - 1 Sam. 10:1-13; esp. vv. 6,10; 11:6

(16:14) HOW DAVID MET SAUL (to the end of the chapter).
Note the diff. between the Spirit's ministry in the OT as compared with the NT.
On Saul, cf. 1 Sam. 10:6,9 ("God gave him another heart"), 10-13.

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All of the blessings and gifts and enablings of the Spirit of God are removed from him — BUT NOT SALVATION.

"An evil spirit," i.e., a demon.

"From the Lord" - with God's permission, but possibly even by design.

Cf. Job 1:9-12; 2:4-6.

also, 2 Cor. 12:7. Then Eph. 6:12 - and what to do about it in vv. 10, 11.

The refs. regarding Saul continue in 18:10; 19:9.

It is said that an evil spirit from the Lord "troubled him." The verb is בעת, and it means to terrify, to alarm, to frighten.

WE MUST KEEP IN MIND WHAT LED UP TO THIS — TWO SINS:

1) One of COMMISSION - he did what he should not have done. Cf. 1 Sam. 13:8-14.
2) One of OMISSION - he failed to do what he should have done. Cf. 1 Sam. 15.

They were not great scandals, but they were sin in God's sight — AND HE IS THE ONE WHO DETERMINES THE SERIOUSNESS OF SIN.

Saul's other symptoms were anger, depression, etc. GOD NOT ONLY WILL JUDGE SIN WITH SIN, BUT SOMETIMES WITH DEMONIC POWERS.

(16:15) Somehow Saul's servants knew exactly what was wrong with him. Perhaps it was that common.

(16:16) Note the remedy.

See the expression, "when the evil spirit from God is upon him." This would indicate that it was not continual. There were times when he was troubled; other times when he was not!

(16:17) Saul agrees with his servants.

(16:18) The information about David comes from one of God's unknowns. No name is given. But it is obvious that he knew David well!

+ D prior to (17:1) that this man is one of "a lower class of court servants."

"Cunning in playing" = that he possesses the knowledge. The NSRB translates it skillful. It would mean that he was experienced + was an excellent musician.

"Mighty" = powerful, strong (חַיִל).

"Valiant" = adds the idea of being able to endure a great deal. He was durable.

"A man of war" - cf. 1 Sam. 17:33. But see David's explanation (1 Sam. 17:34-37). He was not a this time a soldier, but this servant had detected in David all of the necessary characteristics.

"Prudent in matters" - David was a wise, intelligent young man. He could figure things out and know what to do.

"Comely" - NSRB, agreeable. The word is יָפֶה. Physically he was handsome, attractive.

But, best of all, "the Lord is with him," meaning that God's blessing was upon him. Cf. Gen. 28:15. This servant knew that the Lord had His hand of David for some reason.

What a testimony for David! How well he knew David, we do not know. What he said was, "I have seen . . ."

(16:19) Saul sends to Jesse for David.
How this must have amazed Jesse to see so much happening to his youngest son.

(16:20) Jesse obeys, and sends a gift to the king – an expression of his homage.

(16:21) David sees Saul + Saul loves David.
cf. Prov. 22:29.
How amazing are God's ways! all of this comes to David without any conniving on David's part!
"Armorbearer" – cf. what this means from 1 Sam. 31:4-6 (1 Chron. 10:4,5); 1 Sam. 14:6-17. He would accompany Saul into battle + would carry the king's weapons. This was a high honor which Saul conferred upon David. He would also be the king's protector.

(16:22) ~~David~~ Saul asks Jesse for David – a request which, coming from a king, is an order.

(16:22) Note again: "<u>when</u> . . ." Evidently, much of the time Saul was alright. But then there were times of oppression. The uncertainty as to when these times would come would be very unnerving.
Whenever David played, Saul was

"refreshed." The verb is רוח, which means to relieved, delivered. This is to show the effect worship and praise has upon demonic powers. It drives them away, or God does through praise.

Cf. 2 Chron. 20:20-25.

also Mt. 4:8-11. See the "then" in v. 11.

Cf. Jas. 4:7.

How tragic that Saul did not realize the remedy so that he could have been delivered from the evil spirit even without David's help. How pitiful that man of God who has grieved the Spirit of God.

the danger of leaning on other people.

It does NOT say that the Lord took the evil spirit away, but that, on his own accord, "the evil spirit departed." This is the same verb we find in v. 14

"Well" in vv. 16, 23 conveys the idea of happiness - no longer depressed.

SOME SAY THIS WAS A SUBSTITUTE - A FALSE ONE. IT WAS NOT! IT WAS THE REAL ANSWER. BUT SAUL DID NOT APPOPRIATE IT FOR HIMSELF.

CHAPTER 17 - DAVID AND GOLIATH.

Evidently, between the times when Saul needed David, David was permitted to return home (17:15) - as Edersheim says, "to find in quiet retirement that rest and strength which he needed" (I, 87).

Perhaps the news regarding Saul's rejection had reached the Philistines. We do not know. But something had made them bold. Saul's spiritual state is reflected in his people. Cf. 17:11. Israel was in desperate need for

someone to revive their faith and hope in God. God already had His man which He had been preparing. David had already been a blessing to Saul many times; God was now getting ready to make him a blessing to all Israel.

The circumstances which caused Jesse to send David to his brothers just at this time (17:17-19) are quite as providential as those which brought him originally into Saul's court. Cf. 16:15-19.

(17:1) Jamieson (JFB, II, 176) says this was 27 years after Jonathan courageously set up the defeat of the Philistines at Michmash (cf. ch. 14).

The place of the battle was between 15 + 20 miles west of Bethlehem in Judah. The Philistines had actually invaded the land

(17:2,3) The battle positions are described.

(17:4) Goliath, of Gath. He was "a champion" - He was a middle-man, i.e., the one who decides the outcome between two armies through his own single combat.

He had done this before.

His ability was evidently well-known by the Israelites.

The fact that he came from Gath, one of the chief cities of the Philistines, where the Anakim still lived according to Josh. 11:22. These men were giants.

"Whose height was six cubits and a span" -

Estimates vary from over 8 to over 10 feet. a cubit = 2 spans. If a cubit = c. 18 in a span would be half of that, then Edersheim (I, 88) appears right when he says 9'9".

(17:5) He was well-protected -
- on his head
- on his body (up to his chest, supported by straps, leaving his shoulders free).

His coat weighed "five thousand shekels of bronze" - K+D, 174, indicate that a shekel was not even an ounce. Most estimates of the weight are about 150 lbs, but perhaps it was a little less. Nevertheless it "must have been very large and very heavy," covering not only the front, but also the back.

(17:6) His legs were also protected to the knees, and a javelin carried on a strap on his back.

(17:7) "A weaver's beam" -

His spear was about 5' long; the head weighed about 17 lbs.

He also had a shield bearer.

HUMANLY SPEAKING THERE WAS NO HOPE THAT ANYONE COULD KILL HIM.

BUT HE WAS NOT TAKING ANY CHANCES EITHER. HIS BRAVERY WOULD HAVE BEEN MORE CONVINCING IF HE WOULD HAVE CALLED FOR TWO OR THREE TO COME AGAINST HIM.

(17:8) WHAT HE SAYS IS ADDED TO THE WAY HE LOOKS.

The whole point of this verse is that it was pointless for them to come to battle. HE WAS ~~A~~ ~~TGRA~~ PHILISTINE; they were ONLY servants of Saul.

"Choose you a man . . ." Evidently at this time Israel had no heroes!

(17:9) The conditions of his challenge.

(17:10) "I defy" – "I" is emphatic. The verb is חֵרַפְתִּי. Cf. v. 36. It means to scorn

(17:11) The result:

1) "They were dismayed" – וַיֶּחָתּוּ. This is from חָתַת. They were broken, destroyed, confounded, terrified. Cf. Ges., 357.

2) "And greatly afraid" – וַיִּרְאוּ מְאֹד. This means to fear excessively, above normal.

Note: "all Israel." The work quickly great that the army was in trouble.

In the midst of this hopeless picture we are again introduced to David.

How insignificant he seems from what is related here in (17:12-15).

He was the youngest.

He was not in the army.

He was not even with Saul at the time.

See v. 15.

"Went and returned" = went back and forth.

(17:16) 80x Goliath had uttered his challenge, defying Israel – WITH NO RESULTS.

How sad the state!

Edersheim says, "Unbelief makes cowards" (I, 87).

Note these wonderful promises: Isa 51:12-16
54:17

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Psa. 20:7; Deut 20:1-4; 1:22-33; 3:21,22 Ex. 14:14; Joshua 23:2,3,5-11; Deut 28:7; Psa. 147:10; Isa. 2:22; 31:1,3 Jr. 17:5,6

WHAT THE PEOPLE NEEDED WAS SOMEONE TO TURN THEM TO THE LORD.

(17:17-19) We must not overlook the providential hand of the Lord in seeing that David got TO THE RIGHT PLACE AT THE RIGHT TIME! It was a common thing for the people to send food to their men in the army.

"Take their pledge" = bring back proof of their welfare, & possibly that they received the food which Jesse sent. He had to be concerned about their welfare!

(17:20-27) David delivers his "baggage", i.e., the supplies he had brought to his brothers, and then went to see how his brothers were (17:22).

(17:23) David hears Goliath.

(17:24) He sees the fear of the army.

(17:25) He learns about the king's offer – apparently never fulfilled.

(17:26) David's questions.

"Reproach" = חֶרְפָּה. David was quick to realize that what was going on was a shame and a disgrace to Israel.

"Uncircumcised" – one who is outside of the covenant of God. What a background there is for this expression! IT GIVES US A CLEAR PICTURE OF THE DISTINCTIVE CHARACTER OF GOD'S PEOPLE.

But what follows is just as illuminating.

"Defy" – from the same root as "reproach" above.

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"The armies" - מַעַרְכוֹת. This is "an army in battle-array" (Ges., 601).

"The living God" - cf. Deut. 5:24 26; Joshua 3:10;

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(17:28,29) ELIAB'S JEALOUSY OF DAVID.

David expressed a faith which his oldest brother knew nothing about and consequently Eliab brought several accusations against David:

1) First, he was angry - like Joseph's brothers (Gen. 37:4,8). His "anger was kindled" - חָרָה אַף. You could see it in his eyes. His breathing was hard. He was "hot" with anger.

2) Secondly, by his question, he belittled him making him feel
   a) That he did not have much responsibility, ~~as~~ seen in "those few sheep."
   b) That could not even take care of ~~that~~. So it is indicated that he was not taking care of his own business.
   c) That he was proud - "thy pride" - הַזָּדוֹן. "ה" is emphatic. It means that David was not satisfied with being a shepherd. He was aiming at bigger things.
   d) "The naughtiness" - רָע. He charges him with sin.
   e) That he had hidden motives - just to "see the battle." He makes it sound like David wanted to see men killed.

SUCH IS THE OPPOSITION A MAN CAN EXPECT WHO EXPRESSES HIS FAITH IN THE PRESENCE OF A MAN WHO IS TO COWARDLY TO DO ANYTHING - AFTER 80 CHALLENGES!

David's response should have rebuked his older brother. "Is there not a cause?" Lit., Is there not a word, i.e., a reason for

saying something, or doing something.

(17:30) He got no encouragement from anyone. They all answered him the same way.
Cf. 1 Sam. 30:6.
GOD WAS TRAINING HIS SERVANT TO STAND ALONE!

(17:31) When Saul heard, he sent for David.

(17:32) Note the undaunted confidence of David. The reason for his faith is given in vv. 34-37.
"Fail" is from נָפַל, and it means to lose one's courage. David knew what was wrong.

(17:33) Saul looks at the situation comparing David, and what he was, to Goliath, and what he was — BUT NOT TO GOD AND WHAT HE IS!
"Youth" - a boy not full-grown.
Goliath, he said by comparison, was already a "man of war" when he was David's age.
Kill no
e to stand
th him.
It is the equivalent of our, Why, you are just a kid, not dry behind the ears! When he was your age, . . . !

(17:34) Cf. 1 Tim. 4:12. David had had more experience than Saul realized. These animals, "lion" - אַרְיֵה, so-called because he would rend his opponent in pieces, and the "bear" - דֹּב, were well-known beasts of prey.

(17:35) David could have let the animals go + been intent on saving himself

and the rest of the flock, but he says, "I went after him."

He not only delivered the lamb, but ~~only~~ also killed the animals when they turned on him.

How this does away with what Eliab had said in v. 28!

(17:36) ON THE BASIS OF WHAT DAVID HAD SEEN GOD DO IN THE PAST, HE WAS CONFIDENT REGARDING THIS DANGER ALSO.

He repeats to Saul what he had said to Saul's men in v. 26.

(17:37) Here is the reason for David's confidence: "The Lord" = Jehovah. NO ONE WAS TALKING ABOUT THE LORD, EXCEPT DAVID!

"Who delivered me" - The verb is נָצַל, to pluck away, preserve, save. THEY DID NOT NEED TO WORRY ABOUT DAVID; THEY NEEDED TO WORRY ABOUT GOLIATH!

(17:38) Saul tried to make David just as much like Goliath as he could.

(17:39) He had not tried them out, and so he put them aside.

(17:40) note David's plan. It was NOT the same as when the lion + the bear had been defeated.

David chose "five smooth stones" so that he would have a reserve. A slinger held one stone in his left hand while hurling the other in the ~~sling~~ sling with his right. The "five" would show that he was not

overconfident about his own ability although he was absolutely confident about the outcome.

(17:41,42) David and Goliath approach each other.

Goliath "disdained him" - from בָּזָה, to despise, or treat with contempt. HE FELT LIKE THE ISRAELITES DID. It could only have been David's confidence in the Lord that caused Saul to let him go.

David was not full-grown, nor did he have the rugged appearance of a soldier!

(17:43) "Am I a dog?" Goliath was insulted that a boy like David would be sent out to fight him.

Then he sought to bring a curse upon him "by his gods." THUS, IT WAS THE GOD OF ISRAEL AGAINST THE GODS OF THE PHILISTINES.

(17:44) Goliath's boast.

(17:45) David's great words of faith. (Read down through v. 47.)

His confidence is in "the Lord of hosts, the God of the armies of Israel." Cf. 1 Sam. 1:3,11; 4:4; 15:2 - used in 1 Sam. first. But cf. Gen. 32:1,2; Joshua 5:14,15

"Jehovah" - unchanging, living.

"God" - sovereignty, power, Deity.

(17:48,49) The brief battle.

(17:50) "So David prevailed" = was stronger.

(17:51) David does as he said he would in v. 46. "It was true... that there was a God in Israel! It was true that the war was Jehovah's, and that He had given them into Israel's hand" (Edersheim, I, 93).

(17:52) The rout - all the way into the land of the Philistines.

(17:53,54) The final disposal of the Philistines belongings, or Goliath's head, + his armor.

(17:55-58) Men were known in those days by the name of their father. Thus, "Whose son is this youth?"

A "stripling" is a "young man, of marriageable age" (Ges., 788). Perhaps 18:2 tells why Saul wanted to know this.

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CHAPTER 18 - DAVID'S INCREASING POPULARITY - JONATHAN'S LOVE FOR HIM; SAUL'S HATRED FOR HIM AND FEAR OF HIM.

(18:1) "Jonathan" - He is mentioned previously only in 1 Sam. 13, 14.

"The soul of Jonathan" is mentioned first to show:

1) That the affection was first shown by Jonathan

2) That it was an attraction of persons - not just an outward friendship. Cf 2 S. 1:26 b.

On the vile suggestion that there was anything wrong with this, we can and should cite Tit. 1:15.

Jonathan loved David with the wholesome love of a true friend. This evidently came about as a result of what David did to Goliath.

(18:2) David becomes a permanent member of Saul's court - by Saul's own action.

(18:3) This was "a covenant" of friendship - indicating that, whatever happened, they would remain friends.

"The robe" - [illegible]. Such as was worn by princes and others of rank.

He also gave David his armor and his weapons - evidently as an indication that he would never fight against him.

There are very few such unselfish people in the Bible as Jonathan was.

as hint" - [illegible], [illegible] [illegible] together. [illegible] (187) - [illegible] himself.

[illegible] good [illegible] [illegible] was to [illegible] David [illegible] this en- courage- ment. Cf. with Saul, [illegible] Sam. 1:16.

(18:5) NOW THE EMPHASIS SHIFTS TO THE REL. BETWEEN DAVID AND SAUL.

Four times it is mentioned in this chapter that "David . . . behaved himself wisely" - מַשְׂכִּיל. He took care of his responsibilities, he attended to those things which were assigned him. He showed good judgment. He was successful. All of these ideas are in this verb. Cf. Ges., pp. 1010, 1011.

His acceptance is indicated in the latter part of the verse.

his verb translated are good ones in Abner 1:8. & Deut. 24:8.

(18:6) The order here is not necessarily chronological. Cf. the beginning of this verse with the beginning of 17:57.

It was common for the women to greet the men to celebrate their victory in war.

(18:7) This caused trouble from which the rel. between Saul + David never completely recovered. The women were not wise, but they honored their hero - only a shepherd boy. How much better it would have been if they had sung praises to God!

(18:8) Saul took this as further evidence of his rejection - and was determined to fight against it.

HOW MUCH BETTER IT WOULD HAVE BEEN IF HE HAD ACCEPTED WHAT SAUL SAID IN 15:24-35.

Cf. Gamaliel's advice in Acts 5:38,39.

"Saul was very angry." The verb is the same as is used of Eliab in 17:28. He was furious. His rage was out of control. You could see it in his eyes, etc.

(18:9) "Saul eyed," or, watched enviously (NSRB). The Heb. is עָיִן . . . מֵהַיּוֹם. There was nothing

that David could do right after that. His faithfulness, obedience, and success would only infuriate Saul the more.

(18:10) Satan is quick to take advantage of this situation, and, in this case, the Lord allowed it - but cf. Rom. 8:28! David is being prepared. Saul is being removed. It is apparent how wise God is!
"He prophesied" - Here it would have to mean, as a false prophet. BUT THIS WAS PART OF THE DECEPTION. K+D trans. this "to rave" (p. 190)
We are not told what he said, but that David recognized the symptoms - AND CAME WITH HIS HARP.
David was faithful even when his life was endangered.
"A javelin" - הַכִּידוֹן. This is a flexible spear which Saul evidently used as a sceptre.

(18:11) Note how anger and envy soon are turned to murder! Cf. Rom. 1:29; Gal. 5:21.

(18:12) What an amazing statement this is! It was Saul, not David, who was afraid. AND THE VERSE EXPLAINS WHY. Only the Lord could have spared the life of David.
Cf. Psa. 8, esp. v. 4 - a Psalm of David.
See also Psa. 27:5; 31:4, 13-15

(18:13-16) David is transferred, but, as in the case of Joseph, the blessing continues. Thus, Saul fears him even more while David is loved more and more by the whole nation.

(18:17) Evidently this is in fulfillment of the

promise made concerning the person who would kill Goliath. Cf. 17:24, 25, 26, 27.

He felt after coming out of his fit of rage that someday the Philistines would kill David.

(18:18) note David's humility in spite of his glory. He felt that he was not deserving of the honor of becoming the king's son-in-law:

1) Either because of who he was: "Who am I?"
2) Or because of his achievements: "And what is my life?" Even killing Goliath he felt did not qualify him.
3) Or because of his social standing: "Or my father's family in Israel...?"

(18:19) Another sin is added to Saul's record. Sins never travel alone. SAUL IS A LIAR.

This could have humiliated David.

It could have stirred up the same feelings in his heart which Saul had for him.

GOD PRESERVED DAVID FROM BOTH!

"Adriel, the Meholathite" is an unknown in history.

(18:20) In the love of Michal for David Saul sees his opportunity to have David killed. He hopes (18:21) that this will be the last of David, and he would still not have to give her to David. "In one of the two" = in this second way.

(18:22) Saul's deception again. He did not delight in David.

(18:23) David's response is still the same as in v. 18.

He was "poor," i.e., not able to pay a dowry, + not in the social class of royalty.
"And lightly esteemed" - וְנִקְלֶה. No one would take him into account.

(18:24,25) The hope of Saul was that David would be killed in going against the Philistines. He was to bring back proof that he had killed 100 Philistines.

(18:26,27) David gets, not just 100 men, but 200! How faithful God is! The 200 would show David's love for Michal and would obligate Saul even more to do as he had said. Michal is given to David!

(18:28,29) The result: the same which we have seen throughout the chapter -
1) The Lord's blessing on David.
2) Saul's fear of David.
3) David's faithfulness to Saul.

9/8/71 CHAPTER 19

(19:1) "That they should kill David" = lit., that he" (i.e., Saul) "intended to kill him" (K+D, 194). Saul made no attempt to hide this. He talked about it constantly. It was an obsession with him. HE EVEN TOLD JONATHAN!

(19:2) Saul's attitude did not change Jonathan's. He "delighted much in David." Cf. 18:1. The Heb. here is חָפֵץ מְאֹד. He loved David very much. He was a faithful friend. And always remember that it was Jonathan who

was condescending.

Note: He was open with his father, and with David. Think of the honor which Jonathan owed to Saul both because he was his father + also because he was king!

"Take heed," from שָׁמַר. This means that Jonathan wanted him to protect himself.

(19:3) Jonathan is going to let David know what his father's reaction is.

(19:4) David is commended by Jonathan - both positively and negatively:

a) Negatively - "He hath not sinned against thee." The verb: חָטָא. Here it means "to err from the path of duty" (Ges., 307). He has done nothing amiss, or wrong.

b) Positively - "His works have been toward thee very good" - וְטוֹבוֹ לְךָ מְאֹד. Del. (p.194) says it means very useful. Also, profitable. Saul was actually better off because of David.

(19:5) "He did put his life in his hand," i.e., expose himself to great danger, risked his life.

BUT THEN JONATHAN PUTS THE CREDIT WHERE IT BELONGS: "The Lord wrought a great salvation for all Israel." Saul should have rejoiced instead of being jealous because:

1) It was the Lord, i.e., Jehovah, who gave the victory.

2) "All Israel," Saul's people, had been delivered as a result.

He had rejoiced; why had he changed?

(19:6) Saul takes an oath. Cf. Jonathan's in 18:3, 4.

"as the Lord liveth" – חַי־יְהוָה. Cf. 14:45. This is an oath for as long as the Lord lives. It recognizes Him, that He does live. It is an expression of dependence upon Him – for help.

How carelessly Saul used the Lord's name – in vain!

(19:7) A reconciliation is effected.

Note: On 19:1–7. Evidently a contrast is intended here between Jonathan's covenant (18:1–4) and Saul's vow. Several things are to be learned:

a) The fact that something is reasonable, + may even change his mind, does not mean a real change. ONLY THE LORD CAN MAKE A PERMANENT CHANGE!

b) The paradox of human nature – good and evil.

c) How easy it is to use even the Lord's name, not recognizing the depth of evil in our hearts.

d) Evil in man's heart blinds him to the joys of his loved ones. David was his son-in-law!

1/14/71 (19:8) THE REVIVAL OF SAUL'S HATRED FOR DAVID.

This is the third time that David was victorious over the Philistines. Cf. 17:49–54; 18:27. "Great slaughter" probably indicates an even greater victory than in ch. 17.

(19:9) "The evil spirit from the Lord" - cf. 16:14-23; 18:10. Here in 19:9 we have the last time that this is mentioned. IT IS IMP. TO REMEMBER THAT THIS EVIL SPIRIT (demon) CAME AS A RESULT OF THE DEPARTURE OF THE HOLY SPIRIT.

the third time the evil spirit attacked Saul.

It is evidence that Saul had not really changed in his attitude toward David. "The evil spirit" and the "javelin" cannot but have had ominous overtones for David. Cf. 18:10, 11. And yet, in spite of the past, "David played with his hand."

(19:10) Neither the second nor the third time did David's playing have the effect that it did the first time. Why? IF WE PERSIST IN SIN, ALL THAT GOD CAN DO AND HAS PROVIDED FOR US IS TO NO AVAIL!

Twice before David escaped (18:11); now he escapes again. WE CAN SEE GOD'S PROVIDENTIAL CARE, BUT ALSO THE PRECAUTIONS WHICH DAVID TOOK.

(19:11) SAUL'S PERSISTENCE IN WANTING TO KILL DAVID.

"Saul also sent messengers" - 6X in this chapter: vv. 11, 14, 15, 20, 21 (2X). "messengers" - מַלְאָכִים. These are men commissioned to carry out the will of the king.

"To watch," from שָׁמַר, means to guard, not to let him get away.

Edersheim thinks that David still had a hard time believing that Saul would actually kill him. Cf. I, 99. David always had the highest regard for the King.

But Michal knew - AGAIN, EVIDENCE OF DIVINE PROVIDENCE.

(19:12) This is the first time David has had to flee from his own home.

(19:13) "And Michal took an image", i.e., a life-size teraphim. These were idols, superstitiously considered to protect and to bring blessing. We can only speculate as to what it was doing in David + Michal's home.

(19:14) Then she lied.

(19:15) Saul's tireless cruelty is even more evident when he would kill him in bed.

(19:16,17) The deception is discovered, and Michal lies again, telling her father that David had threatened to kill her if she had not helped him to escape.

Note the transparent frankness of Scripture. But also note that there is no suggestion of Divine approval of such means as are often employed by his people.

WE SEE MORE + MORE EVIDENCE OF DIVINE GRACE!

(19:18) DAVID WITH SAMUEL IN THE SCHOOL OF THE PROPHETS AT NAIOTH (down to v. 24).

Saul had prophesied once before. Cf. 1 Sam. 10:9-13. It was evidence of Saul's changed heart - as it must also be here!

DAVID NEEDED SAMUEL, AND EVIDENTLY SAMUEL FELT THAT IT WOULD HELP DAVID TO BE AMONG THE YOUNG SEMINARIANS WHO WERE IN SAMUEL'S SCHOOL.

(19:19) Saul learned where David was, + sent

messengers to "take" him (19:20). Notice the ministry of "the Spirit of God" here. The last time the Holy Spirit was mentioned was 16:14.

Miraculously the Holy Spirit comes on Saul's messengers to keep them from ~~[illegible]~~ carrying out their mission.

(19:21) This happened to three groups, AND STILL SAUL DID NOT STOP!

(19:22,23) Finally Saul himself goes, finds where David is, BUT GOD HINDERS SAUL IN THE SAME WAY

(19:24) "In like manner" would seem to indicate two things:

1) That Saul's servants had also thrown off their outer garments - casting off that which was their identification.
2) That they all lay for hours in an ecstatic state.

HERE WE SEE THE SOVEREIGN POWER OF GOD OVER SAUL AND HIS MEN - protecting David!

How gracious of Him that He would do it this way. Saul was certainly without excuse.

What an honor it was to Saul - especially since David never had had such an experience. SAUL HAD HAD IT TWICE!

Spiritual gifts + blessings prove nothing about the spiritual life.

Here they were:

1) Confirmation of Saul's salvation.
2) Evidence of God's sovereign power, protecting David!
3) Proof that God would help Saul if Saul would only turn to the Lord.

1 Sam -

BEFORE GOING ON TO CHAPTER 20, READ PSA. 59!

1/29/71

1 SAM. 20 - One might be inclined to believe after what happened to Saul in 19:23,24 that Saul had changed. BUT THIS NOT THE PROOF - AND DAVID KNEW IT! Furthermore, he knows that this has to be cleared up with Jonathan. This is the reason David goes to him.

From Saul's point-of-view, WHAT A TRAGEDY THAT HE DID NOT LEARN FROM WHAT GOD DID!

THIS CHAPTER IS DESIGNED TO BRING OUT THE DEEPLY SPIRITUAL CHARACTER OF JONATHAN - WHO CERTAINLY MUST BE CLASSED WITH THE GREATEST MEN OF SCRIPTURE. WHAT A GREAT KING HE WOULD HAVE MADE.

(20:1) David's questions.

"mine iniquity" - עֲוֹנִי. This would be a crime. "my sin" - חַטָּאתִי. This is a sin. Probably the first speaks of something done against the King; the second against God!

(20:2) Note the hope expressed by Jonathan that his father had changed. "Love believeth all things, hopeth all things..." (1 Cor. 13:7).

He knew that his father would not keep it from him.

cf. Saul's promise to Jonathan in 19:6,7.

(20:3) The depth and seriousness of David's concern is seen in the words, "And David swore," i.e., declared with an oath. David felt that death was so close that his next "step" could be his last one.

Note the fear David was experiencing – which is often reflected in his Psalms.

Note also his confusion – that all of this should happen "without a cause" (Psa. 35: 7, 19; 69:4; 109:3; cf. Jn. 15:25 of our Lord). Here DAVID FORSHADOWS THE LORD JESUS!

(20:4) note the open-heartedness of Jonathan – willing to find out who is right because of his great love for David.

(20:5–8) David's plan. His absence could infuriate Saul for two reasons:

1) His plan to kill him would be delayed.
2) He would hate to see Jonathan "duped" by David.

David reminds Jonathan of the covenant they had made back in 18:3,4.

But in (20:8) David wants Jonathan to kill him if he knows of any "iniquity - עָוֹן in him.

(20:9) Jonathan – declares his loyalty. He did not want to turn David in, or to kill him either – knowing no reason why his father would want to kill David.

(20:10) David wants to know how Jonathan will be able to tell him what he finds out.

(20:11–23) Jonathan's plan for informing David. They evidently go out into the field so as not to be overheard.

(20:12) "O Lord God" - Jehovah Elohim. Jonathan is taking God as his witness.

But it ~~is~~ is, "O Lord God of Israel" - a suggestion that Jonathan realizes the whole nation and God's will for that nation are involved in what is going on between him + David + Saul!

(20:13) "The Lord do so..." - Jonathan would take David's judgment as much if he fails to give him the news if it is good as well as if it is bad.

"And the Lord be with thee, as he hath been with my father" - THE FIRST REAL SUGGESTION THAN JONATHAN KNEW THAT DAVID WOULD BE KING! Jonathan recognized how greatly God had blessed his father!

(20:14,15) Here it is perfectly clear that Jonathan knows AND BELIEVES that one day David will be king.

He pleads for mercy for himself + for his family even after his death. WE CAN SEE THAT JONATHAN ANTICIPATED THE VERY THING THAT HAPPENED.

We see how he planned to stick with Saul knowing that death could be the result.

Neither did David forget this. Cf. 2 Sam. 9.

Note: NO JEALOUSY.

NO RESENTMENT - either against David, or Saul, or God.

BUT COMPLETE ACCEPTANCE OF GOD'S WILL.

IT IS NO WONDER THAT DAVID LOVED HIM.

Application: The effect the failure of parents can have upon the lives of their children.

(20:16) See how this is expressed: "So Jonathan

made a covenant," not just with David, but "with the house of David" – the royal family. No one ~~must~~ get by with opposition to what God was doing with David.

(20:17) After Jonathan had taken an oath, he made David take one too.

(20:18-22) The use of the arrows.

(20:23) "The Lord be between thee and me forever" like Mizpah where Jacob + Laban made an agreement. The point is that they are calling upon God to see that each does what he is supposed to do.

cf. Gen. 31:49-53

(20:24-34) The feast days of the New Moon.

(20:26) Note what Saul's first thought is of David. It shows David's testimony, but also Saul's knowledge of the Word of God.
"Surely he is not clean" expresses Saul's hope that there is not some other reason. He had evidently chosen this time to kill David.
<u>note</u>: <u>Was it the sovereign power of God which caused David to be concerned at the very time of his greatest danger? Obviously IT WAS!</u>

(20:30) After Saul had asked Jonathan about David, David's fears were confirmed.
Saul's denunciation of Jonathan's mother was as low as he could go. A man might ridicule his father on occasion in the East, <u>but never his mother</u>!

"Chosen" – "to choose a person out of love, to take pleasure in a person" (K+D, 213). Saul says that Jonathan has disgraced himself.

(20:31) NOW WE SEE THAT SAUL KNEW ABOUT DAVID. The difference between him and Jonathan is the difference between rejection of God's will, and acceptance!

(20:32) Jonathan asks what David had asked in 20:1.

(20:33) Jonathan gets what David had gotten.

(20:34) Jonathan is not indignant because of what had happened to him, but "was grieved for David, because his father had done him (David) shame."

The feast became a fast for Jonathan. He "did eat no food."

(20:35-40) Jonathan keeps his promise to David. David was right, and must go!

(20:41, 42) How tragic it all is to both of them. David must go, but they both will abide by their covenants with each other (in chs. 18 + 20).

"Only once again, and that in sadly altered circumstances, did these two noblest men in Israel meet" (Edersheim, 110). Cf. 23:16-18.

What discouragement and doubt must have been in Jonathan's heart now as he sees what David saw at the beginning of the chapter. BUT GOD HAS A PURPOSE IN IT ALL. BUT ALL HOPE OF RECONCILIATION BETWEEN DAVID + SAUL WAS GONE.

the nakedness of my mother" – Lev. 18:7. Jr 6:2 so as to [illegible] that immorality [illegible] his mother [illegible] not have [illegible] greater [illegible] [illegible] again [illegible] reflects Saul's [illegible] knowledge of [illegible] scripture.

on tears – Isa. 6:6, 7; 56:8

1 Sam -
10/6/71

CHAPTER 21 -

This chapter goes with ch. 22. Ch. 21 tells about Abimelech's kindness to David, not knowing the circumstances. Ch. 22 tells about the terrible retaliation taken by Saul in killing all of the priests.

(21:1) "Nob" - We are not sure of its location but it apparently was near Jerusalem (to the north), perhaps in sight of the city. This was where the priests lived and where some form of a Tabernacle was standing. There were at least 85 priests there (cf. 22:18).

cf. Isa. 10:32

When David came, "Abimelech was afraid at the meeting" - probably for two reasons:

1) He had not expected David (although he evidently came often (cf. 22:15a).
2) He was unattended - no way for the son-in-law of the King to travel. "Why art thou alone, and no man with thee."

Abimelech probably knew about the trouble between Saul + David, but he did not know about the latest, final difficulty.

(21:2) Unfortunately, DAVID LIES!

<u>note</u>: How easily we can fall into sin ourselves when we have been victimized by others!

David claims that Saul has sent him on a very urgent secret mission, and that David's servants are a place he has "appointed" for them.

Actually he had come for three things: cf. 22:10. He needed to know the will of God.

He was hungry, and he needed food. He needed a weapon to protect himself.

(21:3-6) This event is referred to by our Lord in Matt. 12:3,4; Mark 2:25,26; Luke 6:3,4.

Cf. the Law of the showbread in Lev. 24:9, and then the higher law in Lev. 19:18. SO THERE IS NO VIOLATION OF THE LAW HERE.

The only uncleanness which Ahimelech mentions is that described in Lev. 15:16-18.

(21:7) Here we have a very unfortunate situation - and David knew that it meant trouble. Cf. 22:22.

Doeg, an Edomite "was there that day, detained before the Lord." This suggests somewhat the providential hand of God. Doeg was evidently a proselyte. He was there for some reason and had been kept there so that he was still there when David came.

Did David know Num. 32:23b, "and be sure your sin will find you out"? Cf. Cain, and Joseph's brothers, and Achan - to name a few.

(21:8,9) The second thing David wanted - a weapon! ~~Cf. Psa. 52~~.

Goliath's sword was the only weapon there. It evidently had been kept as a remembrance of God's goodness in delivering Israel from the Philistines.

David evidently felt that this would be an assurance of God's blessing. Note: "There is none like that; give it to me."

Note the example of taking a verse out of

concept in "the king's business required haste." Here it is A LIE! How tragic that David resorted to such measures. WE SEE THE RESULTS IN WHAT IMMEDIATELY FOLLOWS.

(21:10-15) David with the Philistines.

NOTE, FIRST, HOW HIS JUDGMENT IS ALL DISTORTED. He makes some very foolish mistakes - where he had been very wise before.

David's experience is almost the reverse of Peter's in the NT - good first, then bad!

His mistakes:

1) For him, of all people,
2) to go to the Philistines } Two mistakes in one.
3) He takes Goliath's sword.
4) He goes to Goliath's home - in Gath. Cf. 17:4.

(21:11) He is recognized + the Philistines remember the song which got him into trouble with Saul.

(21:12) This is where David seems to have come to himself. "and David laid up these words in his heart." HE SUDDENLY REALIZED HOW FOOLISH HE WAS! He was in danger of being killed!

And then he became even more foolish! How tragic our actions are when we take our lives into our own hands!

(21:13) What a humiliating picture of the great hero of Israel!

"He changed his behavior" - Cf. PSALM 34. PSALM 56.

It means that all of a sudden he changed

himself from an intelligent person in a raving maniac. He evidently clawed at the gates, & let "his spittle fall down upon his beard." This was one of the most humiliating things that could happen to a man's beard.

(21:14,15) David had probably been taken a prisoner by the servants of Achish.

PSALM 56 evidently expresses David's feelings while he was going through these things which he was responsible for; PSALM 34 describes what he had learned as a result.

Edersheim (p. 115) lists in chronological order the Psalms David wrote during the period of his persecution by Saul: 59, 7, 56, 34, 57, 52, 142, 54.

CHAPTER 22 - This is related to Chapter 21 because of what it has to say concerning the fate of Ahimelech, the priest, + the other priests.

(22:1) David escapes from Achish, the king of Gath. He goes ~~back~~ to Adullam where there were caves to conceal him and his men. K+D (223) estimated that he must have been there for some time for the 400 men (v.2) to join him.

"All his father's house" went down to him ~~[illegible]~~ to protect ~~[illegible]~~ from Saul's wrath. This included his parents (cf. v.3 - after he went to Moab).

(22:2) WE SHOULD NOT JUST NOTE THE CONDITION OF THOSE WHO JOINED DAVID, BUT EVEN MORE - WHAT THEY WERE TO BECOME UNDER HIS LEADERSHIP.

1 Sam -
11/24/71

Note it does not say that <u>some</u> or even those "in distress," etc., gathered themselves unto him," but "<u>every one</u> who was in distress . . ." The Heb. says, <u>all</u> <u>who</u> <u>were</u> <u>in</u> <u>distress</u> . . .

"In distress" - צַר. These were men who had others closing in on them for one reason or another.

"In debt" - These had money troubles

"Discontented" - מַר־נֶפֶשׁ. This speaks of one who is bitter (מַר) in spirit (נֶפֶשׁ).

DAVID BECAME THEIR LEADER. The account here does not approve; it ~~sp~~ simply states a fact.

parade
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[redacted]

Q. *Lyndon Johnson's book, The Vantage Point — truth or fiction? — F.L., Austin, Tex.*

A. Johnson in his book makes no claim for completeness or truth. His account of events and developments are simply how things appeared to him, he says. No one should accept as truthful, for example, his account of the Tet offensive or his role therein. *The Vantage Point* is a book put together by five ghost writers and edited by LBJ who selectively omitted those portions which made him look imprudent, unwise, or wrong, which is par for most Presidential memoirs.

No person in Scripture was ever given editing privileges - not even David.

(22:3) David here leaves <u>the</u> <u>land</u> - probably crossing the Jordan did about where Joshua crossed it just north of the Dead Sea - but going the opposite direction. This would be to increase his security.

Note his commendable concern for his parents.

(22:4) David was safer with the Moabites than with Saul.

(22:5) On "the prophet Gad," cf. 2 Sam 24:11ff. He was

David's seer, or prophet.

"The hold," or stronghold, was a high place of defense, suitable for observing the advances of an enemy for a great distance. Also, easier to defend.

DAVID WAS NOT TO LEAVE THE LAND. HE MUST LEARN THAT GOD CAN KEEP HIM SAFELY THERE! The spiritual dangers out of the land were greater than the physical dangers in the land. THIS WAS MORE OF WHAT GOD WAS DOING TO PRE~~SERVE~~PARE HIS SERVANT FOR THE THRONE!

HOW ENCOURAGING TO SEE DAVID'S OBEDIENCE!

We do not know where "the forest of Hereth" is - only that it was in Judah. It is not mentioned again in Scripture.

(22:6) Saul had gathered his officials together for an important conclave. This was in Gibeah - Saul's residence - prob. c. 3 mi. north of Jerusalem.

"His spear in his hand," or at hand, was similar to the President's seal, where he goes to speak, etc. It makes it as an official session.

(22:7) "Sons of Benjamin" - Evidently he had selected his leaders from his own tribe thinking that they would be more loyal to him.

Saul had found out where David was (v. 6) - How interesting that he was not even now pursuing him.

He had also found out about the covenant between Jonathan and David. Cf. 1 Sam. 20:12-17.

His imagination was running wild!

He feels that David has bribed his own servants, promising them "fields and vineyards," and that he would make them "captains of thousands, and captains of hundreds."

He was suspicious of David's position (in Judah).
He was accusing Jonathan of having stirred up David to "lie in wait" for him.
Saul was afraid.
Saul's heart was filled with poison – ALL THE FRUIT OF HIS OWN EVIL DOINGS.

(22:9,10) Now Doeg the Edomite (21:7) speaks up and tells Saul something which he does not know! It has to do with Ahimelech, the priest, how he had inquired of the Lord for him, the bread he had given David (actually, the showbread), plus GOLIATH'S SWORD – which was the worst of all!
SEE THE SUPERSCRIPTION OF PSA. 52. Doeg was an unregenerate foreigner.

K+D point out that v.9 calls Doeg the superintendent of Saul's servants" cf. 22:6. cf. also 21:7.

(22:11) Saul cannot tolerate this, so he calls for Ahimelech and the priests to come to him from Nob (cf. 21:1). Nob was on the hill just east of Jerusalem – perhaps a mile away!

(22:12,13) Note the scorn, the accusation, the disregard with which this priest of God was treated by Saul. AHIMELECH IS CHARGED WITH CONSPIRACY.

(22:14) What a rebuke in Ahimelech's words! David was "faithful", i.e., proved, tested (K+D, 225).
"Goeth at thy bidding" – This means that he was something like a counsellor, one who had access to the king's presence. He was an attache of the king.

(22:15) Ahimelech had evidently inquired of the Lord for David before. Therefore, there was nothing wrong in what he had done. He was a

faithful subject of King Saul.

(22:16) Saul pronounces the death sentence on Ahimelech - all unjustly.

(22:17) "The footmen" - which Hes. (p. 971, under v.17 labels as Saul's bodyguard.
The sentence was so unjust + so violent that the royal bodyguard refused to do as Saul said.

(22:18) Doeg, the Edomite, kills all 85 priests.

(22:19) Here we see what else Doeg did to the families of the priests.

(22:20,21) Word of the slaughter reaches David through Abiathar, one of Ahimelech's sons, who managed to escape.

(22:22) David's confession.
How easy it is for others to suffer over sins we commit.

(22:23) David's assurance.

Application:
1) Lessons from Saul's rebellion against God.
2) " " the effect of David's sin.

1 Sam –
12/1/71

CHAPTER 23

Here we find David + his men in 4 places:
1) Keilah (vv. 5-12).
2) The wilderness of Ziph (vv. 13-23).
3) The wilderness of Maon (vv. 24-26).
4) Engédi (v. 29).

All of these places are south of Jerusalem, in Judah, + generally speaking, are located from east to west – Keilah being just north of the Philistines, + Engédi on the edge of the Dead Sea (half way down).

We find here some fresh tests of David's faith.

We see God's providential protection over His servant.

We see fresh evidence of man's weakness and depravity.

(23:1) Perhaps we have here one (of several) reason why God brought David back from Moab. He was needed to do something which Saul could not do, + perhaps would not even try: PROTECT HIS PEOPLE FROM THE PHILISTINE.

(23:2) How important to note that "David inquired of the Lord." This meant PRAYER. The people of God should not make decisions without asking the Lord.

The answer would have been a test to accept because:
1) He had enough to do to protect himself + his men from Saul.
2) He had made a fool of himself before the people of Gath. It is hard to go back where

you have failed before

3) The city of Keilah, a walled city, was a trap from which David would had difficulty in escaping. Cf. v. 7.

(23:3) Here was David's problem - his men. They were afraid in Judah; they would even have more cause for fear in Keilah (for the reasons mentioned above).

(23:4) David goes to the Lord again - for confirmation. His men needed assurance - and quite possibly he did too.
NOTE THE CONSISTENCY OF THE LORD'S LEADING.

(23:5) Do not miss this: "So David and his men went to Keilah..."
The Lord granted them a great victory.

(23:6) Along with this - a great encouragement: "Abiathar... came down with an ephod in his hand." ~~[illegible]~~ This gave David priestly connections with the Lord.
His first encouragement - and he needed it after chs. 21, 22 - was answered prayer.

(23:7) NOTE THE RIDICULOUS STATEMENT BY SAUL! Whenever things go his way he thinks the Lord is in it. The following circumstances prove that He is not!

(23:8) From v. 9 it does not appear that Saul had told his men his real objective in going to Keilah. How ~~amazing~~ it is that v. 9

begins with the words,

(23:9) "and David knew." In some way God had made this known to him.
"Bring here the ephod" must have meant, Come as a priest to inquire of the Lord for me.

(23:10) Does David fear another "Nob" (22:19)?
David shows, + has shown, a concern for the people of Keilah, which they will not show for ~~him~~.

(23:11,12) David asks two questions. The second is answered first, + so he asks the first ques. a second time!
ONE THING THAT DAVID IS LEARNING IS NOT TO TRUST MEN. THEY ARE WEAK WHEN THE SHOULD BE STRONG, AND CANNOT BE DEPENDED UPON TO DO WHAT THEY SHOULD DO!
But the Lord can always be trusted – to know ahead what will happen, + to take care of us when it does.

(23:13) This was probably done without the men of Keilah knowing why David + his men (now 600) were going. Cf. 400 in 22:2.
NOTE HOW V. 13 DISPROVES WHAT SAUL HAD SAID IN V. 7.
David goes out – not knowing whither he went – but doing both the WISE thing, and yet the OBEDIENT thing:
1) He moved away from Saul – going south.
2) But – he stayed in the land.

(23:14) Saul's search was relentless, but so was

God's care!

(23:15) Think of what this meant to David - the seemingly purposeless waiting, the humiliation (even with his men), the frustration (unable to serve either the Lord or his country - and treated as a traitor), the discouragement. God allows all of this as He further prepares David for what is to come.

Cf. Moses' 40 years in the wilderness. We have details here; there we do not.

(23:16?) God knows just exactly when to send encouragements along. WHO WOULD BE BETTER THAN JONATHAN. Note: (That even though David was a strong child of God, this was a time when he needed help.

Cf. 1 Cor. 10:13.

Notice what Jonathan did: He "strengthened his hand in God." He did this by what is recorded in vv. 17, 18.

1) He assures David that God will keep him. Saul will not be successful. He could not succeed if God's word to David is true.
2) He reminds David of God's purpose that he shall be king.
3) He rejoices that he (Jonathan) will be able to serve under him and with him - a dream of Jonathan's which never was realized!

(23:18) Jonathan evidently renewed his covenant to be loyal to David because Jonathan knew the will of God in this matter.

On their covenants, cf. 18:3; 20:12-17.

THE LORD MUST HAVE KNOWN WHAT WAS COMING BECAUSE THINGS WERE SOON TO GET WORSE - WORSE THAN IN WAS IN KEILAH. THE MEN OF ZIPH, HIS OWN

TRIBESMEN, WENT ALL THE WAY TO GIBEAH WHERE SAUL WAS AND OFFERED TO "deliver him into the king's hand" (v. 20b).

(23:19,20) The Ziphites were like Judas.
Read their diabolical offer. Here we need to read Psa. 54.

(23:21) Sometimes the biggest hypocrites can say, Praise the Lord, the loudest. Cf. also v. 7.
Beware of self-pity. It is an unhealthy sign! Re-read 22:7,8.

(23:22,23) Saul has his plan and he is now confident of success.

(23:24) God has made for David again. He had gone further south to Maon.

(23:25) Edersheim says that "he came down to a rock," should read, he came down the rock" (p. 124), i.e., he left the high rock which had been his defense + was to come down so far (v. 26) the mountain itself was his defense.

(23:26) God kept the mountain between Saul and David - like the pillar of fire + cloud.

(23:27,28) Just when Saul might have taken David, providentially the Philistines had entered the land again. God's timing is perfect.
Remember how he intervened with a NT Saul near Damascus BY SAVING HIM!
"Sela-hammah-lekoth" - "rock of smoothness."

i.e., of slipping away or escaping" (K+D, 233). Edersheim calls it the "cliff of Escape" (p. 125).

(23:29) Engedi - Bishop Lightfoot believes that David wrote Psa. 63 here.

One things the Psalms teach us - that David maintained his fellowship with the Lord wherever he went.

→ CHAPTER 24 - Taylor, and others, place Psalms 142 and 57 in this period of David's life.

Engedi is located "on the western shore of the Dead Sea, about midway between its northern and southern extremities" (Taylor, 133).

THIS CHAPTER SHOWS US HOW TEMPTATIONS ARE PLACED IN OUR WAY WHICH SEEM RIGHT IN THEMSELVES, AND YET BECOME A TEST OF FAITH WHEN WE APPLY THE WORD OF GOD.

BOTH CIRCUMSTANCES AND DAVID'S MEN ENCOURAGED HIM KILL SAUL.

TO REFUSE TO DO SO COULD JEOPARDIZE DAVID'S POSITION WITH HIS MEN. AFTER ALL, THEIR SAFETY WAS INVOLVED, TOO. BUT WE NEVER NEED FEAR THE CONSEQUENCES OF OBEYING GOD!

Danger of various kinds threaten us. v. 24 shows David's triumph - a situation which at first sight looks like it had been put up by GOD!

(24:1,2) There were many caves among the ridges here which arose from 200 to 400 ft, & then sloped down toward the Dead Sea.

It was possible to see much more than 5 paces into the caves, but, once inside, a person could see out very clearly.

Compare Saul's 3,000 to David's 600 (cf. 23:13) - 5 to 1. This, too, could have provided pressure for David to take Saul's life.

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(24:3) Saul did not know that David was in the same cave. It really looked providential! "To cover his feet" is a euphemism "for performing the necessities of nature" (K+D, 235). Cf Judges 3:24.

(24:4) THERE IS NO RECORD THAT GOD EVER SAID THIS TO DAVID. THIS IS THE INTERPRETATION WHICH MEN PLACED ON THE PROMISES THAT DAVID WOULD BE KING.

BEWARE OF GUIDANCE BY CIRCUMSTANCES ALONE!

How easy it is for us to read things into the Word! And how easy to interpret it in the light of what they wanted. After all, wasn't it reasonable to expect that God would vindicate David in some outstanding way after all of the humiliation which he had suffered? Cf. Isa. 55:8, 9.

He may, but he does not have to!

"The skirt of Saul's robe." This was a corner of Saul's outer garment, which Saul had quite evidently taken off + laid down.

(24:5) "David's heart smote him." He knew immediately that he had done the wrong thing. The verb is הִכָּה, to beat against his ribs. Cf. Ges., p. 672. It sounds like this could mean that his heart was pounding with the convicting producing fear that he had done the wrong thing!

How wonderful to have a sensitive conscience! and it is just as wonderful to respond to it as David did!

(24:6) "The Lord forbid" = Woe to me from Jehovah.

cf. Ges., 316.
"my master" = Adonai.
"anointed" – מָשִׁיחַ We get the word, Messiah, from this. David is not thinking about what Saul has done as king, but about the fact that God had anointed him as King, + had not replaced him as yet.
Note: "He is the anointed of the Lord." See also v. 10.
"Stretch forth" with the idea of rejecting, or sending away. David would not reject what God had anointed.

(24:7) The fact that David did what he did (in cutting off the piece of Saul's garment) to quiet his men is apparent from the word, "restrained" – שָׁסַע. He could hardly hold them back, or keep them off of Saul. IF IT HAD NOT BEEN FOR DAVID, HIS MEN WOULD HAVE KILLED SAUL.
How did he hold them off?
"With these words." He taught them the truth. He showed them what it meant that Saul was God's chosen servant – His anointed.
But he did more!
He "permitted them not to rise against Saul."

(28:8) David shows great courage again – but also great humility. This must have amazed Saul and his men to the point of practically stopping them in their tracks.

(24:9) Saul had apparently been so blinded by the words of men that he had misconstrued all that David was doing.
Do we have the influence of Satan here – the

Master-accuser?

(24:10) NOW ~~SAUL~~ DAVID TELLS ~~DAVID~~ SAUL WHAT HAD JUST HAPPENED.
HE PROVES THAT HE HAD HAD A CHANCE TO KILL HIM, & WHY HE HAD NOT: "For he is the Lord's anointed."

(24:12) David had committed his cause to the Lord.
He assures Saul with the words, "But mine hand shall not be upon thee." Cf. in vv. 10, 13.

(24:13) "Evil proceeth from the evil." A person who does evil proves that he is evil – REGARDLESS OF THE REASONS!
The fact that people do evil things against us does not justify our doing evil to them.
Cf. Rom. 12:17-21. Also Mt. 5:43-48.

(24:14) note how David pictures himself: "a dead dog... a flea?"
They show:
1) Insignificance.
2) Impotence. Cf. 26:20.
The humility of David is one of his greatest characteristics.

(24:15) David was helpless before Saul – and he knew it. But he was not trusting in himself for his deliverance, BUT IN THE LORD.

(24:16-21) In Saul's saner moments he knew that what he says here is true – David was "more righteous" (v. 17).
In (24:19) Saul who recognized that David was now a man of war was not accustomed

to deal with his enemies as he had just dealt with Saul.

PERHAPS THE MOST AMAZING VERSE IN THE WHOLE CHAPTER IS (24:20)!

Saul not only knew that David would be king, but he knew that, as he said, "The kingdom of Israel shall be established in thine hand," i.e., it would remain in his family.

see David's firmness!

SAUL WAS FIGHTING GOD!

Cf. Ecc. 3:14; Acts 5:38,39.

This David refused to do.

(24:22) David makes a promise to Saul, BUT HE DOES NOT TRUST HIM.

Matthew Henry says, "Those like David are innocent as doves must thus like him be wise as serpents" (II, 411). Cf. Mt. 10:16. Also, MH says, "It is dangerous venturing upon the mercy of a reconciled enemy" (Ibid.).

Note what our Lord did NOT do, and WHY in John 2:24,25.

1. Lessons in the chapter: The value of waiting for God's time -
   1) It keeps us from sin.
   2) It gives us strength and courage.
   3) It enables the Lord to work in the hearts of others.
   4) We learn through our experiences so as to teach others.

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CHAPTER 25 - Deals with Nabal and Abigail.

(25:1) "And Samuel died" - Spiritually, he was the greatest in Israel since Joshua. He was the last of the judges, the first of the prophets.

Wilderness of Paran - south of the negev.

His death was both a great loss & a great sorrow to David - like Uzziah with Isaiah (Isa. 6:1).

This event, coming at this time in David's life, obviously brought the Lord more and more on the Lord.

(25:2) "Maon" - cf. 23:24-28.

"Carmel" - not Mt. Carmel in the north, but an ancient town west of the Dead Sea.

Before Nabal's name is mentioned, we are told about his wealth & what he was doing at this time.

(25:3) Now we are further acquainted with "Nabal" and "Abigail."

She was not only very wise, but very beautiful. He was just the opposite: "churlish" - קָשֶׁה. He was hardhearted, stubborn, a boor, uncouth. He was also "evil" - רָע. He was bad, worthless, not concerned about God or what was right and wrong. He was just looking out for himself.

"He was of the house of Caleb" - but what a disgrace to Caleb's name he was!

(25:4) This meant that a feast would be taking place.

(25:5–9) David and his men evidently helped shepherds in the area where many others were robbing them, and in return received food + possibly information.

(25:6) Note the typically Heb. greeting.

His whole message is very gracious

(25:9) "And ceased" = and sat down (to await N's answer).

(25:10) Nabal:

1) Denies even knowing David. But cf. vv. 14–17.

2) accuses David of vagancy. (This does give us a picture of the "loose and disorderly state" of Israel at this time (Jamieson, II, 201).

(25:11) His answer.

(25:12) David's men report to him.

(25:13) Note Davids violent reaction. He was not always the sweet singer of Israel.

WHAT IS THE PURPOSE OF THIS CHAPTER?

REMEMBER DAVID AND SAUL IN CH. 24. The Lord is teaching David to leave matters in His hands. He PASSED the test in ch. 24; he almost failed in ch. 25.

Why?

Probably because of the prominence of Saul and the comparative insignificance of Nabal.

(25:14) What starts happening here is later attributed to the Lord – and assuredly it was of the Lord! GOD WAS ORDERING THE CIRCUMSTANCES OF DAVID SO AS TO KEEP HIM FROM A GREAT SIN, A TRAGIC MISTAKE.

(25:15) Note the testimony of Nabal's servants as to the kindness of David + his men.

(25:16) "A wall" - "a firm protection" (K+D, 241). This was the greatest source of protection in that day. Notice: "by night and day, all the while."

(25:17) Nabal's family and servants were all in danger because he was "a son of Belial" - בְּלִיַּעַל. It means worthless, useless, unprofitable. Hes. (p. 136) says that בְּלִיַּעַל was not a proper word at this time.

(25:18-20) Abigail's wise action. SHE HAD PROBABLY HAD TO DO THIS BEFORE.

(25:27) This is the way David felt. How tragic when we regret the good we have done to others.

"That pisseth against the wall" = a man of any age. It seems to be a term of contempt. Here it certainly shows anger, + may indicate a certain tendency toward indecent speech that David had.

(25:23) The graciousness of Abigail - returning good for good.

(25:24) She is willing to accept the blame.

(25:25) "Nabal" means fool. It may indicate that this was a nickname given to him because of what he did.

(25:26) With real spiritual insight Abigail says,

"The Lord hath withheld thee." David uses the same word in v. 34. The verb is מנע. It speaks of the restraining power of God. SOMETIMES THIS IS THE ONLY REASON WE DO NOT SIN!

(25:27) She presents the gift of food to David + his men.

(25:28) note her understanding of God's purposes for David, and why: "Because . . ."
The spelling, "lord" = adonai; "LORD" = Jehovah.
"a sure house" - בית נאמן. This is a permanent house.
David was fighting the Lord's battles - those, e.g., against the Philistines, but this does not justify fighting in his own defense.

(25:29) What was kept was "bound in the bundle"; what was lost was placed in a "sling" and thrown out!

here in v. 29a Abigail is speaking of Saul indicates that David had come to be suspicious of everybody.

(25:30, 31) Abigail points out to David how peace in the future is guaranteed by doing God's will in the present.

(25:32) David realizes the Lord has sent Abigail + praises the Lord!

(25:33-35) David accepts Abigail's gift + the crisis is over.

Cf. Mt. 5:9; 38-42.
Cf. Rom. 12:17-21; Deut. 32:35.

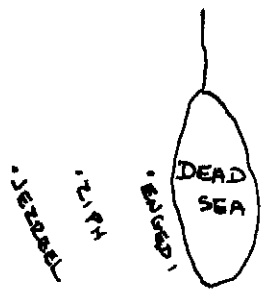
WHAT WAS THE RESULT? HOW DID GOD AVENGE HIS SERVANT, DAVID?

(25:36,37) When Abigail told Nabal, "his heart died within him, and he became as a stone." This means, he suffered a stroke, and he died 10 days later (25:38).

(25:38) David recognizes what God has done.

(25:39-44) This does not necessary have divine approval, but it shows how David by marriages sought to strengthen his ties with the people of Israel.

"[illegible] of Jezreel", which was located as indicated below.



(25:44) shows how Saul sought to severe his only tie with David. Thus, in v. 1 Samuel dies, & that tie is broken; in v. 44, Michal is taken, and the tie with Saul is gone for the moment.

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CHAPTER 26

This chapter gives us a repetition of four things we have had before:
1) The treachery of the Ziphites. Cf. 23:19-24.
2) The pursuit of David by Saul. Cf. ch. 24.
3) David's mercy to Saul. Cf. ch. 24.
4) Saul's promise of mercy to David. Cf. 24:16-22.
Cf. Psa. 54.

Note the discouragement this would be to David - and yet 1) how he acted, + 2) the evidence of what he was learning.

(26:1) What moved the Ziphites to do this, we do not know.
"Hachilah" - "a place in the desert of Judah particularly well adapted for the site of an encampment" (K+D, 248).
"Jeshimon," i.e. to the south. Cf. 23:19.

(26:2) COULD IT HAVE BEEN THAT THE ZIPHITES PROVIDED THE TEMPTATION WHICH SAUL COULD NOT WITHSTAND? "See what need we have to pray to God that, since we have so much of the kinder of corruption in our own hearts, the sparks of temptation may be kept far from us, lest, if they come together, we may be set on fire of hell" (MH, II, 421, 422).
"Lead us not into temptation" (Mt. 6:13a).
Saul's spirit may have been willing, but his flesh was weak. Cf. Mt. 26:41. "Whatsoever a man soweth, that . . ." (Gal. 6:7+).
SAUL COULD NOT RESIST THE TEMPTATION. MAYBE HE HAD NEVER REALLY CHANGED! Who can say?

(26:3) Here David discovers that Saul is up to his old ways. Cf. 27:1. This is where it was leading him - to the depths of despondency.

(24:4) Saul's coming is confirmed by David's "spies."

(24:5) David takes no chances with Saul. He goes where he can view Saul's men.

(24:6) Two of his men had accompanied him. One was his nephew, Abishai, the son of David's sister, "Zeruiah." Cf. 1 Chron. 2:16. "Abishai" volunteers to go with David down into Saul's camp. Abishai became one of Saul's great generals. Cf. 2 Sam. 16:9; 18:2; 21:17.

(24:7) "His spear stuck in the ground" - a sign that the king was there. His official "seal."

(24:8) NOW THE SAME THING HAPPENS TO DAVID THAT HAPPENED TO SAUL IN V.1. TEMPTATION COMES HIS WAY!

If Saul did not stand by his word, did this not release David from sparing him?

If the Lord allows this situation to arise a second time, does this not mean that Abishai is right?

Abishai is willing to kill Saul himself, so David even has that excuse!

(24:9-15) DAVID'S ANSWER - the same as before. Cf. 24:4-10.

DAVID DID NOT GET HIS GUIDANCE FROM CIRCUMSTANCES, BUT FROM THE TRUTH OF GOD (and about

God), deduced from the Word!

WHAT SAUL DID, DID NOT JUSTIFY DAVID IN DOING WRONG.

IF GOD DID NOT REMOVE SAUL, DAVID HAD NO RIGHT TO. David feared sin more than Saul - and the guilt that goes with it!

(26:11b, 12) Note how the Lord helps David to do something which will help David to clear himself again: "a deep sleep from the Lord was fallen upon them." This "points to the fact that the Lord favoured David's enterprise" (K + D, 250).

(26:13-16) David calls out to Saul and his men, especially addressing himself to "Abner, the son of Ner."

(26:17) Saul is also aroused, and recognizes David's voice. Note: He calls him, "my son," even after having taken Michal away. Cf. 25:44.

(26:18) David had asked this before. Cf. 24:11 ff.

(26:19) David suggests two possibilities for Saul's action:

1) "If the Lord have stirred thee up against me."
2) "If they be the children of men."

Either this was a judgment from God upon Saul, or it was a temptation placed before Saul by men.

Cf. 16:14, 15, 16, 23; 18:10. The evil spirit from the Lord

Concerning the first, God often judges sinners with more sin. Rom. 1 proves this. "God only instigates to evil actions such as have drawn down the wrath of God upon themselves in

consequence of their sin" (K + D, 252).
For an illustration, cf. 2 Sam. 24:1.
"Accept an offering" = smell a sacrifice, such as in Psa. 51:18, 19. DAVID IS CLEAR. SAUL CAN BE FORGIVEN IF HE WILL CONFESS HIS SIN. Otherwise, ONE SIN LEADS TO OTHERS, AND THEN ON AND ON.
"If they be the children of men." HOW GRACIOUS OF DAVID EVEN TO SUGGEST THIS!

grace comes through God's way, not Saul's

David calls a curse from God down upon them because:
1) They have tried to drive him from the land.
2) They have tried to drive him away from the Lord: "Go, serve other gods."

(26:20) David who had the upper hand, now acknowledges that Saul has it. HE PLEADS THAT HE BE NOT SLAIN OUT OF THE LAND
"Flea" - cf. 1 Sam 24:14.
"a partridge in the mountains." Jamieson (II, 205) points out that this bird is chased until it is fatigued + can be struck down with a stick. Saul seemed to be doing this to David.
The "partridge" was so-called from its cry. Evidently it could not fly for long distances at a time.

unfortunately Saul saw what he will, instead of calling on God for help, he asking David to pray for him.

(26:21) Saul's confession - perhaps sincere, but coming from a weak man who had become sin's servant. cf. John 8:34.

(26:22-24) Note how David speaks of the Lord as he returns Saul's spear. "It marks an advance in his spiritual experience that he preferred committing himself to God rather

trusting in man" (Edersheim, I, 135).

(26:25) Again, Saul was very probably sincere, but weak.

FROM THE FOLLOWING CHAPTERS THERE IS NOTHING TO INDICATE THAT DAVID + SAUL EVER SAW EACH OTHER AGAIN.

With Nabal (ch. 25) David acted from PASSION; here, from PANIC (Meyer, 135). (See back of this page for quotation.)

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pointing out sets evidence of growing sadness and depression, songs assigned since Saul's time period in David's life: 10, 13, 17, 22, 23, 34, 52, 54, 56, 57, 59, 63, 142, 40, 69.

CHAPTER 27 – This chapter records one of David's greatest failures. It is significant that it comes after a time of victory, but also after his flight from Saul had extended on and on.

His testimony regarding his faith in the Lord (26:22-24) also preceded this time of failure.

WE CAN LEARN FROM THIS NOT TO TRUST IN OURSELVES, AND NOT TO BE DISMAYED BY OUR CIRCUMSTANCES. GOD IS STILL ON THE THRONE, AND HIS PROMISES STILL STAND!

(27:1) How did the trouble start?

By what David was telling himself. "And David said in his heart."

HOW IMPORTANT IT IS FOR US TO LISTEN TO WHAT WE ARE TELLING OURSELVES!

what about his anointing? what about his faithful? what about Samuel – now dead?

DAVID WAS MOTIVATED BY ONLY ONE THING: FEAR OF SAUL.

David had been telling himself two things – AND BOTH WERE WRONG!

1) "I shall now perish one day by the hand of Saul."

Undoubtedly the length of David's testing had taken its toll on him. Here it was influencing more than the Word of God itself, or God Himself!

2) He thought he knew what he should do. Note carefully the words: "There is nothing better for me..."

This meant two things:

a) Leaving the land of Israel.

b) Trusting in a foreign land (the place), + in foreign, ungodly people – instead of the Lord. (Note the whole latter part of v. 1.)

"Never act in a panic, nor allow man to dictate to thee; calm thyself and be still; force thyself into the quiet of thy closet until the pulse beats normally and the scare has ceased to perturb. When thou art most eager to act is the time when thou wilt make the most pitiable mistakes. Do not say in thine heart what thou wilt or wilt not do; but wait upon God until he makes known his way. So long as that way is hidden, it is clear that there is no need of action, and that he accounts himself responsible for all the results of keeping thee where thou art" (Meyer, F. B., 135).

Going back to, "in his heart," cf. Psa. 4:4; of the wicked, Psa. 10:6, 11, 13; 14:1; for believers, Psa. 19:8, 14; Prov. 3:5; 4:23; 23:7. Also, Psa. 103:1 ff.; 42:5, 11

On trusting in man, cf. "vain is the help of man" (Psa. 60:11; 108:12). cf. also Psa. 30:1, 2, 7; 31:1-3.

(27:2) Notice another reason for discouragement: "the six hundred men." In 22:2 he had 400. In 23:13, 600. SINCE THAT TIME THERE HAD BEEN NO INCREASE IN DAVID'S RANKS.

"a indication of prayer, or of a revelation from God that which a begun in weakness must end in misery and humiliation" (Meyer, 173).

(27:3) "Achish" evidently felt free to accept David because:

1) The breach between David + Saul seemed to be permanent, and David seemed to have many who were against him in Israel.
2) The military power of David's men was also well-known. They would be a worthy addition to the Philistine army.

(27:4) David's flight into Gath had the desired effect upon Saul: "And he sought no more again for him."

(27:5) The reason for this request is not stated, but from what follows it would seem that David wanted to conceal the fact that he was making attacks against Israel's enemies.

"Why should thy servant dwell in the royal city with thee" sounds a little insincere from what follows.

(27:6) "Ziklag" - given first to Judah (Josh. 15:31),

and later to the tribe of Simeon (Josh. 19:5). It did not belong to the Philistines. Therefore, we see the overruling hand of God in returning Ziklag to "the kings of Judah unto this day."

Although its location is not definitely known, it had to be close to the border between the Philistines + the Israelites.

cf. at Ziklag more men joined him (1 Chron. 12:1-7).

(27:7) The date here given suggests a further delay for David. Also - this was the time during which David was deceiving Achish about his expeditions.

(27:8) The ref. in v. 10 to "the south of Judah" seems to indicate that this is where "the Geshurites, and the Girzites, and the Amalekites" were. While David told Achish that he was going against his own people, he was actually fighting Israel's enemies.

(27:9) again God blesses David (as in giving him Ziklag in v. 6), BUT THIS HAS NO BEARING ON THE RIGHTNESS OR WRONGNESS OF DAVID BEING THERE. IT SHOWS THE GRACE OF GOD IN SPITE OF WHAT DAVID HAD DONE.

"As though goest to Shur" - i.e., the main route to Egypt from Israel.

(27:10) David's lie. Cf. the names in v. 8 with those mentioned here.

"The Jerahmeelites" were descendants of Hezron, who was a descendant of Judah. "The Kenites" (15:6) had been allies of the Amalekites, but left them + presumably became allies of Israel.

(27:11) To cover up the fact that he was

fighting Israel's enemies instead of Israel, "David saved neither man nor woman alive."

<u>Note</u>: According to the latter part of this verse, David not only did this once, but carried out similar attacks all of the time he was with the Philistines.

(27:12) Achish was firmly convinced of David's loyalty, a fact which must have given added guilt to David for what he was doing.

(28:1,2) really go with ch. 27. David's dishonesty finally brings him to a decision he should have anticipated. Achish was making him his personal body guard (v.2) and calling David + his now more than 600 men to join with the Philistines in war against Israel.

David is now faced with a decision which he would never have had if he had been content to wait upon God.

Contrary to David's usual manner, note his easiness in v. 2: "Surely thou shalt know what thy servant can do."

"It is an experience throughwhich most of us have to pass--the contrast between speech and possession; between thinking we have and having; between our directions to others and our own behavior when the dark waters are sweeping over our soul" (Meyer, F. B., pp. 136, 137).

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SAUL AND THE WITCH OF ENDOR

(28:3) "Now Samuel was dead." Cf. 25:1. In ch. 25 we see how it affected David; here, how it affected Saul.
This comes from THE PAST.
So also do the comment about "those who had familiar spirits, and the wizards." The first is אֹבֹת. Cf. Lev. 19:31; 20:6, 27. This is a medium, one "who professes to call up the dead by means of incantations and magic formulas, in order that they may give response as to doubtful or future things" (Ges., p. 20, under אוב).
The second is יִדְּעֹנִי. This is a wise man, one who is supposed to be able to have unusual wisdom by exercising a spirit of divination, especially with respect to foretelling the future.
Saul should have put them to death; at least he had put them out of the land. This is Saul's trouble: INCOMPLETE OBEDIENCE.

(28:4) David may have had his trouble with Saul, BUT SAUL ALSO HAD CONTINUING TROUBLE WITH THE PHILISTINE – and here it is getting him down. Cf. David's depression in 27:1. NOTE: We need to be very careful about our WORDS and our DEEDS when we are depressed!
"Shunem" and "Gilboa" are up in the north – to the south-west of the Sea of Galilee – a fearful invasion by the Philistines.

this speaks of poor defense in Israel

(28:5) Saul panicked. He trembled. His heart was pounding. He was in the grips of a mortal fear.

(28:6) What a dreadful time to be out of fellowship with the Lord!

Saul got no answer to his question in v. 15, "What shall I do?"

The usual ways for answers to come were:

1) "By dreams."
2) "By Urim." This had to do with the priests.
3) "By prophets." This is where Samuel would have been helpful.

On "Urim", cf. Ex. 29:30. From Lev. 8:8 it seems that these were stones in addition to the others on the breastplate. It means lights. Cf. Num. 27:21 for an indication that in some way, through the priests, the Urim and Thummim were used to determine the will of God, i.e., judgments.

Saul must have set up another priesthood after he killed the other priests.

ONE REASON OR UNANSWERED PRAYER. Cf. Isa. 66:18 Jas. 4:3 Isa. 1:15 Prov. 15:29; 28:9. Cf. Hab. 6:7,8

(28:7) What Saul cannot find in the accepted ways, he will seek in that which both God + he had condemned.

Cf. Isa. 8:19.

Cf. Lev. 20:6. Saul himself deserved to die for this.

"Endor" - slightly north of Shunem where the Philistines were. Edersheim says it was 8 miles around the eastern shoulder of Hermon.

how tragic that Saul did not realize the necessity of his life, & get his life straightened out.

(28:8) All speaks of deception.

The army of Israel must not know what he has done.

The medium must not know who he is.

Saul dressed as a common man, + went.

(28:9) The medium felt that this was a trap.

(28:10) Note how carelessly Saul uses the Lord's name.

(28:11) Assured of her safety, she asks who it is that he wants to see. The answer is, "Samuel."

HOW PERVERTED A MAN'S VALUES HAVE TO BECOME IN ORDER TO SEEK THE WILL OF GOD FROM A DECEASED PROPHET OF GOD THROUGH SATANIC MEANS!

(28:12) This verse is very important.

1) It shows that she saw something she was not accustomed to see. She really saw Samuel!
2) Somehow, possibly through the experience or by the demons, she realized that this was SAUL who had come.
3) The verse says that she saw Samuel; the questions which follow would indicate that Saul did not see Samuel, but was convinced that he was there.

(28:13) She says she saw "gods", i.e., elohim, אלהים. She can be God, or gods, or a spiritual, celestial being. K+D, 263 say this is the proper translation. Edersheim (I, 141 - footnote) also says, "a supernatural appearance, indicating its character as not earthly."

And yet he was (28:14) "an old man . . . covered with a mantle." This convinces Saul that it is Samuel.

(28:15) With Saul bowing with his face to the ground, Samuel speaks to Saul.

WHAT HAD HAPPENED?

IS IT POSSIBLE TO COMMUNICATE WITH THE DEAD?

No!

WHAT IS SPIRITISM?

IT IS EITHER:

1) FAKERY.

2) COMMUNICATION WITH DEMONS WHO PRETEND TO BE THE DEPARTED ONE.

BUT THIS IS A UNIQUE CASE IN HISTORY. GOD IN HIS SOVEREIGNTY AND OMNIPOTENCE BROUGHT SAMUEL BACK!

Cf. Ezek. 14:7.

"Disquieted" - from רגז, means to be disturbed, or thrown into commotion (Ges., 961). It can also mean simply to be moved.

note Saul's question.

(28:16) The ridiculous action of Saul is indicated by Samuel's question.

(28:17) This is the second proof that it was really Samuel. He reminds Saul of what he (Samuel) had told him before. Cf. 1 Sam. 15:28, 29. The reason is stated in (28:18). The Lord's word stands regardless of the way Saul has fought against it. "This thing" means Saul's distress.

(28:19) Now Saul is to learn something he did not know before: He only has 1 day to live. "Tomorrow shalt thou and thy sons be with me."

NOTE THE EVIDENCE HERE THAT SAUL KNEW THE LORD. note, twice repeated, "the Lord."

The prophecy and its fulfillment indicate that this was Samuel. Demons are not sovereign enough nor omniscient to know this.

(28:20) Saul's reaction to the news.

(28:21, 22) Here we see the compassion of the medium for the king, even knowing

what Samuel had just said.

(28:23-25) After eating, Saul and his two companions leave. It probably was morning on the fateful day when he arrived back at Gilboa.

NOTE: All about Samuel in this passage is a departure from what God normally does, + so is not to be accepted as setting any positive standards regarding communication with the dead. Cf. Moses + Elijah on the mount of transfiguration (Mt. 17; Mk 9).

1/12/72 CHAPTER 29 - DAVID AND THE PHILISTINES. The princes of the Philistines refuse to let David go to battle with them against the Israelites.

continued from 28:1,2 (29:1) "The Philistines" in "Aphek." There were several places which had this name. Although not identifiable, this had to be near Shunem (cf. 28:4).

"The Israelites . . . in Jezreel" - west of Gilboa a few miles, but very near their original site as mentioned in 28:4. Jamieson says, "Jezreel is on the northern slope of Gilboa" (II, 211).

(29:2) "Lords" - סְרָנִים. There were 5 of these. Ges. (p. 735), calls them "the five chiefs of the Philistines." Cf. 1 Sam. 6:16. See also Josh. 13:3.

This army was divided into companies of "hundreds and . . . thousands."

David and his men constituted "the rereward," Old English for rearward, or rear guard.

(29:3) The other "princes" object to David being there. HOW PROVIDENTIAL THIS IS!

We see here the complications which develop out of compromise and disobedience.

David was in a difficult spot.

1) If he were to forsake the Philistines or turn against them in battle, he would have been guilty of cowardice or ingratitude or deceit - and one of which would have brought reproach.

2) If he were to go into battle against Israel, he would have been guilty of treason, AND, WHAT IS EVEN MORE SERIOUS, HE WOULD HAVE BEEN FIGHTING AGAINST ISRAEL ON THE VERY DAY THAT SAUL AND JONATHAN WERE KILLED - THUS BEING CHARGEABLE WITH THEIR DEATHS!

However, God knew the ~~[illegible]~~ issues involved - AND SPARED DAVID ON BOTH COUNTS!

To do it, He used THE PHILISTINE PRINCES.

"What are these Hebrews doing?" So, K+D, 271.

"Hebrews" - i.e., from the other side. David might have been with them, but he was not of them.

If we do not know our place, the world does, and will put us in it.

NOTE: "I have found no fault" (מָצָאתִי) - nothing that would render him suspicious, or raise doubts concerning him. Cf the time in 27:7 - a year and four months.

David's life was above reproach, acceptable to men, even though he was out of the will of God.

(29:4) This did not satisfy the princes. They knew that a result against the Philistines on the part of David's men would be the surest

way from them to get back with the Israelites.

(29:5) The Philistine princes had not forgotten the song of the women of Israel, "Saul slew his thousands, and David his ten thousands." Cf. 18:7. This came out of the defeat of Goliath.

(29:6,7) Achish tells David that he and his men must leave.

(29:8) How blind and foolish disobedience can make us! Instead of seeing the Lord's hand in this, He argues with Achish!

Cf. Abraham in Gen. 12 & 20.

THIS ACCOUNT IN THE LIFE OF DAVID BRINGS ANOTHER ILLUSTRATION OF THE FACTS INVOLVED IN BEING IN THE WILL OF GOD:

1) THE LIFE WE LIVE.
2) THE PLACE WHERE WE ARE.

David was right on the first point, but wrong on the second. Thus, it made his defense ridiculous, as well as his appeal.

(29:9,10) Achish knows that there can be no change in what the princes want. David and his men must return to Ziklag.

(29:11) With David & his men gone, the Philistines advance to "Jezreel" where the Israelites were encamped. Cf. 29:1.

CHAPTER 30 — THE TRAGIC SURPRISE AWAITING DAVID AND HIS MEN WHEN THEY GOT BACK TO ZIKLAG. Cf. 1 Chron. 12:19-22 — a fact not given in 1 Sam. 29,30.

(30:1) "Ziklag" - cf. 1 Sam. 27:5, 6.
The Amalekites had burned the city and

(30:2) They had taken away all of the women and children who apparently had been left un-protected. THIS WAS REVENGE - cf. 27:8, 9.

NOTE: In v. 1, the journey from Aphek to Ziklag took 3 days! Edersheim (I, 144) says it was 50 miles.

the fact that the Amalekites did not kill David had some can only be explained by the restraining hand of God.

(30:3) This verse records the discovery of the tragedy by David + his men.

(30:4) The first reaction was GRIEF. They "wept, until they had no more power to weep." Thus, they would have been exhausted by their trip and by their grief.

(30:5) Even David's two wives were taken.

(30:6) "David was greatly distressed" - צַר לוֹ, from צוּר, to be in anxiety. Why? "For the people spoke of stoning him" - which they could have done. But again we see the restraining hand of God. However, it was not before DAVID FOUND HIMSELF CAST UPON THE LORD.

Cut off from all other help, "David encouraged himself in the Lord his God." The verb: וַיִּתְחַזֵּק. Lit., he bound himself to the Lord, thus strengthening himself in the strength of the Lord. This gave him courage.

How did he do it? Cf. Isa. 26:3, 4.

See also Psa. 18:1-6; Psa. 27; 34:1-8; 62:1-8

THIS ALSO IS WHAT JONATHAN HAD DONE FOR HIM IN 23:16.

THIS IS HOW DAVID HAD FOUGHT GOLIATH - 17:45.

the Lord ordered David's circumstances to strip him of all help of all kinds, so that he would trust in the Lord alone in the face of Saul's jealousy. 32:24.

(30:7) What did David do next?
He went to the priest to inquire of the Lord.
THE LAST TIME HE DID THIS WAS IN 23:9 – when David sought the Lord's will about Keilah.
In between had been:
1) David's near tragedy over Nabal. Cf. ch. 25.
2) His foolish retreat into Gath. Cf. ch. 27.
3) And his involvement with the Philistines at Aphek – which he was caught in.

(30:8) "And David inquired of the Lord." He asked (שָׁאַל) the Lord what he should do.
The answer: "Pursue."

(30:9,10) At "the brook Besor" 200 men dropped out because they were "so faint." THIS WOULD HAVE CAUSED DAVID GREAT CONCERN EXCEPT FOR WHAT THE LORD HAD PROMISED HIM in v. 8 – "Pursue; for thou shalt surely overtake them, and without fail recover all."
"The brook Besor" was due west of Ziklag and emptied into the Med. Sea just below Ashelon.

(30:11) God's provision for the guidance which David needed: "an Egyptian."

(30:12-15) He promises to take David to the Amalekites after receiving David's promise that they would neither kill him nor hand him over to his master.

(30:16,17) David's revenge

(30:18-20) note, esp. in v. 19, the amazing recovery David made of "all" that the Amalekites had taken.

evidence not only of his faith in God (to attack anyway), but also of David's kindness to his men. The 200 stayed to those who were left behind.

v. 14 – "Cretites" a tribe of Philistines living in so. west. canaan.

"This is David's spoil." That which follows in vv. 26-31 makes it clear that this is in addition to what he and his men had owned before.

What a lesson in answered prayer! Cf. Jer. 33:3; Eph. 3:20. What a God of GRACE!

THE LORD COMPLETELY REMOVED THE SITUATION THAT HAD MADE HIS MEN WANT TO KILL HIM.

(30:21) David here returns to the 200.

He graciously greets them. Lit., he asked of them peace. He asked how they were and wished them well.

(30:22) Lit., these men are wicked and Belial men. "Wicked" - רע. This means "bad, evil, worthless, in quality or essence" (Ges., 985). "men of Belial" - אנשי בליעל. This means worthless, useless, fruitless, profitless (Ges., 135).

It is instructive to think:

1) That such men were with David and that they remained unchanged.
2) That they caused David continual difficulty. Possibly they were the very ones who in v. 6 spoke of stoning him.

"Rough, wild men were many among them, equally depressed in the day of adversity, and recklessly elated and insolent in prosperity" (Edersheim, I, 145).

These men wanted to give the 200 their wives and nothing more.

(30:23) David in vv. 23-25 shows himself to be a capable leader. His wise decision set a precedent for peace.

Note his emphasis on the victory: "that which

the Lord hath given to us." He also mentioned that the Lord had "preserved" them. This is the verb נָצַר, to guard, protect, keep safe.
"Delivered" is the verb נָתַן, the same as "given."

(30:24) The divisions of the spoil were to be equal. Those who did not go stayed, not because they would not, but because they could not! Therefore, they were entitled to share.
"The stuff" - כְּלִי. This has reference to clothing, equipment, etc.; even though they had not gone to the battle they had guarded their stuff.

(30:25) This became the principle by which Israel was guided in all future cases like this.
"A statute" - חֹק. Here it is "a custom, having the authority of law" (Ges., 339).
"An ordinance" - מִשְׁפָּט. This is a judgment which is considered right, or righteous.

(30:26-31) All of these ~~where~~ were in the south + east of Judah.
Two reasons for sharing the spoil:
1) David had very probably received help from them.
2) It is very likely that many of these cities had been plundered by the Amalekites. So, it was returning what was theirs to them.
Cf. 1 Chron. 12:20-22.
David's forces were growing. EVEN YET HE DID NOT KNOW HOW SO HE WAS TO BE KING!
Matthew Henry notes that neither the Ziphites nor the men of Keilah are included. "He was

such a saint as not to revenge affronts, yet he was not such a fool as not to take notice of them" (Mt Henry, II, 443).

(30:31) "To haunt" - to go, or to what - from חלה.

CHAPTER 31 - The account with Saul is now resumed from 29:11. Cf. 1 Chron. 10.

The day of God's judgment on Saul had come.

(31:1) Note that verse 1-6 record what happened "that same day" (v.6).

First, Saul's army is routed. Many are slain.

(31:2) Saul's three sons are killed. "Jonathan" is mentioned first.

(31:3) Saul himself is "severely wounded."

(31:4) As a man lives, so will he die.

There is no prayer here. No repentance. No hope, or faith. Just a coward who worries about himself - not grieved that his sin was the cause of the suffering and death of so many others.

Note the armor-bearer's fear: "He was very much afraid."

"Abuse me" - from עלל. It means to mock, or to indulge oneself in taking it out on another person.

So Saul commits suicide.

NOTE THE REASON FOR HIS DEATH IN 1 CHRON. 10:13, 14.

(31:5) The Jews say that Saul's armor-bearer was Doeg the Edomite. He committed suicide too.

(31:6) The record is stated.

(31:7) Fear grips the hearts of the people of Israel, and they flee in panic

WHAT A CONTRAST WITH DAVID IN 30:6b!

(31:8-10) Saul's humiliation after death.

"Ashtaroth" (v. 10) - a goddess of the Philistines.

"Bethshan" - a city of Israel near Gilboa which evidently was one occupied by the Philistines.

What a disgrace for Saul, but what an insult to the name of God!

1 Chron. 10:10 says that "they fastened his head in the temple of Dagon." The Heb is דָּגוֹן. He was a god who had the head and arms of a man + the body of a fish. Ges., 214.

(31:11-13) On Jabesh-Gilead, cf. 1 Sam. 11:1-14.

Cf. what David did at a later date: 2 Sam. 21:14.

Matthew Henry says that little more than the Jordan R. lay between Beth-shan + Jabesh-Gilead.