

## **THE PURPOSE OF LEADER GUIDES**

These leader guides are intended for you, the leader, to help plan your discussions. They are designed to help you reason through the theology of the lessons and to ensure that you have understood what the students should have learned from completing their homework. Leader Guides are not designed to do the homework for you! Please refer to them after you have completed your assignment as a student.

These guides can assist you in preparing the lesson plans that you want to use for leading the discussions. This is not the only way to lead your discussion of the Scriptures, but it is one way that you could approach the material.

Please bathe your preparation time in prayer. The Holy Spirit must be your guide as you plan to lead these discussions. As you focus on God's Word, the Spirit will use the Word to work in whatever way is needed in each individual's heart—conviction, instruction, consolation, exhortation, etc.

Keep in mind that learning is enhanced when your students are encouraged to verbalize what they've learned. Asking questions will help them to reason through the Scriptures they have studied. Ask the "5 Ws and an H" kinds of questions (Who, What, Where, When, Why, and How). Asking these kinds of questions requires the student to reason and give more than a yes or no answer.

Visual aids can be a tremendous asset in helping your students to reason through the Scriptures, and you should make every effort to incorporate some sort of visual aid in your discussions. These discussion guides will give you some ideas for visual aids, but please feel free to adapt, change, or even replace these with your own ideas.

*1 Samuel Leader Guide*

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Published by Precept Ministries of Reach Out, Inc.

Chattanooga, Tennessee 37422

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Printed in the U.S.A.

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3rd edition (1/08)

## 1 SAMUEL LEADER GUIDE Lesson 1

In this first discussion you need to establish the historical setting of 1 Samuel. This can be an exciting time for your students to discover the history of the Bible, especially if your group, or most of them, studied Genesis through Ruth (Kinsman Redeemer) together. Knowing the Old Testament is foundational to understanding the New Testament.

You can also help your students to understand how important to their own lives it is for them to go to the Lord of hosts in prayer for their every need. The last part of the lesson was a study on prophets which is also necessary for the protection of many today. There are still false prophets trying to lead many astray.

The cultures in many nations now closely resemble the condition of Israel at the time of the Judges, everyone doing what is right in their own eyes. Help your students to realize this fact and to learn who their God is so that they can depend on Him in such times.

For the historical setting discussion you could use a time line (such as the one at the end of this guide) as a visual aid or refer your students to the chart “The Period of the Judges” in their Precept book.

### **HISTORICAL SETTING**

If your class has studied the Precept courses of Genesis through Ruth, then you could ask what they remember from those studies which will help in understanding when the events of 1 Samuel took place. Otherwise, there is sufficient study in the lesson to establish the historical setting of the times of 1 Samuel.

1 Samuel took place during the times of Judges, as did Ruth.  
There was no king in Israel, and people did what was right in their own eyes.  
It was a time of evil, rejecting God, idolatry, and no one person leading the nation.

Prior to that time there had been leaders of the whole nation of Israel, Moses and Joshua.  
The Lord raised them up as leaders of His people, and under their leadership Israel left the bondage of Egypt and conquered the enemies of the land of Canaan.

After Joshua’s death Israel turned away from the Lord, Judges 2:11-19.  
They did not completely drive out the Canaanites from their land.  
Israel began to follow the gods of the Canaanites.  
When they did, the Lord sold them to their enemies until they cried to Him for deliverance.  
Then He raised up a judge to deliver His people Israel.  
He was with the judge, but the people didn’t really listen to the judge.  
When the judge died, then the cycle began again.

Eli was one of those judges, according to 1 Samuel 4:18, for 40 years. He lived at the same time as some other judges according to the chart in the lesson, Jephthah and Samson being two of them. Samson was the judge who began to deliver Israel from the Philistines, Judges 13:5.

In 1 Samuel 8 it is recorded that the people of Israel asked for a king to judge, deliver them from their enemies. Samuel had appointed his sons as judges, but they weren't honest, and perverted justice by taking bribes. The people didn't want them to be judges. Your students will spend more time studying this, but you need to ask about the transition in Israel's history recorded in 1 Samuel.

Saul became the first king of Israel. 1 Samuel is the record of the transition from judges to kings.

## 1 SAMUEL 1

Stimulate a discussion of what your students learned by asking a few questions regarding their study of this chapter and the cross-references associated with it.

You can still add to your time line during this part of your discussion. You could also make a transparency of the map in the lesson to show as another visual aid, or ask your students to look at the one in the lesson.

### Verses 1-2

Elkanah was from Ramah in the hill country of Ephraim. It could appear in verse 1 that he is of the tribe of Ephraim since he lived there, but 1 Chronicles 6:22-28, 31-35 gives his lineage of the tribe of Levi, a Kohathite.

Elkanah had two wives, Hannah, who had no children, and Peninnah.

### Verses 3-8

Elkanah went to Shiloh yearly to worship the Lord of hosts. At this time the tabernacle was at Shiloh, and the Lord had commanded all the men of Israel to go before Him three times a year to worship Him at the Feasts.

From the chart "The Feasts of Israel" in the lesson your students can see the feasts mentioned in Exodus 34:18-24.

The Feast of Unleavened Bread is sometimes called Passover (Pesach). The Feast of Weeks (Shavuot, Shabua) is the original name for Pentecost.

Then the Feast of the Ingathering is at the autumn harvest which includes the Feast of Trumpets (Rosh-Hashanah), the Day of Atonement (Yom Kippur) and the Feast of Tabernacles or Booths (Succoth).

The Feast of the Ingathering is a reference to the Feast of Booths, Exodus 23:14-17 and Deuteronomy 16:16.

These feasts of worship called Israel to remember what the Lord of hosts had done for them, but they are also prophetic for Israel.

Elkanah was a Levite living in Ephraim who had the responsibility to teach the Law to the people around him. He was a godly example as far as going yearly to worship the Lord.

Verse 3 is the first time in the Bible that the term “LORD of hosts” is used. It indicates the sovereignty of God over all other beings (physical or spiritual), armies, etc.

When Elkanah took his two wives yearly to Shiloh, Peninnah provoked and irritated Hannah because she had no children. Hannah wept, wouldn't eat, and was sad of heart.

“sad”—*ra'a*, to be evil or bad; can designate experiences which entail emotional pain<sup>1</sup>; it means to spoil by breaking to pieces<sup>2</sup>

Some scholars translate this to mean that Hannah was resentful or holding a grudge. You don't need to introduce this into the discussion, but some of your students might read this information in a commentary or word study book. From the context of 1 Samuel 1 it could be either hurt or resentment.

#### Verses 9-18

Even though the tabernacle was called the “temple” in this chapter, it was still the tabernacle which had been with Israel since they constructed it after coming out of Egypt. But it had been in Shiloh since the time of Joshua, over 300 years. It had a more permanent setting to it at this time.

Eli was the priest, with his two sons Hophni and Phinehas.

In her distress Hannah prayed to the LORD of hosts. Relate this to your students. Where do they turn when they are distressed of heart, weeping bitterly?

In her petition for a son, Hannah made a vow of dedication to the Lord. Some of your students might remember the vow of a Nazirite from previous study of Numbers 6. This was one set apart or dedicated to the Lord for a specific time, which could be a whole lifetime as with Samson and probably John the Baptist. No razor on the head or fruit of the vine was part of keeping the vow.

In her praying she poured out her soul to the Lord. You might ask your students if that is what they do when they have great concern or when they are in distress.

After Eli discovered that Hannah was not drunk but pouring out her heart to the Lord in prayer, then he (in a sense) blessed her by saying “may the God of Israel grant your petition.”

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<sup>1</sup> R. L. Harris, et. al., *Theological Wordbook of the Old Testament* (electronic ed.) (Chicago, Illinois: Moody Press, 1999), p. 854.

<sup>2</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), p. 2366.

After that word from him Hannah's face was sad no longer. In those times the priests were the intermediary between the Lord and the people of Israel. Hearing Eli's words encouraged her as if the Lord had already granted the petition.

#### Verses 19-20

The Lord remembered Hannah and gave her a son. She named him Samuel which can mean "heard of God,"<sup>1</sup> "name of God,"<sup>2</sup> or "God is exalted."<sup>3</sup>

At this point you could discuss what your students learned from the other Scriptures about birth.

Isaac was promised by the Lord to Abraham and his barren wife Sarah.

Isaac prayed on behalf of his barren wife Rebekah, and the Lord answered him by giving them twins, Esau and Jacob.

Jacob's wife Rachel was barren until the Lord opened her womb.

Samson's mother was barren until the angel of the Lord appeared to her and promised a son. She was told that he would be a Nazirite from birth.

Elizabeth was barren until the angel of the Lord appeared to her husband the priest Zacharias and promised him a son by her. That son was John the Baptist, also one who was set apart from birth.

Discuss what your students learned about the Lord God from these Scriptures. You might ask if things have changed or if He is still the same.

He is the One Who opens and closes the womb. He is sovereign over birth.

He is the One Who gives life.

He forms one's inward parts, weaves them in the womb.

Even before that He sees one's unformed substance.

He establishes the number of days that a person lives even before that one's birth.

#### Verses 21-28

Hannah did not go back to Shiloh until Samuel was weaned, probably 1 to 3 years.

When he was weaned she took him to the house of the Lord in Shiloh to live.

She dedicated him to the Lord for as long as he lived, and he worshiped there.

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<sup>1</sup> J Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996).

<sup>2</sup> R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*, H8050 (Anaheim: Foundation Publications, Inc., 1998, 1981).

<sup>3</sup> Trent C. Butler, General Ed. *Holman Bible Dictionary* (Nashville, Tennessee: Holman Bible Publishers, 1991), p. 1227.

The offering in verse 24 is mentioned in Numbers 15:1-10 as that which is to accompany the fulfilling of a vow. The vow mentioned in verse 21 as being Elkanah's vow would be a reference to the same one Hannah made.

## 1 SAMUEL 2

Help your students understand that this chapter is not separate from chapter 1. Hannah prayed this at the time she took Samuel to the house of the Lord at Shiloh, verse 11.

### Verses 1-10

This prayer contains a lot of statements about Who the Lord God is. Ask your students what they learned about Him from this chapter. Help them to relate to their lives who the Lord God of hosts is even now.

Hannah's heart was exulting in the Lord even though the son she prayed for had been given to live his life at the house of God and not with her.

She was exalting the Lord in this prayer; it is her praise of Him Who answered her. She rejoiced in His salvation for her.

There is no one holy like Him, no one besides the Rock.

Verses 1, 3, and 5 have references which might have related to Peninnah's treatment of Hannah before she had Samuel.

God is a God of knowledge—many consider only the emotions when “worshiping” the Lord. Actions are weighed by Him.

He kills and makes alive, makes rich or poor.  
He brings low and exalts whomever He pleases.

He is Creator of all the earth.

Men don't prevail by their own might before Him. He will silence in darkness the wicked, those who contend with Him. He will judge.

In the times of the judges, Hannah praised the holy LORD of hosts because He really is the Judge. His anointed king is also mentioned here.

### Verses 11-26

You could ask your students what they learned about Eli's sons.

Even though they were priests in the house of the Lord, Hophni and Phinehas were worthless men who did not know Him. They didn't believe that He was holy and would judge them for despising His offering.

In Leviticus the Lord had given very specific directions as to how the offerings were to be handled by the priests. Even Aaron's sons Nadab and Abihu were killed by the Lord for not treating Him as holy and offering strange fire before Him.

Hophni and Phinehas took part of the offerings which the priests were not to have. For instance, all of the fat belonged to the Lord, and the priests were to eat the cooked meat, not take the raw. Hophni and Phinehas even committed adultery with the women at the house of God.

The Lord was going to put them to death for their actions, verses 3, 9-10, and 25.

Even when their father confronted them with their sins, they wouldn't listen to him. He warned them, but didn't remove them from the priesthood. He should have had them stoned according to the Law.

Your students may want to discuss the contrast between Eli's sons and Samuel.

Samuel, dedicated to the Lord, was growing up around Eli's ungodly sons at the house of God. But he was growing before the Lord and in favor with Him, ministering before the Lord.

Hannah gave birth to other sons and daughters. In verse 21 it is seen again that it is the Lord that opens wombs.

#### Verses 27-36

These verses are the Word of the Lord to Eli from a man of God.

The Lord reminded Eli that the priests were chosen by the Lord from the sons of Israel. The tribe of Levi was chosen, and the line of Aaron was chosen as the line from which priests would come.

Eli had honored his sons above the Lord and taken the choicest of the offerings instead of those offerings going to the Lord.

The Lord told Eli that both of his sons would die in one day as a sign of his whole house never having an old man again.

There is a contrast in verses 35-36. He would raise up a faithful priest who would have proper actions from His heart and soul. He would have an enduring house. More study will be done later in this course about who this priest might be.

### **1 SAMUEL 3**

The focus of this chapter goes back to Samuel. Ask your class what they learned from their study.

### Verses 1-18

You could ask about the setting of this chapter as stated in verse 1.

During the time of the judges when every man was doing what was right in his own eyes. Word from the Lord was rare and visions from Him were infrequent.

Contrast this with the time of Moses and Joshua. They were in constant communication with the Lord for direction and strength.

Verse 7 states that as a boy Samuel did not know the Lord until He revealed Himself to him in this chapter.

Eli told Samuel how to answer the Lord as His obedient servant.

It is interesting that the first message given to Samuel from the Lord was one of judgment for Eli and his house. Even though Samuel was afraid to tell the vision to Eli, Eli asked that he not hide any of it but speak all of the Lord's words.

Verse 13 says that Eli did not rebuke his sons. You could ask if this goes on today and how. Lack of discipline, trying to be a friend rather than a parent . . . .

Eli's resolution or acceptance is stated in verse 18. He already knew what the Lord was going to do because of what the man of God had told him in 1 Samuel 2:27-36.

### Verses 19-21

After discussing these verses, or at the same time, ask your students what they learned from the Scriptures in the lesson about prophets.

The Lord was with Samuel, and none of his words failed. In other words, Samuel spoke prophetically only what the Lord said—all that he prophesied came true.

That is what confirmed him as a prophet, even to all of Israel. The Lord was speaking through His prophet at Shiloh.

Abraham was a prophet.

As Aaron spoke for Moses to Pharaoh, the Lord's prophets are to speak from Him. Moses was God's prophet like whom there has been none other. But He promised to raise up another like Moses—that One was Jesus.

The Lord made Himself known to Old Testament prophets in visions and dreams. His people were to listen to His prophets; it was how He spoke to His people then.

There were prophets during the times of the judges, but it was a rare thing and the people of Israel didn't listen to those prophets.

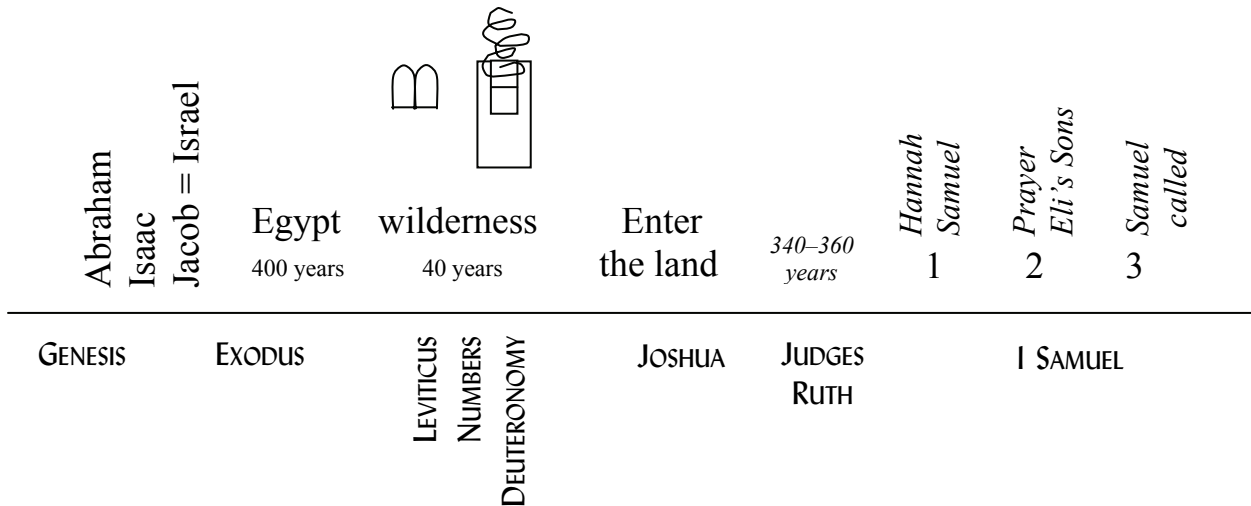
Discuss what your class learned about those who claim to be prophets of the Lord and are not. This is important for them to know so that they are not led astray by “prophesies.”

If something prophesied did not come true, then the one who spoke was a false prophet not from the Lord. All false prophets were to be killed.

If something prophesied comes true, but the prophet leads away from God, then people are not to listen to anything he says. That is a test from the Lord.

Listen only to His voice—now His Word the Bible is His voice by which to judge all who claim to speak for Him.

You might end by simply asking your class how God met them in this lesson.



**1 SAMUEL**  
**LEADER GUIDE**  
**Lesson 2**

This discussion can help your students understand what the ark of the covenant was and how it was to be revered. Can God be summoned to do a particular thing for people, even if they hold dear an object with godly significance? The Lord is the holy God Who alone directs how He will work and how He is to be worshiped.

Your students can also have a biblical understanding of the Philistines from this discussion. This is a basis for future study in the Old Testament and relates interestingly to modern situations.

A map would be the best visual aid for this discussion. Trace the journey of the ark by making a transparency of the map in the Precept book or direct your students' attention to theirs.

**REVIEW**

Review the historical setting of 1 Samuel by asking what your class remembers from Lesson 1.

1 Samuel begins with the time of the judges.

Judges states that it was a time when Israel did evil, everyone doing what was right in his own eyes instead of what is right in God's eyes.

There had been over 300 years of a downward cycle which Israel got into by not completely driving the nations out of their land, Canaan.

Israel sinned by turning away from the Lord to the gods of the nations.  
The Lord gave them into the hands of those nations, their enemies.  
Then oppressed Israel would cry to the Lord for deliverance.  
He heard their cry and raised up a judge to deliver them from enemies.  
The Lord was with the judge, but the people didn't listen to him.

After the judge died, the cycle kept going, getting worse than before.

Samson was the last judge mentioned in Judges, and he began to deliver Israel from the Philistines. Eli was a judge at the same time.

1 Samuel is the transition book from the judges of Israel to the kings of Israel.

Samuel was called and confirmed as a prophet of the Lord to the nation of Israel. He was at the house of the Lord in Shiloh when chapter 3 ended, and all Israel knew that he was the Lord's prophet.

## 1 SAMUEL 4

You could discuss the events of this chapter by asking your students for the main points of what happened. Also discuss any word studies, cross-references, and application when relevant to the text.

### Verses 1-4

It seems that the first statement of verse 1 goes better with the end of chapter 3.

The Philistines were camped at Aphek while Israel camped at Ebenezer for battle. Direct attention to the geographical locations mentioned in the chapter.

The Philistines killed 4,000 of Israel in the battle.

You could discuss at this point what your class learned about who the **Philistines** were.

Genesis 10:6-14 states that the Philistines were descended from Ham through his son Mizraim, Canaan's brother. Therefore, they were not native to the land of Canaan.

### Genesis 21:32-34

Abraham had dealings with the Philistines making a covenant with Abimelech who was their king at that time. Abraham stayed in that part of the land for a while.

### Exodus 13:17

When the Lord led Israel out of Egypt, He didn't lead them by the land of the Philistines.

He foresaw a war with them since they inhabited the land He had promised to give Israel. They were part of the nations to be driven out of the land by Israel.

### Exodus 23:28-33

The boundaries of Israel's land given to them by the Lord were from the Red Sea to the sea of the Philistines, the Mediterranean.

In Exodus, Israel was told not to make any covenants with the peoples of the land; instead they were to drive them out. The Lord would deliver those inhabitants, including the Philistines, into Israel's hand. Otherwise, they would lead Israel astray from Him.

At the time of judges, the Philistines were still in the land and were leading astray the people of the Lord.

### Joshua 13:1-3

Joshua conquered the main cities of the nations, but left much of the land to be taken and possessed by the tribes who inherited those lands. Philistine land was part of what the tribes did not completely drive out.

Judges 10:6-11

As the cycle continued, the Lord had delivered Israel from the Philistines even before the time of Samson. But at that time they still oppressed, ruled, Israel.

Judges 14:1-4; 16:30

Samson took a wife from the Philistines, which men of Israel were not to do. But the Lord used that as an occasion against the Philistines. He began to deliver Israel from them. Samson killed many, including the lords of the Philistines, at his death.

The *Holman Bible Dictionary* has some interesting information about the Philistines. **The Philistines probably came from Crete originally and were called the Sea Peoples.**<sup>1</sup>

You could ask your students what happened after the Philistines defeated Israel in the battle.

Israel asked “Why?” **Then they sent for the ark of the covenant of the Lord, thinking that there was power in its presence to deliver them from their enemies.**

At this point you might ask why Israel thought what they did about the ark and battle. Let your students discuss what they learned from the Scriptures about this.

Exodus 25:8-22

The tabernacle was to be the Lord’s dwelling among His people. The ark was the first piece of furniture that the Lord told Moses to construct. It was in the tabernacle and contained the testimony or covenant of the Lord. On top of the ark was the mercy seat which was where the Lord met with Moses and spoke to him the commandments for Israel.

Exodus 29:42-43; 40:34-35

The “tent of meeting” was another term for the tabernacle, which was covered by the “tent.” It was where the Lord God met with His people. When the tabernacle was completed by Moses and the people, the cloud of the glory of the Lord filled the tabernacle. The Presence of the Lord, His glory, was associated with the cloud which was over the mercy seat on top of the ark.

Numbers 10:33-36

The ark led when Israel moved from place to place as the Lord directed their journeys.

Moses’ words at the moving of the ark are especially interesting in relation to what happened in 1 Samuel 4. The ark in front of Israel, and the enemies of the Lord scattered.

Joshua 3:1-17

The setting of this passage was when Israel first entered the promised land of Canaan. The ark led the way, and a miracle happened. The waters of the Jordan River at flood stage stood and rose in one heap while Israel crossed on dry land.

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<sup>1</sup> Trent C. Butler, General Ed. *Holman Bible Dictionary* (Nashville, Tennessee: Holman Bible Publishers, 1991), p. 1108.

The ark is called here “the ark of the covenant of the Lord of all the earth,” and He demonstrated for His people that He is the Lord of all the earth.

Joshua 6:1-10, 15-16, 20

In the battle of Jericho, which the Lord fought for Israel, the ark of the covenant led Israel in the victory of the city.

But it was the Lord Who gave Jericho to Israel, not the ark alone—it had no power apart from the will and leading of the Lord.

You might ask your students why Israel was defeated. Help your students to relate what happened at Jericho and the significance of the ark to 1 Samuel 4. Also help them relate all of this to today.

After Israel suffered defeat, they wanted to be delivered from their enemies. They thought of the ark as the article of deliverance.

Today people treat certain objects in a similar manner, such as a cross or an item that has been prayed over or “blessed” by someone. These things are treated as good luck charms, rather than the person asking God for wisdom and protection.

Hophni and Phinehas, the priests, accompanied the ark into the camp. They were evil men who did not care for the things of the Lord, and like most of the people of Israel, were doing what was right in their own eyes, not the Lord’s.

Verses 5-9

Even the Philistines associated the presence of the ark with the God Who had delivered Israel from Egypt over 300 years earlier.

As the Philistines encouraged one another to fight so that they wouldn’t become the Hebrews’ slaves, Israel deceived themselves by thinking that the ark would deliver them.

Verses 10-11

30,000 more men of Israel were killed in the battle.

The Philistines took the ark, and Hophni and Phinehas were killed.  
If the ark had not been taken into the camp, they would not have been there.

Relate this to 1 Samuel 2:34 and 3:11-14.

Verses 12-19

When Eli heard about the ark being taken, he fell and died.  
He had judged Israel for 40 years.

It seems that at the last he cared more for the Lord than for his sons.  
Compare this to 2:29.

Phinehas's son was named Ichabod (no glory) because the glory had departed from Israel; the ark had been taken. The glory of the Lord was directly associated with the ark. There is no record of the ark ever returning to Shiloh, to the tabernacle.

This was a major event in Israel's history. The Lord demonstrated to them that He wanted their attention. To them it was as if He had left them.

Help your students to understand that no “sacred object” is a substitute for the leading and will of the Lord God Himself. Under the New Covenant of salvation, believers have the Holy Spirit indwelling to give individual guidance and instruction. No “holy” article or object is a substitute for that. And the Lord will go to great measures in leading His people or in getting their attention.

## 1 SAMUEL 5

Ask your students on whom and what this chapter is focused. Then encourage them to discuss what they learned from their study of the events and word studies.

### Verses 1-5

The Philistines placed the ark in the temple of their idol Dagon as a symbol that their god had defeated the God of the Hebrews.

They realized otherwise as Dagon fell before the ark with his head and hands severed. Dagon was no god at all, no head to lead and no hands to deliver.

### Verses 6-12

But the true Lord God of all the earth does have a hand, and it was heavy on the Philistines. When they took the ark to Ashdod, He ravaged its people and smote them with tumors (KJV—emerods).

The same thing happened when the ark was taken to Gath. The whole city was in great confusion because of the hand of the Lord being against it. The tumors broke out on the people.

When it was sent to Ekron, there was a deadly confusion throughout the city because of the death and tumors from the hand of the Lord.

“tumors”—*ophel*, from *aphal* meaning to be lifted up; *ophel* was a tower or hill; applied to a military stronghold or watchtower; used here because of the swollen tissue associated with that affliction<sup>1</sup>

“broke out”—*sathar*, to burst<sup>2</sup> or break out as an eruption<sup>3</sup>

<sup>1</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), p. 2351.

<sup>2</sup> R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*, H8368 (Anaheim: Foundation Publications, Inc., 1998, 1981).

<sup>3</sup> J. Strong, *The Exhaustive Concordance of the Bible, Hebrew Dictionary* (Grand Rapids, Michigan: Baker Book House, 1985), p. 122.

Ask your class what they think about the possibility of this being the bubonic plague as some Bible scholars and commentators think. The link of mice and the tumors is in chapter 6. Remind your students that the “hand of the Lord” against a nation or city or people is a disastrous thing; it’s His judgment, deadly and devastating.

## 1 SAMUEL 6

Discuss the main points of this chapter.

### Verses 1-18

After 7 months the Philistines sent the ark back “to its place.”  
But they sent offerings with it, golden tumors and golden mice.  
In that way they thought they were giving glory to the God of Israel.

The thinking was that they didn’t want to harden their hearts as Pharaoh had done and suffer more of the same kind of judgment as did Egypt.

When they sent the ark away, they wanted to be sure that it was the hand of the Lord. So even though they prepared offerings to give Him glory, they weren’t sure that it was really Him Who had struck them.

When the ark went to Beth-shemesh, then the five lords of the Philistines knew for sure that it was the Lord who had struck them with the mice and tumors and death.

Ask what is learned about God from these verses.

He is in control of cows.

When the ark came to Israel’s land of Beth-shemesh, the Levites took it off the cart, used that wood to burn the cows as offerings, and sacrificed to the Lord.

### Verses 19-21

Some of the men of Beth-shemesh looked into the ark, and the Lord killed a number of them. It was a great slaughter.

The number 50,070 is debated among Bible scholars. The Septuagint and Josephus both omit the 50,000 and state that it was 70 men who were killed in Beth-shemesh that day. There is more information found on this in Gleason Archer’s *Encyclopedia of Bible Difficulties*.<sup>1</sup>

Deuteronomy 10:1-5; 31:24-25; Hebrews 9:4

The Lord wrote the Ten Commandments on tablets and Moses put them in the ark. Also in the ark were a golden jar of manna and Aaron’s rod which budded. The book of the Law which Moses wrote was put beside the ark of the covenant as a witness.

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<sup>1</sup> Gleason L. Archer, *Encyclopedia of Bible Difficulties* (Grand Rapids, Michigan: Zondervan Publishing House, 1982), p. 169.

The covenant was the “old covenant” of the Law. The people of Israel had entered into the covenant with the Lord. The book of the Law was a witness that they agreed to keep the Law of the Lord.

When the men of Beth-shemesh looked into the ark, they might have wanted to see those things or perhaps to see if the Philistines had removed any of them.

Numbers 4:1-4, 15-20

It was recorded in the Law that even the Kohathites could not touch or even see the holy things or they would die. Only the priests of the line of Aaron could cover the holy things when they were ready to move the tabernacle.

The result of that slaughter was that the men of Beth-shemesh realized that the Lord is a holy God and none is able to stand before Him.

So the ark was sent to Kiriath-jearim.

Help your students to understand the holiness of the Lord God. He is still to be treated as holy, and those who don't will suffer the results. Compare this to Hannah's prayer in 2:9-10.

## 1 SAMUEL 7

Trace the end of the ark's journey and discuss the main character of this chapter.

### Verses 1-2

The ark rested in Abinadab's house on a hill in Kiriath-jearim for a long time, until the time of David. The 20 years mentioned is the time from when the ark was sent there until the repentance of Israel in verses 3-6.

### Verses 3-6

Samuel is again the main character in this chapter. During those 20 years, he had grown into a man who spoke the Word of the Lord to Israel.

He called them to serve the Lord from their hearts in verse 3, and verse 4 records that they removed all the idols and served the Lord alone—the first time since the days of Joshua, more than 300 years earlier.

Samuel prayed for Israel and they confessed their sin. He judged them there at Mizpah.

### Verses 7-14

Question your class about what else happened at Mizpah.

Israel feared the Philistines who came against them again.

This time Israel sought deliverance from the Lord Himself as they asked Samuel to cry to the Lord to save them.

Samuel did cry to the Lord, and He answered him, just as He had answered his mother. The Lord answers prayer—prayer according to His will and His Word.

The Lord fought for Israel on that day with a great thunder. The Philistines were confused and routed before Israel. Relate this to 1 Samuel 2:10.

It was the movement of the heart that brought victory, not movement of the ark.

Samuel named the stone he set up “Ebenezer,” which means “stone of the help.”<sup>1</sup> This place was between Mizpah and Shen, not the same place as 4:1 and 5:1. It was named such because “Thus far the Lord has helped us.”

Israel had returned to the Lord, and He had returned, so to speak, to help them.

The Lord’s hand was against the Philistines all of Samuel’s life, and the land they had taken from Israel was returned.

The last statement of verse 14 is significant. You might ask if anyone in your class remembers what the Lord told Abram about the Amorites in Genesis 15. God said Abram’s descendants would return to the land He had promised after 400 years of slavery, because the sin of the Amorite was not complete at that point.

### Verses 15-17

Samuel judged Israel all his life and made an annual circuit to Bethel, Gilgal, and Mizpah to judge them. His home, though, was in Ramah.

The description of the Lord in Hannah’s prayer of praise in 1 Samuel 2:1-10 was clearly demonstrated in the events of chapters 4–7. You could ask your class how.

He is the holy God, none like Him.

He kills and makes alive, brings low and exalts.

He keeps the feet of His godly ones, but silences the wicked in darkness.

Those who contend with Him are shattered.

He is the Judge of the ends of the earth.

When Israel returned to serve Him alone from their hearts, then He delivered them. Help your students to understand that these events in the Old Testament are lessons for believers in this time. You might ask, “Are there any lessons in this for us?”

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<sup>1</sup> *New American Standard Bible: 1995 update*, marginal note (1 Sa 7:12-13) (LaHabra, CA: The Lockman Foundation, 1995).

## 1 SAMUEL LEADER GUIDE Lesson 3

The main event of 1 Samuel 8–12 is **Saul being made king of Israel**. You can help your class understand the historical and spiritual significance of this event. This was a major time of transition in the history of Israel. Your students need to comprehend what happened when Israel refused to listen to the Word of the Lord.

At appropriate times in your discussion ask your class what they learned about God and His ways. This is one of the most important things they can learn from studying the Old Testament. And a basic knowledge of the history of Israel is very beneficial for them to understand the teaching of the New Testament.

At the end of this guide is a diagram which you might use to show the main events of each chapter. The map in the lesson would also be a helpful visual aid for this discussion. You can either direct your students to the map in their Precept books or make a transparency to use.

### REVIEW

It is important for your students to discuss the transition or change of segments in this part of the book of 1 Samuel. You could begin by asking about the change of characters in chapters 8–12.

1 Samuel 1–7            Samuel, the last judge of Israel

- 1—Hannah prayed for a son, Samuel
- 2—Hannah's praise, Eli's sons' sins, Samuel grew before the Lord
- 3—Samuel heard God's Word, a prophet
- 4—Philistines defeated Israel, took the ark
- 5—Ark in Philistia, God's hand against Philistines
- 6—Ark was sent back to Israel
- 7—Samuel judged Israel, defeated Philistines

Chapters 1–3 are about Samuel's birth and being a prophet.  
Chapters 4–7 are about the ark being taken by the Philistines  
and Samuel being a judge.

1 Samuel 8–12            Saul, the first king of Israel

- 8—Israel asked for a king
- 9—Saul to deliver and rule Israel
- 10—Samuel anointed Saul
- 11—Saul was made king at Gilgal
- 12—Samuel warned Israel, they had sinned in asking for a king

The historical significance of 1 Samuel is the transition from judges to kings. Chapter 8 is especially relevant to this as it is where Israel asked for a king.

## 1 SAMUEL 8

Encourage your students to discuss the main points of this chapter by asking what they learned from their study of it and the cross-references related to it. When appropriate, emphasize application for their lives.

### Verses 1-9

Samuel appointed his sons as judges over Israel when he was old.

All other judges had been raised up by the Lord when Israel cried to Him.

Joel and Abijah, Samuel's sons, were dishonest, took bribes, and perverted justice.

Your students might mention that this reminds them of Eli's sons.

1 Samuel 2:29 points out Eli's sin in honoring his sons above the Lord and making "yourselves" fat with the choicest (first) of every offering. Eli had benefited from his sons' sins. But there is no similar sin recorded by Samuel. It is possible to be a godly parent with ungodly children. Some in your class might be in the same situation.

It is interesting that Samuel was the one who appointed his sons as judges. If your students have studied the Precept course on Judges, they will remember that it was **God** who raised up the judges, not man.

The elders approached Samuel at Ramah, his home, and pointed out that his sons in Beersheba did not walk in his ways; therefore, they didn't want them as judges. That was a valid point since they were dishonest men who took bribes, perverting justice.

The problem was when the elders asked for a king to judge them like the nations.

You could ask why this was displeasing to Samuel and how he handled the situation.

Israel was to be holy, separate from the nations; the Lord God was their king Who judged and delivered them.

Verse 6 states Samuel's usual response repeated in 1 Samuel, he prayed.

Ask your group if they respond this way.

Verses 7-9 are the Lord's response to the situation.

He said that the people had rejected Him from being their king.

It was the same thing they had done since He brought them out of Egypt about 400 years prior. In the same way that Israel rejected the Lord, they rejected Samuel.

He said to “listen” (NKJV, “heed”—*shama*, to hear with attention or obedience<sup>1</sup>) to their voice, but to warn them of the procedure (custom) of an earthly king.

The wrong was for Israel to reject the Lord God as their king and to desire to be like the other nations, those whom they should have destroyed from their land.

At this point you could ask about the cross-references studied about Israel and kings.

*Melek* can mean a king, ruler or prince; officials of many levels were designated by this title . . . a concept shared by many Oriental cultures . . . from an emperor of an empire to the chieftain of a tiny city-state.<sup>2</sup>

#### Genesis 17:1-6; 15-16

The Lord had told Abram that kings would come from Sarah and him. The “nations” and “peoples” mentioned are references to those other than Israel which came from Abraham and Sarah; for instance, Esau was their grandson.

#### Genesis 35:10-11

More specifically the Lord promised that kings would come from Jacob, Israel.

#### Deuteronomy 17:14-20

The Lord prophesied through Moses that Israel would ask for a king like the nations around them. That king was to be chosen by the Lord and from the men of Israel. He was to write a copy of the law for himself and read it daily, carefully following the commands of the Lord, so that he and his sons could continue long in the kingdom or rule of Israel.

#### Judges 8-9

During an earlier part of the times of the judges, the men of Israel asked Gideon (Jerubbaal), a judge, to rule over them. His response was that the Lord was the One Who was to be their Ruler. But one of his sons by a concubine, Abimelech, was made king in Shechem and ruled over Israel for 3 years, Judges 9:22. He was not chosen by the Lord, and he was an evil man.

#### Verses 10-18

These verses describe the procedure of the king as stated by the Lord through Samuel to Israel when they asked for a king—it was a warning to them.

He would take their sons and daughters for various jobs of service to him.

He would take the best of their fields, vineyards, groves, and produce for his servants.

He would take 1/10 of their seed and flocks for his use.

Verse 18 is prophetic. Israel would cry because of the king, as they cried because of the rule of their enemies over them, but the Lord would not answer in that day as He had before.

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<sup>1</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), p. 2376.

<sup>2</sup> Zodhiates, p. 2332.

Verses 19-22

Israel refused to listen to the warning, still asking for a king to be like the nations. They wanted a king to judge and fight their battles.

Compare this with 2:10 in Hannah's praise. It is interesting that she mentioned the Lord as the Judge of the ends of the earth. His king is also mentioned.

The Lord had been the One Who had fought Israel's battles for them; compare this to 7:10. He used thunder to fight for Israel. They were rejecting the holy Almighty God in favor of being like everyone else. Help your students to relate this to their own lives or people they know.

**1 SAMUEL 9**

You might ask your class for the main event and main character of this chapter. When relevant, discuss what your students learned from the word studies.

Verses 1-2

Saul was from the tribe of Benjamin, and his father Kish was a "mighty man of valor." That could also be translated "power," meaning that he was powerful as far as wealth, not limited to physical strength.

Saul was a choice and handsome man who was a head taller than others in Israel.

Verses 3-14

Although these verses take up a good bit of the chapter, this event is not the main one. Kish's donkeys being lost and Saul going in search of them is not the most important part of this chapter. His meeting with Samuel is. The search for the donkeys is what the Lord used to direct him to Samuel.

It seems that Saul did not previously know about Samuel as his servant did.

They went to the land of Zuph, compare to 1:1, which was in the land of Ephraim where Ramah was, Samuel's home.

Samuel is called the "seer" in this chapter, another term for a prophet at that time. Also from verse 9 it can be concluded that Saul was going to Samuel to "inquire of God."

Verses 15-27

The Lord had told Samuel the day before Saul's coming that a man from Benjamin would come to him. He was to anoint that man as the "prince" over Israel. He was the one to rule them and deliver them from the Philistines.

“prince”—*nagid*, can mean a leader, ruler, prince, commander; the man at the top<sup>1</sup>

Saul didn't understand the special treatment from Samuel until the next day when Samuel spoke the Lord's Word to him.

Saul's servant was sent ahead of him while Saul stayed back with Samuel to hear God's Word.

## 1 SAMUEL 10

Help your students to understand that even though there is a chapter division, this is a continuation of the event begun in chapter 9. Ask what your class learned from their study of this chapter and the word studies related to it.

### Verses 1-8

Samuel anointed Saul with oil stating that the Lord had anointed him as ruler (*nagid*), the man at the top, over His inheritance, Israel.

“anointed”—*mashach*, to smear or rub, implying to consecrate  
In their culture “the anointed individual was separated for God's service . . . a very serious responsibility, and God was the authorizing agent. The Spirit of God accompanied that person.”<sup>2</sup>

These are the Words of God spoken to Saul by Samuel. Samuel told Saul what would happen to him on that day. The Spirit of the Lord would come upon him mightily, and he would prophesy with a group of prophets and be changed into another man. These are called “signs” in the text, and they are all related to a specific point in time.

“prophesy”—*naba* or *nava*, to pour forth words abundantly; to speak by inspiration.<sup>3</sup>

Saul was instructed to do what the occasion required when these signs came to him. Samuel also told Saul to go to Gilgal and wait seven days for him to come there and offer offerings. He would show Saul what to do when he came.

### Verses 9-13

At the very time Saul turned to leave Samuel, God changed his heart. All those “signs” came on him that day, relate to verses 6-7: the Spirit, prophesied, changed.

When he met the group of prophets, he prophesied among them. Verses 11-12 indicate that the people knew that Saul was changed because he prophesied with the prophets.

<sup>1</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), p. 2338.

<sup>2</sup> Zodhiates, p. 2335.

<sup>3</sup> Zodhiates, p. 2337.

You might ask what your students learned from the references they studied about the Spirit of the Lord.

Numbers 11:17, 25-26, 29

The Spirit was on Moses, and the Lord also put the Spirit on the 70 elders. When the Spirit rested on them, they prophesied, even the two who remained in the camp.

Numbers 24:2

This is an interesting event of the Spirit of God coming upon Balaam, who was prophesying for hire. Balak, the king of Moab, hired Balaam the prophet to curse Israel, but the Lord would not allow it. Be careful about allowing speculations from your students about this event. But it is clear that the Spirit of God came on an evil man. You might read Revelation 2:14, but don't introduce it to your class since they didn't study it.

Numbers 27:18

The Spirit is recorded as being in Joshua, the leader of Israel after Moses.

Judges 3-15

The Spirit of the Lord came upon judges of Israel.

Othniel, the first judge (3:10)

Gideon (6:34)

Jephthah (11:29)

Samson (13:25; 14:6, 19; 15:14)

With the exception of Balaam, the others mentioned in Scripture on whom the Spirit came were leaders of Israel.

When the Spirit of God came on Saul, the saying came about that he was among the prophets. The text put that in the form of a question. It doesn't say that he was a prophet, but that he prophesied when the Spirit came on him at that time. But Samuel was a prophet from the time when the Lord first spoke to him in chapter 3.

Verses 14-16

Saul's uncle was told about the time with Samuel except for the prophecy about the kingdom, Saul becoming king.

Verses 17-27

Samuel called Israel together at Mizpah and again confronted them about their sin of rejecting God by asking for a king to rule over them.

He showed them the man chosen of the Lord to be king by taking according to lot the tribe, family, and then the specific man.

Even though Saul hid in the baggage, he was found and presented to the people. They were impressed by his height, his outward appearance. Relate this to current times—are your students impressed more by appearance or by conduct and character?

Samuel wrote a book of the ordinances of the kingdom and placed it before the Lord.

These verses end with a contrast: the valiant men whose hearts had been touched by the Lord to follow Saul to Gibeah and the worthless men who questioned how he could deliver Israel.

## 1 SAMUEL 11

Question your students about the main events of this chapter and how the chapter fits into the chronology of 1 Samuel.

### Verses 1-11

Ammonites besieged Jabesh-gilead, and the men of Jabesh offered to make a covenant with Nahash the king of the Ammonites. Some in your group might remember that Israel was not to make a covenant with any of the nations.

The condition of the covenant was strong so that Jabesh asked for seven days to find out if deliverance would come from their brothers of Israel.

When messengers came to Gibeah and Saul heard it, the Spirit of God came upon him mightily again, and he was angry. You might ask what your students think about that statement. He was right to be angry.

Saul gathered the men of Israel and Judah to Bezek. Messengers informed Jabesh that there would be deliverance for them on the next day.

Israel struck and scattered the Ammonites under Saul's leadership. Saul had been anointed as king and presented before the people, but he was not the king at that time.

### Verses 12-15

The people wanted to put to death those worthless men mentioned at the end of chapter 10 who questioned whether Saul could deliver Israel. Saul prevented their death that day and gave the praise for the deliverance to the Lord.

Samuel gathered the people at Gilgal and made Saul king there. Israel rejoiced greatly because of their new tall king who had led in deliverance.

Saul himself rejoiced greatly, even if he had appeared to be hesitant about being king when hiding in the baggage.

## 1 SAMUEL 12

You might ask how this chapter relates to chapter 11, and what the main event is.

### Verses 1-5

Samuel spoke to Israel as they rejoiced greatly, 11:15. He told them that they were witnesses that he had led them from his youth and now he was old, and they had a king as they had asked. He referred to Saul as the Lord's anointed.

Samuel said that the Lord and His anointed were witnesses that he had taken nothing, nor had he defrauded or oppressed anyone. They agreed.

### Verses 6-18

Then Samuel reminded the people, still at Gilgal where they had made Saul king, that it was the Lord Who had appointed Moses and Aaron. He reminded them of the righteous acts the Lord had done for them from the time of Egypt. He reminded them of their sin, their enemies, their crying to the Lord for deliverance, their deliverers (Jerubbaal was Gideon, Bedan was Barak).

Then he reminded them of what had just happened when Nahash came against them. Even though the Lord was their king and deliverer, they had asked for an earthly king.

Verses 14 and 15 presented to Israel two directions, serving and listening to the Lord or not.

If they feared the Lord, served Him, listened to Him, and didn't rebel, then both they and their king would follow the Lord.

If they didn't listen to the Lord but rebelled, then He would be against them as He had been against those before them, verse 9.

Verses 16-18 record a miracle which took place and caused them to fear God.

It was the wheat harvest during which time it did not rain and thunder.

By doing just that, the Lord got their attention on that day.

They realized by that event what great wickedness they had done in asking for a king.

### Verses 19-25

As usual, they asked Samuel to pray for them.

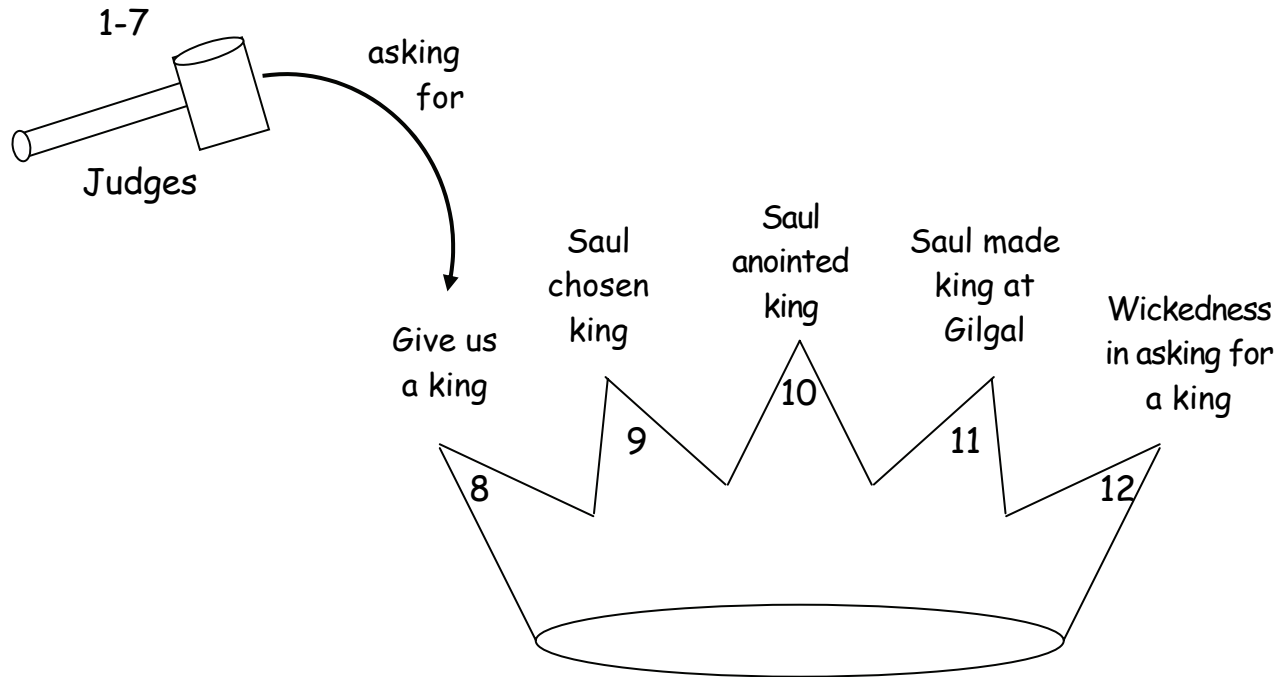
But they confessed their sin, and Samuel cautioned them not to turn from the Lord again, but serve Him wholeheartedly.

Verse 22 tells why the Lord didn't abandon His people. It was because of His great name, because it pleased Him to make them His people. Considering the great things He had done for them, they should serve and fear Him.

If they continued in wickedness, then both they and their king would be swept away.

Help your students to relate verse 23 to their own lives. Do they pray for their brothers and sisters in Christ? Do they pray for the turning to God of His people Israel today?

You could close your discussion by asking what your students have learned about their Lord God from this study. What have they learned about the history of Israel that they can relate to their lives or to their understanding of the New Testament? What did they learn about refusing to listen to God from this lesson? Is it always a good thing to be given what one has asked for?



**1 SAMUEL**  
**LEADER GUIDE**  
**Lesson 4**

The focus of this lesson is on the importance of obedience to the Lord as studied in 1 Samuel 13–15 regarding Saul and Samuel. You can help your class know how to apply what they learned in their study about obedience. There is much contradictory teaching about obedience, and your students can understand for themselves from the Word what God says.

As a visual aid for this lesson, you might use the simple diagram at the end of this guide as well as a map. As your class gets used to seeing the maps of Old Testament Israel and surrounding areas, they will be able to better understand the current events in that land.

Historical and geographical information doesn't always sound very exciting or spiritual, but it is valuable for understanding the Bible's message as a whole.

**REVIEW**

You could begin by asking your students to give the main theme of the first segment of 1 Samuel and then how chapters 8–15 have a different main character and focus. For this review they can look at their At A Glance chart.

- 1–7 Samuel, the last judge of Israel
- 8–15 Saul, the first king of Israel
  - 8 Israel rejected Lord, asked for a king to judge
  - 9 Saul chosen to deliver and rule Israel
  - 10 Samuel anointed Saul
  - 11 Saul made king at Gilgal
  - 12 Samuel warned Israel, they confessed
  - 13 Saul didn't keep Lord's command
  - 14 Jonathan, Saul's oath, delivered Israel
  - 15 Punish Amalek, Lord regretted making Saul king

1 Samuel is about the transition from judges to kings in Israel's history.

The judges were the ones raised up by the Lord to deliver Israel from their enemies. The enemies were still around because Israel had not obeyed the Lord and completely destroyed them. They were led astray by the nations (their enemies) to worship their gods, forsaking the One True God.

In 1 Samuel 7 Israel repented of idolatry and began to serve the Lord alone.

Then in chapter 8 they rejected the Lord from being their king because they wanted to be like the nations—their enemies. They wanted a king to lead them in battle and deliver them from enemies.

## 1 SAMUEL 13

Question your students about what they learned from their study of this chapter.

### Verses 1-7

Some of the original Hebrew numbers for verse 1 are missing. According to Acts 13:21 Saul ruled Israel for 40 years. Therefore, the second number is guessed by some to be “*forty two*.”

Some think it states that he had reigned two years when he chose the 3,000 men of verse 2. The King James Version translation of this verse is, “Saul reigned one year; and when he had reigned two years over Israel, Saul chose . . . .”

If your students read commentaries, then you might have to help them not be too dogmatic about the numbers in this verse.

Saul had 2,000 of the 3,000 men stationed with him at Michmash. This is the first time Jonathan, Saul’s son, is mentioned, and he was old enough to be leading 1,000 men in battle against the Philistines. He took their garrison in Geba, and when the Philistines heard of it, Israel became odious, repugnant, to them.

Then Saul called the people to Gilgal, compare with 10:8. And the Philistines then camped at Michmash, where Saul had been.

Some Hebrew scholars also question the number 30,000. Some think it should be 3,000 because that number is in some OT manuscripts. But there were a great number of them according to the rest of this verse.

The Philistines camped at Michmash while Israel was gathered at Gilgal. Some of the people of Israel became so frightened that they hid in caves, thickets, cliffs, cellars, and pits. Others crossed the Jordan River to go to their brothers’ land in Gad or Gilead. Even those who remained at Gilgal with Saul trembled.

### Verses 8-14

Saul waited for the seven days appointed by Samuel, 10:8, but as the people were frightened and scattering because of the Philistines, he grew impatient. When Samuel had not come to him by the 7<sup>th</sup> day, Saul made the offerings himself.

When Samuel came and asked what he had done, Saul gave the above reasons and stated that he forced himself to make the offering because of what he saw—the people scattering. There might have been times when some in your class have done something similar, not waiting as they should have when it seemed like things were falling apart.

In verse 13 Samuel confronted Saul with his disobedience. He had acted foolishly because he went against the very specific command of the Lord to wait for Samuel. He seemed to believe that he could obtain the Lord's favor through an act of disobedience.

The consequence of his sin was that his kingdom, line of kings from his family, was not going to continue after him. The Lord had sought a man after His own heart to be the king of His people—a man who would obey Him and not run ahead of Him—and He had appointed him as ruler.

You might ask your students if they examined their own hearts as they studied this lesson. Are they those who are after God's own heart, obedient? Even when they feel or think that they should take matters into their own hands? You might also ask what a man after God's own heart looks like or what it shows when we obey God in difficult circumstances. It is a showing of our trust in Him.

It is interesting to note that no mention is made of Saul repenting of his sin.

#### Verses 15-23

Samuel left Gilgal and went to Gibeah.

These verses give more detail leading to the battle with the Philistines.

There were only 600 men left with Saul in Geba where Jonathan and 1,000 men had taken the Philistine garrison, verses 2-3.

One company of the Philistine raiders turned northeast toward Ophrah.

Another company turned southwest toward Beth-horon, while the third company turned toward the valley of Zeboim, south in the wilderness. This would have cut off Saul and his men in Gilgal from much of Israel.

Israel was not prepared for battle since the Philistines had not let them make swords or spears while they had ruled over Israel. On the day of battle only Saul and Jonathan had sword or spear.

And the Philistines were coming for battle.

You might ask your students if they have ever felt like they were in a similar situation and what they did. Did they look to the Lord of hosts to fight their battle?

## **1 SAMUEL 14**

Ask your students about the timing of this chapter. Discuss the word studies and cross-references at relevant times while discussing what your class learned from their study of this chapter.

#### Verses 1-15

Jonathan is the main character in this part of this chapter. It is still the same time of chapter 13. The Philistines were ready for battle and Israel was so fearful that most had left or hidden, and only Saul and Jonathan were armed for battle.

From this chapter one can learn that Jonathan was a brave and faithful man who knew of the Lord's ability to deliver Israel.

While Saul and the 600 were at Gibeah, further south and away from Michmash than Geba, Jonathan and his armor-bearer went to the Philistine garrison.

Saul had the priest, Ahijah, and the ark with him at Gibeah.

Jonathan's statement about the Lord being able to save by few or by many shows the faith he had in the Lord and what he knew about Him.

The plan was that the Philistines would think that they were some of those who had hidden. Jonathan and his servant killed about 20 at that garrison.

Verse 15 records another way that the Lord fought that day, an earthquake, which caused trembling in the Philistine camp. Relate this to what the Philistines had experienced before when the ark of the Lord had been among them.

#### Verses 16-23

Saul's watchmen saw the number of Philistines melt away. After finding that Jonathan and his armor bearer were not there, Saul called for the ark.

The mention of the ark in verse 18 is also debated in commentaries. Some Hebrew manuscripts have the word "ark," but others have "ephod." Information like this is given to you, the leader, so that you are aware of what your students might read in some commentaries. It is not necessarily given because it is correct information.

Ask your students what was probably meant by Saul's words to the priest, "Withdraw your hand," from what they learned in the Deuteronomy 20 cross-reference.

Deuteronomy 20 gives God's instructions to Israel through Moses concerning when they go out to battle. The priest was to speak to the people, reminding them that it was the Lord their God who went with them to fight. It seems that Saul interrupted the priest, because the commotion had increased among the Philistines.

You could ask your class if they have been in a similar situation, tempted to put aside obedience and patience and walk by sight rather than faith.

There was so much confusion in the Philistines' camp that even those of Israel who had been frightened and hiding before joined in the battle with Saul.

It was truly the Lord Who delivered Israel on that day.

Verses 24-46

Saul had made a troublesome oath that day causing the men to be so hungry that they ate raw meat from the spoil of battle, while Jonathan ate honey because he was unaware of the oath. When he became aware, he knew that Saul's oath had been foolish.

Verse 35 tells about the first altar built by Saul. Then he encouraged the people, after they had freely eaten, to go after the Philistines by night and take the spoil.

But when he sought the Lord on the matter, the Lord didn't answer. So he wanted to find out why—what sin was in the camp.

The lots showed that Jonathan was the one, and he confessed to his father what he had done. Saul and Jonathan were ready for Jonathan to be put to death for breaking the oath and eating the honey, but the people spared Jonathan. He had been the one who began the great deliverance from the Philistines. They could see that he was working with God. You could ask your class if people can tell by their lives that they are working with God.

Ask what your students learned from their study of “lots” and the “Urim and Thummim.”

“lot”—*gowral* or *goral*, probably related to the Arabic word for pebble; little stones were used in casting lots; refers to some article like a stone which was thrown or allowed to fall in a way to determine a choice<sup>1</sup>

Leviticus 16:8

The Lord used the casting of lots as far back as Mt. Sinai. Lots were used at the tabernacle for the selection of the scapegoat.

Numbers 26:55-56

The Lord told Moses that the distribution of the promised land was to be divided by lot. The tribes were to receive their inheritance of land in Canaan by lot.

Joshua 7:14

The one who had transgressed God's covenant by taking things under the ban was taken by lot, revealed, and burned with fire.

Proverbs 16:33 and 18:18

Lots were cast into laps some of the time. But all of the decisions were from the Lord. They put an end to strife and even decided between those of might.

Jonah 1:7 and Luke 1:9

Two men selected by lot were Jonah and John the Baptist's father, Zacharias. The Lord showed Jonah by lot as the cause of the storm at sea. Zacharias was selected for his priestly duty in the temple.

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<sup>1</sup>R. Laird Harris, Robert Laird Harris, Gleason Leonard Archer and Bruce K. Waltke, *Theological Wordbook of the Old Testament*, electronic ed. (Chicago: Moody Press, 1999, c1980). 171.

In 1 Samuel 10, Saul was chosen as king by lot.

“Urim”—*urim*, lights, flame or brilliancy, #224 [*plural of #217*]and #217<sup>1</sup>  
“Thummim”—*tummiym*, perfections or completeness, #8550<sup>2</sup>

#### Exodus 28:27-31

The Urim and Thummim were in the breastpiece of judgment which the priest wore over his heart when he went before the Lord. The breastpiece had 12 stones on it, one for each of the 12 tribes of Israel. The Lord Himself gave instruction for the Urim and Thummim when He gave instructions for the priestly garments and the tabernacle.

#### Numbers 27:18-21

The Urim was used by Eleazar the priest for Joshua to inquire of the Lord. Joshua was commissioned as the leader of Israel after Moses, and Eleazar was Aaron’s son who was priest after him. The lights of the Urim led Joshua to go out and come in at the Lord’s command, when to move to battle, and when to come from battle.

In this same way the Lord showed that Jonathan was the one who had broken the oath on the day of battle with the Philistines. But usually the tribe was selected first, then the family, and finally the man. Saul, though, only divided between the people and Jonathan and himself, so there were only two choices from the beginning.

#### Verses 47-52

**These verses are about Saul, his enemies, and his family.**

Verses 47-48 and 52 focus on the enemies “on every side” whom he fought and punished.

Moab, Ammon, Edom

These were to Israel’s east and make up the modern country of Jordan.

Zobah was to the north.

Philistines, severe war all the time Saul ruled

Their land was to the west along the coast.

He delivered Israel from their enemies, those who had come against them during the time of the judges. He brought the punishment of the Lord on those evil nations—which Israel was to have done from the time of Joshua’s death, the beginning of the time of the judges.

He also defeated the Amalekites, chapter 15, from Havilah to Shur, south of Israel.

Verses 49-51 tell about Saul’s family. He had 3 sons and 2 daughters by one wife. His captain of the army was his cousin, Abner.

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<sup>1</sup> J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996).

<sup>2</sup> J. Strong.

**1 SAMUEL 15**

The timing of this chapter is not stated. There seems to be a time gap between this chapter and the battle with the Philistines near the end of chapter 14, because of the information given about Saul at the end of that chapter. But chapter 14 did mention that Saul fought and punished the enemies of Israel, and Amalek was one of them.

Therefore, you might ask what your students learned about Amalek before discussing the events of this chapter. As your students discuss this chapter, bring in application when relevant.

Genesis 12:2-3

When the Lord told Abram that He would make a great nation, Israel, from him, He also said that whoever cursed him would be cursed by God.

Exodus 17:8-16

Amalek fought Israel when they came out of Egypt. The Lord delivered Israel in battle as Joshua led and Moses prayed with his hands lifted.

There was a prophecy against Amalek because of that attack on Israel. The Lord promised to utterly blot out the memory of Amalek from under heaven. The Lord Himself would war against Amalek.

Deuteronomy 25:17-19

Moses recounted the attack upon Israel by Amalek and called Israel to remember it. They attacked the stragglers when Israel was faint and weary. Amalek didn't fear God, the Defender of Israel. Moses told the people in the wilderness before they entered the land of Canaan that they must not forget that the Lord would blot out Amalek.

The Lord used His people Israel to bring punishment on the evil nations.

Verses 1-9

The Lord told Saul to punish Amalek for what he did to Israel. Saul was to utterly destroy all of Amalek, people and animals. God's instructions were clear. 210,000 were called to Telaim to go against Amalek. The Kenites were spared because they had had no part in what Amalek did.

Saul defeated Amalek, but didn't utterly destroy them. He captured Agag king of the Amalekites, and the people destroyed only what was worthless and despised.

Verses 10-19

The Lord told Samuel that He regretted making Saul king because Saul had turned from following Him. Again Saul hadn't followed the Lord's command. He had even set up a monument for himself at Carmel.

Samuel was extremely distressed; then he confronted Saul at Gilgal. You could ask your class if they grieve over sin, especially the sin of leaders. Do they cry out to God concerning those who have sinned?

Saul stated that he had carried out the Lord's command, but he hadn't. He was not a man after the heart of God, obedient. Excuses were that the people spared animals for sacrifices to the Lord. Perhaps he thought his idea of sacrifices was better than God's plan. Samuel plainly told him that by taking the spoil, Saul hadn't obeyed the Lord.

#### Verses 20-31

Saul seemed to think that it was a good thing that he had brought back Agag alive, even though the Lord had said to spare no one.

Verses 22-23 are extremely important for knowing the Lord God. He wants obedience more than sacrifice. Rebellion is like divination, or witchcraft as the KJV says. Insubordination is iniquity and like idolatry. Insubordination is doing things one's own way. These matters are very important to God. Partial obedience is disobedience. Ask your group how important obedience is to them.

Saul's rejection of the Word of God led to God rejecting him from being king. He had been told previously that his descendants would not be kings of Israel because of disobedience, then for the same reason the kingdom was taken away from him.

He confessed that he had sinned, but it was too late. Verse 29, the Lord is called the "Glory of Israel." He doesn't lie or change His mind. To understand the Lord one cannot use the human mind. Saul confessed, but still wanted to be honored before the elders and the people.

#### Verses 32-35

Samuel carried out the complete will of God by killing Agag. Then he went to his home in Ramah and didn't see Saul again until the day he, Samuel, died. But he grieved over him.

The Lord regretted that He had made Saul king. Saul had been disobedient and foolish almost from the beginning. He looked good on the outside, but not on the inside.

You might ask your class if they cause the Lord to regret them. Or if they are seeking to follow Him completely. Are they seeking to be those who are after His own heart?

 13 Saul Sacrifices  
14 Saul Seeks to Slay His Son  
15 Saul Spares Agag

## 1 SAMUEL LEADER GUIDE Lesson 5

This discussion can encourage your students by building their faith in the Lord. If they can really understand that He is the One Who fights the battles of His people, then they can stand firm in those battles. Help them relate not only David's military battles with the Philistines, but also the unjust suspicions and attempts of murder by Saul to the battles they face on a daily basis.

As a visual aid for this lesson, you might list some of the main facts about the Lord and David. As you do, contrast this with what your students learned in the last lesson and this one about Saul. The Lord fought for David, but He departed from Saul.

### REVIEW

In this review you might ask for the two segments preceding this one in 1 Samuel. Direct your students to their At A Glance charts for this.

1 Samuel presents the transition from judges to kings in Israel's history.

1–7 Samuel, the last judge

8–15 Saul, the first king

16–20 David anointed as the next king of Israel

16—Samuel anointed David in Bethlehem, Spirit on him from that day

17—David killed Goliath

18—Saul tried to kill David

19—Jonathan and Michal saved David from Saul's plans

20—Saul said David must die

18 and 20 describe the covenant between Jonathan and David

Your students could discuss what they remember about Saul from 13:13-14 and 15:28.

Saul acted foolishly and didn't keep the Lord's commands.

Therefore, the Lord said through Samuel that his kingdom would not last.

The Lord sought a man after His own heart, but Saul was disobedient—doing what was right in his own heart, not the Lord's.

The Lord tore the kingdom from Saul after the incident of the Amalekites.

He told Saul through Samuel that He was giving it to one better than he was.

In 1 Samuel 16–20 that one is revealed as being David, the one who was after the Lord's own heart.

## 1 SAMUEL 16

Ask your class what they learned from their study of this chapter.

### Verses 1-5

The Lord told Samuel that He had selected a king for Himself from Jesse’s sons. Samuel was sent by the Lord to Bethlehem to anoint the designated one.

### Verses 6-13

The Lord cautioned Samuel about looking at outward appearances.

You could encourage your students to spend a little time discussing what they learned about the Lord and outward appearances from verse 7. Saul looked good outwardly. Watch your time though; there is a lot to discuss in this lesson.

David, the youngest, was not even considered by his father as the possible one to be anointed by Samuel. David also had a good outward appearance, but that is not all of the description of him as it was of Saul.

Some in your class may have felt overlooked, like they have been left somewhere “tending the sheep.” Encourage them that no one can thwart God’s plans. As we are faithful to do the task before us, God will direct our lives according to His will and plan, even as he did David’s.

When Samuel anointed David, the Spirit of the Lord came on him from that day forward.

### Verses 14-23

Contrast this with verse 13; the Spirit came upon David from that day until the rest of his life, but the Spirit departed from Saul. Another contrast—an evil spirit terrorized him.

Let your students discuss the “evil spirit from the Lord” which terrorized Saul, but again be aware of your time. The primary point is that God is in control over all.

1 Samuel is the first book of the Bible to use the name “the Lord of hosts.”

“Evil” means bad and probably comes from a root word meaning to spoil by breaking to pieces. It is also translated as adversity, affliction, bad, calamity.<sup>1</sup> It means of inferior quality. The essential meaning is the inability to come up to good standards.<sup>2</sup>

“Terrorized” means to be frightened, to overtake, to strike with fear, to be afraid, to dread, to be overtaken by a sudden terror.<sup>3</sup>

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<sup>1</sup> J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996).

<sup>2</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), p. 2366.

<sup>3</sup> Zodhiates, p. 2306.

Saul seemed to be overtaken by sudden fear when the evil spirit came to him. But the music from David's harp calmed Saul, and he would be refreshed, and the spirit would depart from him.

Contrast this with David in verses 16 and 18. The Lord was with him. Ask your class if others can recognize that the Lord is with them.

## 1 SAMUEL 17

This is the chapter that most in your class will have at least heard about. Therefore, you need to keep this part of your discussion focused on exactly what the text says and not let everything your students have ever heard about this be the focus.

### Verses 1-11

Another battle was about to take place with the Philistines; direct your students to their maps for where the Philistine and Israeli armies were. The valley of Elah is famous for this battle.

Goliath was about 9 feet and 9 inches tall.

His armor weighed about 125 pounds, and his spearhead was 15-17 pounds.

His challenge was for one man of Israel to fight him instead of their armies doing battle. The loser would serve the winner.

His challenge caused dismay and great fear to Saul and all Israel. You could ask why the Israelites responded this way. They were looking at outward appearance. Someone may compare this with Numbers 13 when the 12 spies who went into Canaan reported that they were like grasshoppers in the sight of some who lived there. In both cases, Israel feared the sight of man, rather than trusting the promises of God. Ask your class if they have ever done this.

### Verses 12-23

These verses record how and why David went to the battlefield and heard Goliath.

### Verses 24-40

Even though all of Israel was greatly afraid when they saw Goliath, David was not because he knew the living God Who was the God of the armies of Israel.

Saul promised 3 things to the man who could kill Goliath:

riches

his daughter in marriage

freedom for his father's house

In verse 32 David tried to encourage Saul by his words of faith, but Saul tried to discourage David because he was only a youth. That was when David told of killing the lion and bear to save his father's sheep.

In verse 36 David again mentioned that Goliath was taunting the armies of the living God Who had been the One Who delivered him from the lion and bear. Israel had not looked to the Lord to deliver them until David came on the scene. Relate this to the words of David's brother Eliab in verse 28. Ask your students if they have ever become discouraged by the words or attitudes of another.

The thing that seemed to bother David the most was that it was the Living God's army being taunted. Relate this to 2:10.

He knew that the Lord would deliver, and not by the armor or weapon. Relate this to 1 Samuel 14:6. David's response was based on faith, not sight.

David took the weapon with which he was the most familiar to kill Goliath.

#### Verses 41-54

Goliath disdained David because a youth had come out against him. David spoke confidently to his giant enemy that he came in the name of the Lord of hosts.

Hannah knew the Lord as the Lord of hosts when she asked for a son, 1:11. She knew when He answered that there is no one like Him, our Rock, 2:2.

In 4:4 He is described as the Lord of hosts Who sits above the cherubim, holy.

Those who were unholy were not able to stand before Him: Hophni, Phinehas, the Philistines, the men of Beth-shemesh who looked into the ark.

In 15:2 the Lord of hosts told Saul to punish Amalek.

David told Goliath that the Lord would deliver the giant to him, a youth, so that all would know that there is a God in Israel and that He doesn't deliver by sword or spear. The battle is His.

“That all the earth may know . . .”

If your class studied Genesis through Judges, they may remember something similar to this in previous studies: the plagues in Egypt (Exodus 7:5, 17; 8:10, 22; 9:14, 16; 14:4); Joshua (Joshua 4:24).

Encourage your students to memorize verse 47—it is so very relevant to their lives when they come up against the “giants” who try to destroy them. Help them to understand that David was a real person like they are. He just knew who His God is, like they can.

David killed Goliath with one stone in his forehead. David then took Goliath's own sword and cut off his head so that, for one thing, all would know that he was dead.

You could ask how what David had done affected the Philistine and the Israelite armies.

The Philistine army ran when they saw their champion was dead. They had put their trust in him. The Israelite army took the rest of the Philistines, since their fear seemed to be gone. Seeing David's faith and how God worked through him must have been an encouragement to them. God can use our faith as an example to others today as he uses us in seemingly impossible situations.

David took Goliath's head to Jerusalem, but put his weapons in his tent.

#### Verses 55-58

Saul asked about David's father most likely because of his promise in verse 25, even though 16:21-22 seems to indicate that Saul already knew Jesse was his father. It could be that the number of people in Saul's service was the reason he didn't remember or various other reasons.

### **1 SAMUEL 18**

Ask about the timing of the first part of this chapter, then for the main events.

#### Verses 1-5

It was after David had finished speaking with Saul in chapter 17 that Jonathan's heart was knit to David's. Relate to how the two of them did battle and what they knew of the Lord, 14:10.

Jonathan made a covenant with David because he loved him.

“Covenant is *b<sup>e</sup>rîyth*, meaning “a pledge or an agreement,”<sup>1</sup> “a confederacy or a league.”<sup>2</sup>

“Made” is *karath*, “to cut”; especially in a covenant it is to make an alliance or bargain, originally by cutting flesh and passing between the pieces.<sup>3</sup> It does not mention in 1 Samuel 18 or 20 whether or not there was a literal cutting of flesh accompanying Jonathan's making of this covenant with David.

When Jonathan gave his robe and armor to David, that was probably part of the symbolism of the covenant, though some commentators state that it signified Jonathan relinquishing his right to the throne, as he knew David was going to be the next king.

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<sup>1</sup> R. L. Harris, et. al., *Theological Wordbook of the Old Testament* (electronic ed.) (Chicago, Illinois: Moody Press, 1999), p. 128.

<sup>2</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), p. 2306.

<sup>3</sup> J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996).

David didn't return to his father's house but went wherever Saul sent him from that day of battle. He was put over the men of war. The people and Saul's servants were pleased by David.

#### Verses 6-30

Anger and jealousy arose quickly in Saul because of the recognition of David from the people of Israel. He also knew that the kingdom had been taken away from him and another would arise to take his place as king.

His emotions changed rather sharply from 16:21 to 18:8-9. You could let your students discuss how these kinds of things happen now.

Saul was suspicious from the day they returned from killing Goliath, and with the evil spirit coming upon him the next day he began trying to kill David. He was afraid of David and removed him from his presence. Not only did Saul personally throw spears at David, but he also tried to have him killed in battle.

Everyone else loved David as he prospered greatly because the Lord was with him. David was given Saul's daughter Michal for his wife as Saul had promised.

Even though Saul was afraid of David and became his continual enemy, David displayed wise behavior and was highly esteemed by the people of Israel.

There is much to be learned from David's life as one hated and condemned by jealousy. In the following lessons your students can understand from his life how they can behave wisely in those situations.

### **1 SAMUEL 19**

Ask your students about the events of this chapter.

#### Verses 1-7

Saul told those around him to kill David, but Jonathan warned David and reasoned with his father. Saul listened to his son at that point, but only temporarily.

David was at that time brought back to be in Saul's presence as before, playing the harp for him, etc.

#### Verses 8-10

When there was war with the Philistines, David was again sent and defeated them.

Then Saul again tried to kill David, even though in verse 6 he vowed to Jonathan that David wouldn't be killed.

Verses 11-17

Saul even sent men to David's house to have him killed, but his own daughter helped him escape. The Lord was with David, and He had said that David was to be the next king of Israel. Therefore, Saul was not going to kill him—it wasn't God's plan.

Verses 18-24

David went to Samuel in Ramah where he lived.

When Saul sent 3 groups of messengers to get David and even went himself, the Spirit came on all of them and they began prophesying. The Lord is the One Who is in control of all events—Saul could not have David killed as it was not the Lord's plan. Compare 10:10-11 with 19:24.

**1 SAMUEL 20**

Help your class to understand the continuation of events from chapter 19.

Verses 1-11

David left Ramah to go back to where Jonathan was. Jonathan believed the vow his father had made when he said that he wouldn't have David killed.

Jonathan and David formed a plan to get to the truth of the matter. David reminded Jonathan of the covenant between them and asked that he be the one to kill him if there was reason for it.

Verses 12-23

The plan centered on David's absence from Saul's table at the new moon feast, but their mutual concern for David's safety centered on their covenant. Jonathan would protect David from Jonathan's own father.

Jonathan made a covenant with David's house, his descendants, while they were in the field. The enemy of David at that point was Saul. Jonathan was saying that he would rather Saul be killed than David.

David was to stay in the field for 3 days, then go the stone of Ezel to meet Jonathan with the news of Saul's plans.

But they parted with Jonathan reminding of the agreement, covenant. The Lord was between them forever in the covenant they had made.

Verses 24-34

On the second day of the new moon Saul's anger burned at Jonathan because of David's absence. He even threw a spear at his own son. His fear was evident in the statement he made indicating that he knew David was to be the next king.

Jonathan knew that his father had broken his vow to him and planned to kill David.  
 Jonathan’s grief was because of Saul dishonoring David who had served him faithfully.

You might ask your students to spend a short time reviewing the downward spiral of Saul’s life. What had brought him to that point?

Verses 35-42

Jonathan informed David of Saul’s intent to kill him. They knew that it could be the last time they saw each other. There was much sorrow as they wept, kissed each other, and remembered their covenant.

The Lord was between them and their descendants forever.

Relate this to Genesis 31:43-53, the covenant between Laban and Jacob. It was a covenant for protection from the other party. When David would become king, he was obligated to treat with lovingkindness Jonathan and his descendants, as Jonathan had done for David.

You might end your discussion by asking your students if their lives more closely resemble Saul’s or David’s. They can grow in their faith as David did, trusting the Lord as their Deliverer.

<b>THE LORD FOUGHT FOR DAVID</b>	
<u>The Lord</u>	<u>David</u>
Rejected Saul	Brave warrior, skillful musician Prudent speech
Does not see as man sees Looks on the heart	As a youth he knew— the Lord, His Name
Chose David	He would deliver the battle was the Lord’s
Spirit came upon David departed from Saul	Behaved wisely
Was with David	Highly esteemed
Fought for David against Goliath	
Protected David from Saul	

## 1 SAMUEL LEADER GUIDE Lesson 6

The emphasis of this discussion should be on how **David turned to the Lord when he was in stressful situations.** Application of 1 Samuel 21–23 and the psalms David wrote should be obvious to your students. Your discussion ought to be a very practical one relative to the stress in everyone’s life. This can be a life-changing study for some of your class; they can be set free from worry and anxiety.

The map of the lesson is a good visual aid for this discussion. You have permission from Precept Ministries International to make a copy of it to show during your discussion or just refer your students to the one in their lesson. Using a different color for each move, you could trace David’s journeys from one place to another. It’s very effective visually, if after a few markings you ask your class if their lives have ever looked like that. You could also make a brief list of what David did to relieve the stress in his life from 1 Samuel 21–23 and the Psalms.

### REVIEW

It’s always a good idea to review the context of 1 Samuel and the segments of the book up to the point of study. You can do this by asking your students what they remember about the book as a whole, then the segments. They should refer to their At A Glance charts for the review. You could also ask for the themes of chapters 21–23.

1 Samuel is the book of the Old Testament which records the transition in Israel’s history from the judges to the kings.

Chapters 1–7	Samuel, the last judge
Chapters 8–15	Saul, the first king
Chapters 16–23	David, anointed as the next king

16	Samuel anointed David
17	David killed Goliath
18	Covenant with Jonathan, Saul tried to kill David
19	Jonathan and Michal saved David from Saul’s plans
20	Jonathan and David’s covenant, Saul said David must die
21	David to Nob (consecrated bread) and to Gath (insane)
22	David to Adullam, Moab, Hereth / Saul killed priests, Nob
23	David delivered Keilah, Saul pursued, David to Engedi

### 1 SAMUEL 21

**At the end of chapter 20 Jonathan and David had a very sorrowful departure from each other,** and they didn’t know if they would ever see each other again because of Saul wanting to kill David. Be sure to relate this context to the discussion of chapter 21.

Ask your students what they learned from their study of this chapter and related Psalms.

After his departure from his covenant friend Jonathan, David went to the priest Ahimelech at Nob, a city perhaps on Mount Scopus, where the priests lived, approximately 2 miles (3km) from where David had been. Nob was not too far from Shiloh where the tabernacle was, but the tabernacle was last mentioned in 1 Samuel 4:4 when the ark was taken to battle by Israel. The Philistines took the ark, then returned it to Israel, but the tabernacle at Shiloh is not mentioned.

Some in your class might have a problem with David being a man after God's heart, but lying to the priest. David wasn't perfect, but was in the faith-building process of trials.

Doeg the Edomite was there at the same time the priest gave help to David. Ahimelech gave David the consecrated bread and Goliath's sword, then David headed to the enemies of Saul for protection. He went about 23 to 30 miles (50 km) to Gath.

When he got to Gath, his reception was neither pleasant nor protecting. The servants of Achish the king spoke of the song about David as they called him the king of the land.

Verse 12 states clearly that David greatly feared Achish because of the words of the servants. He pretended to be insane, but Psalm 56 gives insight into something else which happened at that time.

### Psalm 56

The introduction of this Psalm says that the Philistines seized David in Gath.

The word "afraid" is mentioned three times, but "trust" is also.

David wrote this as he was learning to put his trust in the Lord when he was afraid.

Encourage your students to relate their own lives to the situations of David's. Help them to understand what he was going through in his emotions and in his mind as he sought to become truly a man after God's heart. They can overcome the same kinds of fears that he did.

David called on the Lord to be gracious to him in that situation. In spite of the situation he remembered that the Lord was for him. In verse 12 his mind turned to thanksgiving.

### Psalm 34

This Psalm also gives insight into how David handled his fear. The introduction relates it to the same time as 1 Samuel 21:10-15. "Abimelech may have been an official title for Philistine kings."<sup>1</sup> Two other Philistine kings had the same name, or title, in Genesis 20–21 and 26. Therefore, Achish was the name of the king of Gath, but his title could have been Abimelech, which means, "My father is king."

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<sup>1</sup> Trent C. Butler, General Ed. *Holman Bible Dictionary* (Nashville, Tennessee: Holman Bible Publishers, 1991), p. 6.

“Fear” and “deliver” are the key words repeated the most in this psalm written by David. It seems like this psalm was written as the Lord answered his petition of Psalm 56. This is a psalm of praise for overcoming fear by the Lord’s deliverance.

This is one of many psalms in which David states that he took his refuge in the Lord.

If your students don’t mention it, you could ask what instructions are presented in these two psalms which would help the righteous, believers, in overcoming fears. You could quickly list this as your students mention or discuss each one.

When afraid, trust in God, Psalm 56:3.

Know that He is for you, 56:9.

Praise His Word, 56:10.

Render thanks, 56:12.

Bless and praise the Lord, Psalm 34:1.

Seek Him, 34:4.

Take refuge in Him, 34:8 and 22.

Depart from evil, 34:14.

Do good, 34:14.

Seek and pursue peace, 34:14.

## 1 SAMUEL 22

Going back to the events of 1 Samuel, ask your students what they learned from this chapter and the related cross-references in 1 Chronicles 12 and Psalms 142 and 52.

David escaped Gath to the cave of Adullam, meaning, “refuge”<sup>1</sup> or “sealed off place,”<sup>2</sup> about 10 miles away.

### Psalm 142

The introduction states that David wrote this psalm when he was in the cave.

Verses 1 and 5 tell of David’s cry to the Lord. When his spirit was overwhelmed and no one cared for his soul, he cried to the Lord to deliver him.

Again he said, verse 5, that the Lord was his refuge.

He was brought low at this time of his life, but he turned his focus on the Lord and gave thanks to His name.

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<sup>1</sup> Joyce G. Baldwin, *1 & 2 Samuel, Tyndale Old Testament Commentaries* (Downers Grove, Illinois: InterVarsity Press, 1988), p. 139.

<sup>2</sup> Trent C. Butler, General Ed. *Holman Bible Dictionary* (Nashville, Tennessee: Holman Bible Publishers, 1991), p. 21.

Direct your class back to the setting and events of 1 Samuel 22.

David's brothers and his father's entire household went to him at the cave of Adullam. Others who were distressed, discontent, and in debt also came to him.

Relate to 1 Samuel 8:9-18; perhaps these were discontent because of their king and his demands, in debt because of the king taking the best, distressed because of their situation.

There were about 400 men in all when David left to go to Mizpah of Moab. He left his parents with the king of Moab. David's great grandmother, Ruth, had been a Moabitess. Moab was also an enemy of Saul. These could have been reasons for David seeking shelter for his parents there, the land of Jesse's grandmother (Ruth 4).

His parents stayed with the king the whole time David was in the stronghold.

### 1 Chronicles 12:8-18

When David was in the stronghold, more men came to him, mighty men of valor from the tribe of Gad who were trained for war. But also from the tribes of Benjamin and Judah men came to him. Someone in your class might remember that Saul was of Benjamin.

The exact location of this stronghold is not known absolutely. Some think that it could have been Masada since the Hebrew transliteration is *metsudah* or *metsadah*.<sup>1</sup>

Direct your discussion back to the events of 1 Samuel 22.

David left the stronghold and went to the forest of Hereth, and his location was reported to Saul. Saul accused his servants of conspiracy against him, but Doeg the Edomite related seeing David with the priest in Nob.

After questioning the priest Ahimelech, Saul determined that all of the priests should be killed. Saul's servants knew that these men were the priests of the Lord God, holy men to be respected. They refused to kill the priests, but the man from Edom (the country of Esau) had no fear of the priests of the Lord and killed 85 men plus women and children.

Abiathar, one of Ahimelech's sons, escaped to David and reported what Saul had done. He was welcomed by David—Saul wanted to kill both of them. In Saul's jealousy, fear, and anger he was sinking lower and lower into sin. To murder the priests of the Lord was a shocking act.

### Psalm 52

Let your students discuss this psalm and how it relates to the context of 1 Samuel. You might ask about the contrast between David and this evil man.

The introduction states that this Psalm was written by David at this time.

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<sup>1</sup> J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996).

This is about a mighty, evil, and deceitful man who trusted in his riches and would not make God his refuge.

Verses 8-9 are about David himself at this time, trusting in God, thanking Him, and waiting on Him.

## 1 SAMUEL 23

Discuss what your students learned from their study of this chapter and related cross-references from James 1 and Psalm 54.

When David was informed of the Philistines plundering Keilah, he inquired of the Lord if he should go to deliver Keilah. Abiathar the priest had brought with him the ephod. Let your students tell what they remember about the purpose of the ephod.

He went because the Lord said that he would deliver them.

David also sought the Lord when he knew that Saul plotted to take him at Keilah. The Lord told David that the men of Keilah would surrender him to Saul and that Saul would come there after him.

### James 1:1-8

This should be an encouragement to your students when they are in a trial like David was. He was a living example of these verses. He asked the Lord for wisdom, and God gave it to him without reproach. David knew his God well and knew that He would answer with guidance.

You might let your students share how we can apply this to our lives. Then you could ask if they have a heart to know God's will for them, but also to do the Lord's will when they know it.

Ask what they learned from the rest of 1 Samuel 23.

Verse 13 says that about 600 men had gathered with David by that time. They left Keilah and went to the wilderness of Ziph to stay in strongholds in the hill country.

Saul sought David every day, but God did not deliver him, verse 14. You might ask how this relates to verse 5.

Jonathan visited David to encourage him with his words that he knew David would be king over Israel. As David's covenant partner, Jonathan would be at his side. Jonathan preferred David to be king instead of his father Saul.

They made another covenant while at Horesh, then parted for the last time.

When the Ziphites told Saul where David was, they also offered to surrender him to Saul. Maybe some in your class have been betrayed by people to their "enemies."

From verses 25-26 it seems like Saul would have overtaken David in the wilderness of Maon. But the Philistines made a raid in Israel, and Saul left to take care of that threat.

David and his men then went to strongholds in Engedi. At this point you might ask your students if their lives have ever looked like David's did (if you traced all of his journeys in these three chapters). How did he repeatedly handle fleeing for his life?

#### Psalm 54

The introduction says that David wrote this psalm when the Ziphites told Saul that David was hiding among them.

It's a prayer for deliverance from the strangers who rose against him.  
His eyes turned toward his God, his Helper.

Verse 7 tells the story of David's life from the time Saul began pursuing him to kill him. The Lord delivered David from all his trouble, and he looked with satisfaction on his enemies. He didn't seem to fear them at this point.

Getting to know God better and training oneself to focus on Him puts all situations of life in their proper perspective, God's perspective.

To end your discussion you might ask how all of the psalms studied reflect a heart for God.

Help your students to understand how they can apply the truths of this lesson to their own lives.

## 1 SAMUEL LEADER GUIDE Lesson 7

The emphasis of this lesson was on David as a man who walked in integrity, a man after God's heart. Help your students understand from 1 Samuel 24–26 how David chose to follow the Lord when he could have taken matters into his own hands, and came very close to it with Nabal. It is a choice each of them needs to make every day of their lives.

There are several contrasts in these chapters from which your class can gain valuable insight into godly living. One of the major things you can help them to grasp is that all believers, because of the indwelling Holy Spirit, are “the Lord's anointed.” There is much misuse of that terminology in modern times, but the New Testament is clear about who is anointed.

These lessons in this 1 Samuel course are extremely practical and relevant to the lives of your students. Help them to appreciate this book of Scripture. Therefore, you could begin with a good review based on their At A Glance charts.

The same map used as a visual aid for the last discussion is one of the best visual helps for this discussion also. If you kept the markings from the last lesson, then just add to it during this discussion.

### REVIEW

If your students are looking at their At A Glance charts, then ask them to quickly tell the segments and/ or chapter themes, focusing on the main characters—Samuel, Saul, and David.

- 1 Birth and dedication of Samuel
- 2 Hannah's praise/ Sin of Eli's sons
- 3 Samuel called—prophet
- 4–6 Ark taken
- 7 Israel served the Lord alone/ Samuel judged
  
- 8–11 Saul made king
- 12 Israel confessed their sin
- 13–15 God rejected Saul as king
  
- 16 David anointed as king
- 17 David killed Goliath
- 18–26 Saul pursued David

You might also ask what your class remembers about the **Holy Spirit from this book**, especially in regard to Saul and David.

**When Samuel anointed Saul as king, the Spirit came on him.  
But the Holy Spirit departed from him because of his disobedience.  
Then when David was anointed king, the Spirit came upon him from that day onward.**

**Both Saul and David were “the Lord’s anointed” at the time of chapters 24–26.  
It’s an important point that David knew he was also the Lord’s anointed because he chose to wait for the Lord’s time of fulfillment for him to become king.**

## 1 SAMUEL 24

Ask your students why Saul had not been able to get David previously, then how the Lord’s intervention continues to be seen in this chapter. Let them share how Psalm 57 fits this context. They might also want to discuss what they learned about “anointing.”

23:14 says that Saul sought David in the wilderness of Ziph every day, but **God did not deliver David into Saul’s hand**. At the end of chapter 23 Saul had almost overtaken David in the wilderness of Maon, but he left there because the Philistines raided the land. David fled to Engedi. Saul had chosen 3,000 men to help him pursue David. At that point David had only the 600 men with him.

**In one of the caves at Engedi David had an opportunity to take vengeance against Saul and kill him, but he didn’t because of knowing that he was “the Lord’s anointed.” David refused to stretch out his hand against the Lord’s anointed.**

**“Anoint” simply means to smear,<sup>1</sup> to spread a liquid,<sup>2</sup> to rub with oil.<sup>3</sup> It was a common term.**

From the Old Testament references in the lesson your students might mention that—  
Jacob anointed a pillar where he made a vow to the Lord.

Aaron and his sons were anointed as the priests.

The tabernacle and all its furnishings were anointed.

And there were two anointed ones, olive trees, standing by the Lord.

Literally, sons of fresh oil—different Hebrew word used.<sup>4</sup>

The anointed cherub who covers mentioned in Ezekiel was on the holy mountain,  
a reference to the angelic being, the devil before his sin.

All of those refer to a setting apart or consecration of the people or things anointed.

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<sup>1</sup> R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*, H4886 (Anaheim: Foundation Publications, Inc., 1998, 1981).

<sup>2</sup> R. L. Harris, et. al., *Theological Wordbook of the Old Testament* (electronic ed.) (Chicago, Illinois: Moody Press, 1999), p. 530.

<sup>3</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), p. 2335.

<sup>4</sup> *New American Standard Bible: 1995 update*, marginal note (Zech. 4:14) (LaHabra, CA: The Lockman Foundation, 1995).

In Ruth (different Hebrew word, *cuwk*) and Amos it seems like a somewhat different context, a more common rubbing with oil. But even when associated with putting on special clothes or the finest of oils, it still speaks of doing more than the ordinary.

In Luke, Mark, Acts, and Hebrews there are statements about Jesus being anointed. Two references are about women rubbing his head with oil, but three are concerning His anointing by the Father, God, with the Holy Spirit, with power, and with the oil of gladness. In these passages three different Greek words are translated “anoint.”

2 Corinthians 1:21 is a statement by Paul that Silvanus, Timothy, and he had been anointed by God. The word is *chrio*.

Revelation 3:18 was a call to anoint the eyes with salve for healing, which is the same context as James 5:14 where the word *aleipho* is used.

1 John 2:20 and 27 clearly state that all believers, Christians, have an anointing from the Holy One. The anointing abides within and teaches the individual believer. This anointing is the Holy Spirit Who sets apart, sanctifies, consecrates all Christians as priests to God.

The statement, “Do not touch the Lord’s anointed,” comes from Psalm 105:15 where the context makes clear that the Lord’s anointed in these verses is a reference to the nation of Israel.

Help your students to understand that there is no group of special Christians who have an anointing that other believers do not have. God’s Word clearly says that the Holy Spirit is the anointing from God, and all believers have Him dwelling within them.

### Psalm 57

You could ask your class how this psalm fits the context of 1 Samuel 24, and how it relates to David’s life from chapter 18 to this point. Are there any repeated statements or words which have been in other psalms he wrote during the time of 1 Samuel?

Again, as in the other psalms studied in this course, David wrote that he took refuge in the Lord when his soul was “among lions,” when his soul was bowed down, when he felt like his enemies had dug a pit for him to fall into.

He wrote that his heart was steadfast. When David was being pursued by his enemies, he turned his focus toward the Lord God. He asked Him to be gracious toward him in the situations; he asked for deliverance; he gave thanks and praised.

Help your students to relate this psalm to their own situations. Cry to the Lord when times are bad; take refuge in Him. His lovingkindness is great to the heavens; His glory is above all the earth. He is God and the only One Who can do anything to help a believer’s situations of life.

Encourage your students to know and love the Lord like David did.

In the psalm David wrote that he felt like his enemies were breathing fire toward him. Saul was in constant pursuit of him for no reason but jealousy. David had done no wrong to Saul.

1 Samuel 24 tells of what happened when David had the opportunity to confront Saul regarding that pursuit and his desire to kill David. Ask your students about the chapter.

David's conscience bothered him for cutting off the edge of Saul's robe although the men with him encouraged him to take vengeance against Saul when he had the chance to kill him. This shows David as a man of integrity.

Verse 6 says that it was because of the Lord that David would not stretch out his hand against His anointed. David trusted God and didn't try to put himself in God's place to take vengeance for wrong done to him.

Verses 8-15 record David's statements to Saul after Saul left the cave. He showed reverence for Saul by bowing, but he confronted him by asking why he believed that David was seeking to harm him.

He called on the Lord to judge between them, to avenge him, and to deliver him from Saul.

Verses 16-22 give the rest of the confrontation, the conversation between David and Saul outside of the cave. It was the first time the two of them had talked since David had left Saul's house.

Saul cried and confessed that David was righteous and that he had been wicked toward David. He also stated that he knew David would be the king of Israel. Help your students relate this to 23:17. Jonathan also said he knew that David would be king.

Saul asked David to swear to him that he would not destroy his name, cut off his descendants after him when David became king. David swore to him, and they parted.

David did not ask Saul to promise him anything, probably because he knew that even if he had, it would not mean that Saul would keep his promise.

David continued to wait on God to bring to pass his kingship. You could ask your class if they are willing to wait on God and act only in obedience to Him like David did, rather than running ahead to make things happen in their own strength.

## 1 SAMUEL 25

You could ask your students about verse 1.

Only one statement is made about Samuel's death, even though he was the main character of the first part of this book. Clearly the last segment focuses on David, especially his fleeing from Saul.

All Israel mourned for Samuel; relate to 1 Samuel 3:20. He was the prophet on whom the whole nation relied for counsel from the Lord. He was the one who anointed both Saul as the first king and David as the next king of Israel.

To stimulate your class to discuss the rest of the chapter, you could ask what the events were and what they learned from this chapter.

David went to the wilderness of Paran.

Nabal, of the family of Caleb from the tribe of Judah, from Maon had business in Carmel (not Mount Carmel in the north, but probably the same place mentioned in 15:12) shearing his sheep. David sent a message to him, and verse 8 is David's request for whatever Nabal might share with him and his men.

Nabal was a harsh and evil man in his dealings, and verses 10-11 are his reply to David's message. He refused to give anything to David and questioned who David was although they were from the same tribe of Israel. Nabal's name meant foolish, and his refusal was a foolish thing to do.

David's request had not been unreasonable since his men had kept Nabal's men safe from harm the whole time they had been in the area.

Verses 13, 21-22 present David's response to Nabal's refusal. He was ready to take vengeance, acting on feelings. Ask your class if feelings ever dictate how they respond, rather than responding according to God's Word. Do they ever want to take revenge?

But the Lord sent Abigail to stop David. She was Nabal's intelligent and beautiful wife who displayed wisdom in her actions. She spared her husband's life and prevented David from doing something which he would have regretted later.

In the previous chapter David had refused to take vengeance, trusting the Lord in his situation. In chapter 26 the same thing is repeated. But in this chapter he was on his way to revenge.

#### Prophetic Word...

Abigail based her plea on the Lord, verses 26-31. She told David that it was the Lord Who had restrained him from shedding blood. She referenced the fact that David was fighting the battles of the Lord. She also knew that he was to be the next king of Israel. Abigail was a woman of discernment from the Lord.

Verse 33 states David's return to reason; he realized that he had been about to avenge himself by his own hand instead of trusting the Lord to take care of the situation. And he was willing to listen to Abigail and admit that he was wrong in desiring to take revenge. You could ask your class if they are willing to listen to warning or correction by another person.

Verses 36-38 describe Nabal's death. It seems like he had a stroke or something similar; then 10 days later he died. Compare this with 1 Samuel 2:1-10. The Lord returned the evildoing of Nabal on his own head, verse 39.

David asked Abigail to be his wife, and she agreed.

Your students might have questions about verse 43, that David had more than one wife and was a man after God's heart, a man of integrity.

The law of God did not state that a man could not have more than one wife. Abraham and Jacob both had more than one wife.

The New Testament says that an elder, overseer, bishop, or deacon must be the husband of one wife.

Another interesting fact was that Saul had given David's first wife, Michal, to another man, verse 44. Compare this with 18:20 and 28.

## 1 SAMUEL 26

Ask your class about the events of this chapter and how they compare with the events of chapters 24 and 25. Help them to specifically think about how David's actions in this chapter compare to chapter 24 and contrast with chapter 25.

Again the Ziphites informed Saul of David's whereabouts, 23:19 and 26:1. Saul took his 3,000 men again to look for David, this time to the hill of Hachilah. David with Abishai entered Saul's camp while the men were sleeping; the Lord kept them asleep with a sound sleep from Him. Abishai encouraged David to kill his enemy Saul, but David refused to stretch out his hand against the Lord's anointed.

*NOTE: Abishai shows up again in 2 Samuel, so you'll want to make sure your group notes who he is and the part he plays in this chapter.*

Verse 10 states what David knew to be true since he was to be the next king. Saul would die; either the Lord would strike him like He did Nabal or he would just die or be killed in battle. But David would not be the agent of his death.

They took Saul's spear, not his life. In the cross-references about Saul's spear your students were reminded that Saul had thrown his spear at David on more than one occasion.

David again spoke out loud after leaving Saul's presence. This time he spoke to Abner who was to be guarding the king. When Saul heard David, then he spoke in verses 17, 21, 25.

David asked why Saul was pursuing him, what evil he had done. Even though David knew of his innocence, he appealed to Saul out of humility. He presented reasons why Saul might have sought him. In verse 20 David asked that Saul not cause him to die in exile.

Saul confessed that he had sinned against David, asked him to return, and said that he would not harm him. It's clear that David did not believe Saul, because he didn't return with him but stayed away.

Verses 23-24 show that David did not trust Saul or his confession. He relied on the Lord only. He was righteous and faithful and had spared Saul's life. The Lord is the One who valued David's life, not Saul, and would deliver him from all of his distresses.

Verse 25—Saul knew that David would accomplish much and prevail.

Help your students to relate to their own lives Saul's life of bitter pursuit against the Lord's anointed and David's life of trusting the Lord in the midst of distress. These chapters in 1 Samuel have such practical application to believers' lives.

Again you could draw attention to the map of David's fleeing and ask how he lived in the midst of a life like that. Ask your students what they have learned about the Lord from this study of Samuel, Saul, and David.



## 1 SAMUEL LEADER GUIDE Lesson 8

From this last lesson help your students focus in their discussion on how **David strengthened himself in the Lord while living among enemies of the Lord. The main application is that they should be constantly inquiring of the Lord for direction like David did.** From the previous lesson they know that they have the Holy Spirit to lead them, and they also have God’s Word for direction.

As a visual aid for this lesson, use a transparency of the map of Israel from the Appendix of the Precept book. Trace or circle the main places in 1 Samuel 27–31 as they are mentioned in the discussion. This helps your class to have a picture of what David’s life was like at that time.

### REVIEW

You could begin with a quick review of the main purpose, characters, and segments of 1 Samuel, but don’t spend too much time on it because of five chapters to discuss in this lesson.

Transition in Israel’s history from judges to kings

1–7 Samuel, prophet to Israel and the last judge

8–15 Saul, the first king of Israel

16–31 David, anointed as the next king of Israel

27 David raided Philistines, lived in Ziklag over 1 year

28 Saul went to medium at Endor

29 Philistines did not let David go to battle with them

30 David recovered what Amalek raiders took from Ziklag

31 Philistines killed Saul and sons, defeated Israel

### 1 SAMUEL 27

Ask your students what they learned from their study of this chapter and the related cross-references.

After Saul and David parted for the last time at the end of chapter 26, **David and his six hundred men went to Achish the king of Gath for protection. They lived there for a while, and Saul gave up his chase of David.**

David appealed to Achish for a city in the country where he, his men, and their families could live. He reasoned that they should not live in the royal city with the king. **Achish gave to David the city of Ziklag.**

**David lived in Philistine country for a total of one year and four months.**

Ziklag still belonged to the kings of Judah at the time of the writing of 1 Samuel, and it belongs to the nation of Israel today. Help your students to relate these places to the geography of Israel in modern times and to current events in these places.

1 Chronicles 12:1-7

This tells of mighty men equipped for war who came to help David while he lived at Ziklag.

Verses 8-12

David attacked and destroyed the people, taking the spoils with them. No one was left alive to report to the Philistines what David was up to. Achish believed that David was raiding his own people and becoming hated by them.

In utterly destroying the enemies of Israel, David was fulfilling the commandment of the Lord to do so.

During the time that David lived at Ziklag, he and his men raided the enemies of Israel, the enemies of the Lord. Ask your students to tell you what they learned from their cross-references about the Amalekites and the Geshurites, both enemies of Israel and God.

Genesis 36:12

Amalek was the grandson of Esau, by his son Eliphaz and his concubine Timna.

Numbers 13:28-29

Amalek lived in the Negev area of Canaan.

Numbers 24:20

Amalek was cursed by Balaam as one of the enemies of Israel. There are a couple of different ways the statement about Amalek being the first of the nations is interpreted. One is that they were the first nation to attack Israel, and another is that they considered themselves the oldest or the best of the nations. Either way, their end was destruction, foretold by the Lord.

Deuteronomy 25:17-19

Amalek did not fear God and attacked the stragglers when Israel came out of Egypt. They attacked the weak and defenseless of God's people. Therefore, Israel was told by the Lord to blot out the memory of Amalek, destroy them.

1 Samuel 15

The Lord told Saul to utterly destroy Amalek to punish them for what they had done to Israel. Saul defeated the Amalekites, but did not utterly destroy them. He spared their king Agag and the best of the spoils. Samuel was the one who killed Agag the king of the Amalekites.

Joshua 13:13

The Geshurites were also enemies within the land whom Israel did not dispossess when they came into the land of promise.

**1 SAMUEL 28**

As your students discuss what they learned from studying this chapter and its related cross-references, help them to realize that they should stay away from mediums.

Verses 1-2

Achish so trusted David that he assured him that he would go to battle with him as his bodyguard for life, literally—keeper of my head.

Verses 3-7

These verses give the setting for Saul visiting the medium.

Samuel was dead. He was the one to whom Saul had gone to hear from the Lord, but the prophet of the Lord was dead.

Saul had removed all of the mediums and spiritists, as he should have. Leviticus and Deuteronomy state that one who calls up the dead, mediums and spiritists were to be stoned to death. Those are detestable things to the Lord.

The Philistines gathered against Israel in Shunem. Israel gathered and camped in Gilboa. This was a mountain from which Saul could see well the Philistine camp.

When Saul saw the Philistine camp, he was so afraid that his heart trembled greatly. It was an incapacitating fear.

The Lord did not answer Saul when he inquired of Him. It would seem that Saul's fear only grew. There was no comfort for him, no guidance.

Then Saul asked for a medium to be found.

Verses 8-19

Saul went to the medium found at Endor; relate to the map the locations of Shunem, Gilboa, and Endor.

Saul went in disguise and asked the medium to bring up Samuel.

When she saw Samuel, she cried out and asked Saul why he had deceived her. At that point she knew that he was the king. He assured her that he would not do to her what God had said in the law; she would suffer no punishment from him.

It seems like it was a surprising event to the woman, and she was not the one in control of the situation.

She described Samuel to Saul and he bowed in reverence. Some of your students might think that it really was not Samuel, but a demon, who appeared. It is best if you stay with what the text says, instead of discussing conjecture.

There is no other similar event recorded in Scripture.

Verses 15-19 also indicate that it was really Samuel who appeared to the medium and spoke to Saul. He was disturbed by being brought up. Relate at the appropriate point what your students learned about life after death. Samuel was evidently in Abraham's bosom when he was disturbed.

#### Luke 16:19-31

Jesus told about two men who died and were in two different places after death. There was a great chasm between these two places and no one could cross from one to the other.

One of the men was carried by the angels to Abraham's bosom where he was comforted. (Abraham was a believer, a righteous man.)

The other man, rich before death, was in Hades. He was in torment and agony in flames. He could hear Abraham speak to him, but could not pass over to Abraham.

The man had no way of communicating with his brothers who were still alive. It seems that no one could bring him up like Samuel had been brought up. His reasoning was that one from the dead could convince them to repent, which he himself had not done. He was not a believer. His brothers had the Word of God, at that time the Law of Moses and the Prophets (like Samuel).

#### 2 Corinthians 5:8

When believers die (after Jesus' resurrection and ascension), they are absent from the body and at home with the Lord.

In verse 15 of 1 Samuel 28 Saul answered Samuel by saying that the Lord had departed from him and no longer answered him. Therefore, Saul sought Samuel for direction, as he had done before the incident with Agag and the Amalekites.

Samuel stated that the Lord had become Saul's adversary, and torn the kingdom from him to give to David.

Verses 18 and 19 give the reason for the Philistines gathering against Israel: Saul's disobedience regarding executing the Lord's wrath on Amalek.

Verse 19 tells the results. Saul and his sons would be dead the next day, and Israel would be defeated by the Philistines.

### Verses 20-25

Saul was even more afraid after hearing from Samuel; he was terrified.  
After eating something to strengthen himself, he and his servants left the medium.

## 1 SAMUEL 29

You don't need to spend a lot of time discussing this chapter. Draw from your students the main points and move on to chapter 30 so that they can discuss the contrast between Saul and David.

The Philistines gathered to Aphek, and Israel was by the spring in Jezreel, still at Mount Gilboa.

The other lords of the Philistines were more alert to what David could do in the battle than Achish was. He so trusted David that he didn't realize how David could fight against the Philistines in the battle.

After their dispute, David left to return to Ziklag while the Philistines went to Jezreel for battle with Israel.

### 1 Chronicles 12:19-22

This was the timing of men from the tribe of Manasseh defecting from Saul to follow David. Daily men came to David until he had a great army like the army of God—which it actually was as he was following God and fighting His enemies.

You might ask your students what they learned from Jesus' prayer in John 17 and how it relates to their study in this lesson.

### John 17:9-21

Jesus prayed for His own, those whom the Father gave Him out of the world.

His request was for the Father to keep them. While Jesus was with the eleven, those with Him at the time of the prayer, He kept them and guarded them.

His request was for them to be sanctified in the truth of God's Word.

In verse 20 He said that He prayed for those who would believe through the testimony of the eleven; that is all believers after them. Jesus prayed for those believers in your class. Help them to relate this to their study of David.

He was among enemies; the believers are among the world. Believers are not taken out of the world, but kept while being hated by the world—as David was kept while being hated and persecuted by enemies.

## 1 SAMUEL 30

Discuss the main points of this chapter, contrasting Saul's actions in chapter 28 with what David did, especially in this chapter.

While David and his men had been going with the Philistines toward the battle, Ziklag had been raided by some Amalekites.

David was greatly distressed because of the situation, that the people mentioned stoning him. He strengthened himself in the Lord. Contrast with Saul's actions when he was fearful of the Philistines.

David inquired of the Lord through the priest and the ephod. He asked God what to do and did as He said. God did not answer Saul when he inquired of Him; Saul had not obeyed when the Lord had told him what to do. The Lord, the priest, and the ephod were with David, not Saul.

David took his six hundred men with him and pursued the raiders. The men from Manasseh in 1 Chronicles 12:19-22 are not mentioned in this chapter, but they helped in some way against the band of raiders.

David recovered all of the people and the spoils with the help of a servant of an Amalekite.

Verses 21-25 show David's wisdom in leadership. He made those who took the spoils share with those who stayed with the baggage.

Verses 26-31 tell of how David sent some of the spoil from the Amalekites to the elders of Judah and his friends in Israel; a gift, from the spoils of the Lord's enemies. He sent to all the places he and his men were accustomed to go in Israel.

David was attacking and destroying the enemies of the Lord because his heart was to follow the Lord and he inquired of the Lord, doing what He said.

Saul was in the process of being defeated by the enemies of the Lord because he did not follow what the Lord had told him to do, and God no longer answered him.

## 1 SAMUEL 31

You could ask your class how this chapter relates to what Samuel told Saul in chapter 28.

Israel ran from the Philistines in battle, and they were killed on Mount Gilboa. Saul, although wounded by the enemy, died by his own hand. His sons Jonathan, Abinadab (Ishvi), and Malchi-shua were also killed on Mount Gilboa. He and his sons died on the day after Samuel's prophecy.

The men of Israel in the cities fled when they knew what happened in the battle. And the Philistines then inhabited the cities.

The Philistines cut off Saul's head and sent it throughout their land to announce the battle victory, and his weapons were put in the temple of Ashtaroath. His and his sons' bodies were hung to the wall of Beth-shan, a nearby city to Mount Gilboa.

The bodies were taken down and burned by the men of Jabesh-gilead; relate to 1 Samuel 11:1-11. After burning the bodies, they buried the bones at Jabesh.

Saul died a sad death and was mourned for seven days by the men of Jabesh.

### 1 Chronicles 10:1-14

These verses give more detail of Saul's death.

His three sons were killed in battle before he was wounded. And verse 6 says that his entire house died together, meaning those who fought in that battle.

Saul's head was left in the house or temple of Dagon, a Philistine god.

Saul died for his trespasses; he didn't keep the Word of the Lord, and he inquired of a medium. Therefore, the Lord killed him and gave the kingdom to David.

You could end your discussion by asking your students if their lives more closely resemble Saul's life or David's life. Seeking the Lord by studying His Word and then doing what He says in His Word is the way to follow His heart like David did.

As time allows, give your group an opportunity to share how God has used the study of 1 Samuel in their lives.

