

THE
DISCIPLESHIP
PLACE



1 and 2 Samuel

CHURCH OF  THE NAZARENE

CLT Bible Study

1 AND 2 SAMUEL

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SUGGESTIONS FOR STUDY

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses but does not tell what they say.
4. **IMPORTANT:** Note that scriptures from 1 Samuel or 2 Samuel may not have the book's name. In sections referring specifically to the Book of 1 Samuel, if the Bible reference is (1:6-8), you will find these verses (6-8) in the first chapter of 1 Samuel. Whereas other books of the Bible will include the name in the reference, for example, Isaiah 53:1 and John 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own. It will be well if you have colored pencils at hand to mark the Bible as you go along. A simple system is to mark promises in blue and warnings in red. But, however you do it, mark your Bible and it will become more and more your very own.
7. Finally, read the Bible passage again to better understand its meaning. You may also benefit from listening to the readings of 1 Samuel and 2 Samuel.
8. The editor has also included how to pronounce some of the more difficult proper names and other important words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter, you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all of the words and pronunciations will be listed alphabetically. For pronunciation of additional terms and their definitions, please refer to *A Dictionary of the Bible & Christian Doctrine in Everyday English* (Eby et al., 2004).

If a family or a few friends decide to take this study together, here are two suggestions.

1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

OUTLINE

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- C. David's Song of Thanksgiving (22:1-51)
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- E. David's Mighty Men and Their Exploits (23:8-23)
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OUTLINE

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CHAPTER 1

Introduction to 1 and 2 Samuel



NOTES

The two books of Samuel cover an important period in the story of the Old Testament. They tell of the change from the time of the judges with a loose confederation of tribes to the establishment of a highly organized and far-flung kingdom.

First and Second Samuel are the first of three “double” books: Samuel, Kings, and Chronicles. Each of these was originally undivided. They were made into 1 and 2 Samuel, 2 and 2 Kings, 1 and 2 Chronicles only when the Old Testament was translated into Greek in the so-called Septuagint [SEP-twuh-gunt] version about two hundred years before Christ.

In the Hebrew Scriptures, Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings are found in a division known as “The Prophets”. They are called “Former Prophets” to distinguish them from Isaiah, Jeremiah, Ezekiel, and the Twelve (the Minor Prophets), which are known as “Latter Prophets.” They are called “prophets” because they illustrate the message of the prophets, and they teach the word of God through history. In the Bible, history is literally “His story” (God’s story).

A. AUTHORSHIP

The books of Samuel get their name from the great prophet whose story is told in some detail in the first eight chapters. We have no indication as to who wrote the account as it now is.

While questions about human authorship are interesting, and Bible scholars delve deeply into such matters, it is important to recognize that the Holy Spirit has set his seal on the writing as an authentic part of the entire word of God in the Bible. Human authorship, however significant, is still of secondary importance. God speaks to us in the Bible, which is his Word - “given by inspiration of God, and ... profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16).

B. DATE OF WRITING

One of the functions of a prophet was to act as a historian. It is possible, therefore, that Samuel left memoirs or records that are incorporated into the books. We read of a book which Samuel wrote and “laid up” before the Lord (1

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Samuel 10:25). In 1 Chronicles 29:29, we read that “the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.” Three prophets whose lives span the period covered by 1 and 2 Samuel.

The statement as to the length of David’s reign in 2 Samuel 5:4 makes it clear that the books could not have assumed final form until sometime after David’s reign. Occasional references to conditions or landmarks existing “unto this day” (1 Samuel 5:5; 6:18; 27:9) would seem to point to a date after the time of Solomon but before the Babylonian exile or between 931 and 721 B.C. First Samuel 9:9 shows that the term “prophet” had replaced the earlier word “seer.”

C. CHRONOLOGY

This period’s chronology (list of dates) cannot be given with absolute certainty. Many indications point to 931 B.C. as the date of Solomon’s death and the division of the kingdom. This happened about forty years after the close of the records in 1 and 2 Samuel. A reasonable assignment of dates for the three leading men of the period would be as follows.

<u>Event</u>	<u>Date BC</u>
The Birth of Samuel	1115
Samuel’s Call	1105
Samuel as Judge	1070
The Anointing of Saul as King	1043
The Death of Samuel	1025
David Becomes King	1010
The Death of David	970

D. ARCHAEOLOGY OF THE PERIOD

Explorations of the coastal plain of Palestine [PAL-us-tien] have uncovered many remains of Philistine life. The Philistines [FI-luh-steenz], Israel’s major enemy during the days of Samuel and Saul, were apparently a people of Greek origin who had moved down from Crete to the Palestinian coast before the Exodus. The name “Palestine” is derived from “Philistine.”

The Philistines pioneered the use of iron in the Middle East and had a complete monopoly on ironworking in Saul’s time. Two of their temples have been explored at Bethshan. Their language is not known since they left no writings or



inscriptions.

Saul's fortress at Gibeah has been excavated. It was a simple two-storied structure with a tower at each corner. Pottery vessels indicate some measure of comfort, and an iron plow tip shows that there was agriculture nearby.

The capture of the Jebusite fortress at Jerusalem is illustrated by the discovery of a shaft through the rock on which the city is built. This shaft ran down to a pool fed by the "Virgin's Spring" near Siloam. This shaft enabled the garrison to draw water from the pool without going outside their fortress walls. It is possible that Joab and his men succeeded in climbing the unguarded shaft (called "the gutter" in 2 Samuel 5:8), taking the overconfident Jebusites by surprise.

E. VALUE OF THE BIBLE RECORD

While 1 and 2 Samuel are historical books, there is much importance in them besides the thread of narration. Along with the study of this CLT book, make it a point to read directly from the Bible. Keep the thought constantly in mind that here, the contrasting ways of sin and righteousness are being illustrated.

Septuagint [SEP-twuh-gunt]

Palestine [PAL-us-tien]

Philistines [FI-luh-steenz]

CHAPTER 2

The Ministry of Samuel (1 Samuel 1:1 - 8:22)



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The books of Samuel deal mainly with three leading men, each important in his own way. These men are Samuel, Saul, and David. Their appearance in the story gives us its outline. We look first at Samuel. You will read his inspiring story in the first eight chapters of 1 Samuel.

A. SAMUEL'S BIRTH AND EARLY LIFE (1:1 - 3:21)

Samuel was considered the greatest figure in Israel's history between Moses and David (see Jeremiah 15:1). He was known as the last of the judges and the first of the prophets.

1. The Household of Elkanah (1:1 - 2:10)

a. Samuel's Home (1:1-3).

We are first introduced to Samuel's parents, Elkanah and Hannah. Elkanah was of the tribe of Levi (see 1 Chronicles 6:33-38), which means that he was one of those responsible for supplying the needs and doing the work of the Tabernacle. He lived in the territory of Ephraim in the north-central portion of Palestine.

Elkanah had two wives. Polygamy (having more than one wife) was permitted in Old Testament times (Deuteronomy 21:15). Jesus makes it clear that God's original plan was the marriage of one man to one woman for life (see Matthew 19:8), and even the Old Testament record shows that trouble always followed the practice of plural marriage.

Peninnah, Elkanah's other wife, had children, while Hannah, his favorite, had none. This was a source of friction in the home.

b. Hannah's Prayer (1:4-11).

Each year, Elkanah took his family to Shiloh, where the Tabernacle had been located since the days of Joshua - there to worship and offer sacrifices. Eli was the chief priest, and his two unworthy sons, Hophni and Phinehas, were his assistants. Since the priesthood passed from father to son, the priests often were wicked and corrupt, as the sons of Eli were.

The year before Samuel was born, Hannah wept and prayed before the Lord, asking God to let her have a boy and promising that he should be



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dedicated to special service to the Lord all his life. That no razor was ever to come upon his head (1:11) meant that he was to be consecrated as a Nazarite. The Nazarites were a special group (Numbers 6:5) particularly set apart for the Lord's service. They were pledged not to take any form of wine or strong drink and to avoid any contact with the dead. Their long hair and beards marked their Nazarite commitment. Samson was also a Nazarite (Judges 13:5), but he paid little attention to what he was supposed to do.

c. Eli's Rebuke and Blessing (1:12-18).

Eli saw Hannah's lips move but heard no sound. He wrongly concluded she was drunk, a sad commentary on the state of religion in those days. When Hannah explained the agony of her soul, Eli was quick to add his blessing to her prayer. To be "a [son or] daughter of Belial" (1:16) meant to be a wicked and worthless person.

Hannah's great faith shows in her acceptance of Eli's blessing as a promise from the Lord. Her sorrow was lifted, and she went home with a light heart. "Faith is the substance [assurance] of things hoped for, the evidence of things not seen." (Hebrews 11:1)

d. The Birth and Dedication of Samuel (1:19-28).

The promise was fulfilled. Hannah had her longed-for son. She called him Samuel, which means "name of God" or "a godly name." Since she had received him in answer to prayer, Hannah desired for her child both a godly nature and a godly name.

When Samuel was old enough to be away from his mother, Hannah and Elkanah took him with them to Shiloh for the next annual feast. There, Hannah presented the child to Eli and reminded him of her prayer, showing him the wonderful answer. Samuel was to be given to the Lord for the service of the Tabernacle.

e. Hannah's Song of Praise (2:1-10).

Hannah prayed a beautiful psalm of thanksgiving, which reminds us of Mary's "Magnificat" in the New Testament (Luke 1:46-55). Indeed, one important note in Hannah's song is her reference to the Lord's "anointed" (2:10). This is the term from which the Word "Messiah" comes, and this is the first use of it in the Old Testament. Christos is the Greek translation and became the title and name of our Lord in the New Testament. The hope of a coming Messiah became very strong later in Israel and is the background for the New Testament fulfillment in Jesus of Nazareth.



2. At the Tabernacle with Eli (2:11-36)

Samuel spent his boyhood years as a servant of Eli in the Tabernacle. While Eli himself was a good man, his sons were worthless and wicked. Their conduct was such that the people of Israel came to detest the offerings they were to make to the Lord.

Through the first four chapters, the author is setting in contrast the evil of Eli's natural sons with the growing spirituality and insight of Samuel as Eli's foster son.

A bright spot in Samuel's life was the annual visit of Elkanah and his family to the Tabernacle. Each year, Hannah brought Samuel a coat that she had made. After the birth of Samuel, Hannah had three more sons and two daughters.

Eli's sons grew worse as Eli grew older. In spite of their father's rebuke, they continued their evil ways: "for it was the LORD's will to put them to death." (2:25). The men were not wicked because God purposed to slay them, but because they persisted in their wickedness, God would bring about their early and violent death.

In such an environment, "Samuel grew on, and was in favor both with the Lord and also with men" (2:26). A similar statement is made concerning Jesus as a child (see Luke 2:52). Samuel's life was approved both by God and by those who knew him.

Finally, a man of God, whose name is not given, came to Eli and brought him word that the wickedness of his sons was to be punished by their violent death, both on the same day. God is long-suffering. But, there is an end to his mercy toward those who persist in evil.

Verse 30 will bear reading again. God had promised the house of Aaron an eternal priesthood. But, this promise was conditioned on obedience and faith. When the descendants of the priests scorned the Lord, they were set aside. Salvation is God's gift and cannot be earned. But, it may be lost by rebellion and unbelief.

3. Samuel's First Vision (3:1-21)

Samuel was ten or twelve years old by this time. Chapter 3 is one of the best-loved children's stories of the Old Testament. It describes how the Lord first appeared to the lad.

Just before dawn one morning, Samuel was awakened by a voice calling "Samuel." Thinking it was Eli, Samuel ran quickly to the old priest, who told him he had not called. When this happened the third time, Eli recognized that



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the Lord was speaking to the boy. The fourth time, Samuel was instructed to say, "Speak, Lord; for your servant is listening." (3:9)

When God called again, Samuel answered as told and received another message about the doom of Eli's sons and his household. Samuel hesitated to tell Eli what he had learned, and only when directly ordered to did he speak.

Other divine appearances followed. The word soon went abroad that Samuel was "established to be a prophet of the Lord" (3:20). "From Dan even to Beer-sheba" is the typical way of describing "the length and breadth of the land" (see Judges 20:1). Dan was a city in the extreme north. Beersheba was located at the edge of the desert in the south.

B. SAMUEL AS PROPHET AND JUDGE (4:1 - 8:22)

A few years after God's first appearance to Samuel, an old enemy invaded the land of Israel. The Philistines had often warred with the Israelites during the period described in the Book of Judges. They made another invasion, perhaps alarmed by the growing reputation of Samuel.

The Philistines were a very warlike people (Exodus 13:17-18) who settled along the Mediterranean [MED-uh-tuh-RAY-nee-un] coast just west of the land of Israel. They came originally from Greece by way of Crete [KREET]. Archaeologists have excavated much of their pottery as well as some of their furnaces to smelt copper and iron (see the Introduction).

1. The Philistine Invasion (4:1-22)

When the Philistine soldiers attacked, the Israelites were driven back, losing about four thousand men. Regrouping their scattered forces, the Hebrew leaders decided to send to Shiloh for the ark of the covenant, hoping the presence of this hallowed item would bring them victory.

The ark of the covenant was a boxlike chest, the cover of which was an altar known as "the mercy seat." It was the most sacred object in the Hebrew religion and was to be kept within the holy of holies in the Tabernacle. In it were the tables inscribed with the law which had been given to Moses, and upon it was sprinkled the blood of the atonement sacrifice. Over it extended the wings of the cherubim [CHAIR-uh-bim], carved figures that symbolized the very presence of God.

While God honors faith, He is not subject to magical control. People may have outward forms of religion without having the Lord with them. The



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Israelites were soundly defeated, and the ark itself was captured and carried away as a prize of war. The sons of Eli came to a well-deserved end.

Eli himself, blind because of advanced age, fell over backward and died when he heard the tragic news of the capture of the ark. His daughter-in-law, the wife of Phinehas, died in premature childbirth brought on by the same tragic news. As she died, she named her son "Ichabod," which means, "The glory is departed" from Israel (4:21).

2. The Philistines Afflicted (5:1-12).

Chapters 5 and 6 are parenthesis in the story of Samuel and describe the troubles which came to the Philistines because of the ark of the Lord. The story of the destruction of the idol Dagon, the national god of Philistia, is one of the most dramatic accounts of Scripture. Dagon was supposed to be the father of Baal and was known as the fish god. It is supposed that the idol had the head, arms, and bust of a man and that its lower parts tapered off into the tail of a fish.

But Dagon was no match for the Lord God of Israel. The ark was placed in Dagon's temple as a trophy of war, but the next morning, the idol was found prostrate in front of it. The second morning, Dagon's hands and head had been cut off and were lying on the threshold of the temple.

In addition, a bitter siege of sickness struck the Philistines. The way the disease has been described and the fact that mice or rats seem to have been involved (6:5) lead some scholars to believe that the epidemic was an outbreak of bubonic plague. This scourge is known to be carried by mice and rats and causes swelling in the glands of the groin. Whatever its nature, the hand of God was in it, and the Philistines soon decided they had enough.

3. The Return of the Ark (6:1-7: 2)

The problem was now to return the ark in such a way as to relieve the curse it had brought upon the cities of the Philistines. Pagan magicians were consulted, and they urged placing the ark in a new cart, sending with it five golden tumors and five golden mice (6:4). To rule out the possibility that the presence of the ark and the outbreak of the plague may have been just a coincidence, the magicians advised that two unbroken cows be hitched to the ark, their calves having been taken from them. If no divine power were at work, the frightened cows would stampede and smash the cart, and under no circumstances would they willingly leave their calves.

The supernatural power of God was at work. The cows went straight along



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the highway to the Hebrew town of Bethshemesh [beth-SHEM-ish], lowing as they went. The Philistine chieftains, following to see what would happen, could hardly have had a clearer sign of the supernatural.

The ark was received in Bethshemesh with joy. A sacrifice was offered, and the ark was enshrined on a great stone near the town. The joy was short-lived, however, for when some of the men of the town defied the sanctity of the ark and looked into it, they died instantly. The ark was then moved to Kiriath-jearim [KIR-ee-ath-JEE-ah-rim], about nine miles away and nearer Shiloh. Here, it remained in the house of Abinadab for many years.

4. Samuel as Judge (7:3-17)

Samuel had long been recognized as the prophet of the Lord. Now, he takes his place in sacred history as the last of the judges. The judges were chiefly military leaders by whose hands the Lord brought deliverance to his people. They also served in a civil capacity as the rulers of the land.

Samuel issued a call to his people to turn to the Lord with all their hearts. They must leave the worship of whatever idols they follow and serve the true God alone. While in enlightened lands, we do not see much worship of gods of wood and stone, Jesus reminds us that even we cannot serve God and material possessions and that we must seek first the kingdom of God and his righteousness (see Matthew 6:33). Whatever is put ahead of God is in fact an expression of idolatry.

The people were next gathered at Mizpah [MIHZ-paa], where the tribes had often met. Here, they fasted and prayed and confessed their sins. When news of the gathering reached the Philistines, they moved in to attack - probably supposing the Israelites were planning war against them. In desperation, Samuel and his people prayed for deliverance from their enemies. The answer was immediate: "The Lord thundered with a great thunder on that day upon the Philistines, and discomfited them" (7:10). They were utterly routed and did not become a threat to Israel again until the days of Saul.

Samuel marked the spot with a stone monument, which he named Ebenezer, the "stone of help." "Thus far, the Lord has helped us," he said (7:12). It is a good thing to put up some "Ebenezers" along the way to testify to the Lord's help.

Verses 13-17 give us a brief survey of the rest of Samuel's life. He established his home in Ramah, his birthplace. There, he built an altar, and from Ramah



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as a center, he annually visited Bethel, Gilgal, and Mizpeh - the three other important religious centers for Israel in those early days. With the breaking of the power of the Philistines, the picture generally became one of prosperity and peace.

5. The People Seek a King (8:1-22)

Chapter 8 marks the transition between the period of the judges and the era of the kingdom. It marks the end of what theologians call the “theocracy,” or the reign of God through directly appointed judges or leaders.

Because of his advanced age, Samuel made his sons judges also. Just as Eli’s sons were a disappointment, so were the sons of Samuel. The elders or leaders of Israel came to Samuel with complaints against the sons, asking that he give them a king so they might be “like all the nations” (8:5). This desire to conform to others in defiance of God’s plan and will is always a dangerous tendency.

Samuel was deeply grieved - not because the people felt he was too old and that his sons were unworthy to follow him - but that the people would seek a king. Samuel could see clearly where this would lead. When the Lord told him to allow the people to have their way, he warned them of the unhappy results their choice would have.

Verse 7 shows that the way we treat the messengers of God is actually the way we treat the Lord himself. The rejection of the people was not a rejection of Samuel, the messenger of the Lord. It was the repudiation of God’s sovereignty: “They have rejected me as their king.”

Mediterranean [MED-uh-tuh-RAY-nee-un]

Crete [KREET]

cherubim [CHAIR-uh-bim]

Bethshemesh [beth-SHEM-ish]

Kiriath-jearim [KIR-ee-ath-JEE-ah-rim]

Mizpah [MIHZ-paa]

CHAPTER 3

Saul Becomes King (1 Samuel 9:1 - 15:35)



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The checkered career of Israel's first king is given at greater length than the story of any other ruler except David. The record takes the balance of 1 Samuel. In the latter part, the relationship between Saul and David is given.

A. THE CHOICE AND CORONATION OF SAUL (9:1 - 12:25)

1. The Selection of a King (9:1-27)

As usual, the record begins with the ancestry of Saul. He was "a man of standing" (9:1), the son of Kish, whose family is traced back to the tribe of Benjamin. Saul's was a leading family, in good circumstances, and highly respected. Saul himself is described as "an impressive young man" (9:2). Special note is taken of his height.

The straying of some donkeys brought Saul and Samuel together. When the animals could not be found, Saul's servant companion suggested consulting the prophet. The young farmer agreed, and when the two came to Ramah, they learned that Samuel had returned only that day.

Samuel was prepared for the meeting, for the Lord told him that he was sending to him Israel's future king. Saul had come seeking donkeys; he received a kingdom. In spite of the young man's modest protest, Samuel proceeded with a ceremonial feast in honor of the young Benjamite.

2. The Private Anointing (10:1-16)

Making Saul king involved two steps. The first was a private ceremony in which he was anointed with olive oil. The second would follow and would involve a public choice and official coronation (10:17-25; 11:14-15). Priests, prophets, and kings were all installed in the ceremony of applying oil to the head, which was known as anointing.

In terms quite familiar in New Testament times, the preparation of Saul for his high office is described. After he left Samuel and was on his way home, "God gave him another heart" (10:9). Then, also, "the Spirit of God came upon him" (10:10). Saul kept all of this to himself, even when his uncle tried to find out what had happened during his interview with the prophet (10:14-16).



3. The Public Choice (10:17-27)

Samuel's next step was to call the tribes together again at Mizpeh in a great religious convocation. Through a series of selections, the choice was narrowed down to the tribe of Benjamin and, finally, to Saul. When the young man could not be found, the Lord directed the search to the baggage area of the camp, and the king-designate was led out. With solemn warnings from Samuel and amid the joy of the people, the king was presented to his subjects-to-be.

The convocation was dismissed, and everyone went home. Saul went to Gibeah, later to be known as "Gibeah of Saul," accompanied only by a small "band of men, whose hearts God had touched" (10:26).

4. Saul's First Exploits (11:1-14)

Saul was thrust into active leadership not long after by an invasion of the Ammonites [A-muh-nyts] from the east. These desert tribesmen first attacked Jabesh-Gilead, east of the Jordan. There were close ties between Jabesh and the Benjamites (Judges 21:8-14), and when the besieged city was granted a seven-day respite (11:3), messengers were sent into Israel, particularly to Saul, to seek help.

Inspired by the Spirit of God, Saul rose to the occasion. The Spirit of God came upon Saul, "and he burned with anger" (11:6). A holy anger in the face of evil is part of the Spirit-filled life in every age. A large number of Israelites rallied in response to Saul's summons. The Ammonites were completely routed, and the city of Jabesh was saved. Once more, Samuel gathered the people, this time to Gilgal, and there, the solemn proclamation and formal inauguration of Saul's reign took place.

5. Samuel's Farewell (12:1-25)

Samuel used this occasion to deliver his formal farewell address to the tribes. He appealed to the people on the basis of all that God had done for them in the past. They must serve the Lord with all their hearts and not turn aside to idols (12:20-21). The kingdom itself would still be under the law of God and would last only as long as there was loyalty to the Lord.

Samuel's parting promise of prayer sets intercession as a duty that can be neglected only by a sin of omission: "As for me, far be it from me that I should sin against the LORD by failing to pray for you. And, I will teach you the way that is good and right." (12:23) Even Christians need to be reminded that prayerlessness is sin.



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B. THE PHILISTINE WAR (13:1 - 14:52)

1. Beginnings of the Conflict (13:1-23)

Another crisis came to the new kingdom from a rallying of the Philistines in the west. Saul was probably about forty years old at the time since his son Jonathan was a full-grown warrior.

The war started with a military victory and a moral defeat. The military victory was a sudden attack on a Philistine garrison by Jonathan, who commanded a thousand of Saul's small force of soldiers. The moral defeat came in the offering of a sacrifice by Saul when Samuel had ordered him to wait until the prophet arrived to offer the sacrifice himself. Saul's impatience began to show, as well as his dangerous tendency to defer to the wishes of the people.

The Israelites were reduced to desperate circumstances, and Saul's already small army shrank to six hundred.

2. Jonathan's Great Victory (14:1-15)

Jonathan and his armor-bearer now decided to take matters into their own hands. Jonathan's faith was expressed in the words, "Nothing can hinder the LORD from saving, whether by many or by few." (14:6). Approaching the outpost of the Philistine masses, these two brave young men scaled the heights, attacked the unprepared garrison, and launched the battle.

God then took a hand, and there was an earthquake so severe that the enemy fled in terror. The writer makes it clear that the victory was given by God. The ground shook. There was "a panic sent by God" (14:15).

3. Saul's Rash Vow and Its Results (14:16-46)

Saul's sentinels reported the flight of the Philistines and the fact that, in their confusion, they were attacking their own soldiers. Encouraged by a message from the Lord, Saul and his men began the chase. They were joined by many who had been "with the Philistines" (14:21) and who "had hid themselves" (14:22). Human nature seems to be like that. Many will join the winning side who will risk little to begin the battle.

The victory was limited, however, by Saul's foolish ban on eating food until evening. Jonathan, not knowing of his father's vow, took some food. Then, when the people began to eat meat that was not ceremonially clean, Saul called a halt and built the necessary altar for offering the blood of animals killed for food.

At this time, the king learned that Jonathan had broken the ban. Only the



intervention of the people saved the life of the king's son, who was the hero of the day. Already, the fatal weakness of Saul's character was beginning to develop. He would rather sacrifice his son's life than risk "losing face" with the crowd.

4. Summary of Saul's Reign (14:47-52)

The chapter and section close with a brief summary of Saul's reign and tell something about his family. He won a series of victories—against the Moabites [MOH-uh-byts] to the southeast, the Ammonites to the east, the Edomites beyond Moab to the south and east, the kings of Zobah to the north beyond Damascus, and the Philistines in the west. His family consisted of three sons and two daughters.

C. THE MISSION TO AMALEK (15:1-35)

1. Saul's Compromise of His Commission (15:1-9)

Samuel had withdrawn from public life, but he was still the spokesman for God. He was now sent to Saul with a command to destroy the wicked Amalekites [uh-MAL-uh-kyts] who lived in the desert regions to the south. Saul's obedience was almost complete, but "almost" obedience is no obedience at all. He spared the king and the best of the sheep and cattle.

2. The King's Rejection (15:10-35)

Saul, this time, had his last chance. Once again, Samuel was sent to the king - now for the last time. His message was that Saul had forfeited the kingdom. It would be given to another. In vain, Saul protested that the people wanted to preserve the best of the cattle and sheep for sacrifice. Samuel said, "Does the LORD delight in burnt offerings and sacrifices as in obeying the voice of the LORD? To obey is better than sacrifice and to heed is better than the fat of rams." (15:22)

Saul's confession, "I have sinned" (15:24), was from the lips rather than from the heart. He was still more concerned for his reputation than for his character (15:25, 30). When Samuel left Saul, it was never to come to him again. Nevertheless, "Samuel mourned for" Saul (15:35). The Old Testament phrase, "The Lord grieved" (15:35), always indicates a change in God's dealings with people brought about by their failures in their duties toward God.



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Ammonites [A-muh-nyts]
Moabites [MOH-uh-byts]
Amalekites [uh-MAL-uh-kyts]

CHAPTER 4

Saul and David (1 Samuel 16:1 - 31:13)



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The last half of 1 Samuel continues the story of Saul but introduces David as his divinely chosen successor. It is chiefly the record of the relations between the two that ends with the account of Saul's tragic death.

A. THE ANOINTING AND EARLY FAVOR OF DAVID (16:1 - 17:58)

Samuel's grief over the rejection of Saul was interrupted by a new mission. Samuel must look away from the past with what might have been, to the future in which God's further purposes would be worked out.

1. Samuel Sent to the House of Jesse (16:1-13)

The man God chose to take Saul's place was among the eight sons of the house of Jesse. The story of Samuel's favorable impression of Jesse's older sons and God's caution: "For the LORD does not look at the things man looks at ... the LORD looks at the heart" (16:7), is one of the most delightful in the book.

The choice went to the one least likely to be selected from a purely human point of view. The youngest boy, David, was considered too unimportant even to be brought in from the fields for the ceremonial feast. After his anointing, "the Spirit of the Lord came upon David from that day forward" (16:13).

2. David and Saul Meet (16:14-23)

As David grew in stature and promise, Saul deteriorated. Troubled by an evil spirit which the Lord permitted to come upon him, the king was subject to spells of deep melancholy. A musician was sought to cheer him, and someone remembered David's reputation with harp and song.

David's music appears to have had its desired effect. Saul was well enough for David to return home, and he went back to his lonely shepherd's watch (17:15).

3. David and Goliath (17:1-58)

Probably everyone knows the story of David and the giant Philistine Goliath. It would seem that some years passed between Saul and David's first meeting and the outbreak of a new war with the Philistines, in which they



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presented as their champion a man of huge size named Goliath of Gath.

When David, still working as a shepherd, was sent with supplies for his brothers in the Israelite army, he was appalled that no one would answer Goliath's challenge. Saul heard of the young shepherd's words of courage and faith and sent for him, agreeing to let him challenge the giant. He possibly felt that if David were defeated, it would only hasten what was inevitable anyway.

David's only weapons were his staff and sling and five smooth stones he picked up from the creek bed as he went to meet the giant. Dr. J.B. Chapman used this to illustrate the meaning of "more than conquerors" (see Romans 8:37). Had David used all five stones in his contest with the giant; he would still have been a conqueror. As it was, he overcame Goliath and would have been ready even if four more giants came up over the horizon!

Goliath's anger and contempt threw him off guard. David's answer to the giant's mocking curse has inspired many in the face of great odds: "You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied." (1745)

David's stone struck Goliath in the forehead, stunned him, and he fell unconscious to the ground. The shepherd lad drew the giant's own sword and killed him by cutting off his head. Seeing their champion dead, the Philistines fled in utter terror.

B. DAVID AND JONATHAN (18:1 - 20:42)

1. A Proverbial Devotion (18:1-5)

One of the most beautiful friendships of all time developed between Jonathan, Saul's fearless son, and David, the intrepid young warrior. David's shepherd days were done forever. He now became captain of the king's bodyguard and rapidly grew in favor both with the people and with his associates at the king's court.

2. Saul's Growing Jealousy (18:6-30)

But the relationship between the king and his new captain took a tragic turn. Saul began to grow jealous of David's popularity. He heard the song of the women as David came back from a new victory over the enemy: "Saul has slain his thousands, and David his tens of thousands" (18:7). From that time,



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the king began to seek an opportunity to destroy the one he had come to regard as a rival and a threat.

Saul not only made two direct attempts on David's life but also placed him in command of a company of soldiers, thinking he would become a battle casualty. The result was the reverse of what the king hoped. Each encounter with the enemy only made David more popular and built his reputation as a man of war.

3. Jonathan Pleads for David (19:1-10)

Jonathan soon had a chance to prove his friendship with David. Until this time, Saul seems to have masked his feelings from his son and his servants. Now, however, his hatred became apparent. Jonathan attempted to reason with his father and, for a time, brought about a truce. However, another victory over the enemy brought another direct attempt on David's life. This, with all that had gone before, convinced David that his only safety was in flight.

4. Michal Saves David's Life (19:11-17)

David had been given Saul's daughter Michal [MEE-kal] as his wife. When he fled from the king, he first went to his own house. He was followed by Saul's servants, who were under orders to kill him in the morning. Michal learned of the plan and helped her husband escape through a window. She put a dummy in the bed to further deceive Saul's messengers and claimed that David was sick.

5. With Samuel at Naioth (19:18-24)

David's first thought was to find Samuel. He went to Samuel's home in Naioth, Ramah. When Saul sent messengers to arrest him, they were overcome by the power of God and made helpless. When it is said that Saul's messengers "prophesied," we should remember that the term is used to describe the incoherent babblings of false prophets as well as the inspired utterances of true prophets. Even Saul himself was unable to withstand the spell.

6. Parting from Jonathan (20:1-42)

In this chapter, we are given touching evidence of the personal friendship and loyalty between Jonathan and David. That Saul should follow him even to Ramah and into the presence of Samuel further alarmed David, and he sought a conference with Jonathan. When Jonathan's last attempt at mediation failed, and even he became convinced that his father was



determined to kill David, he sent his friend away with an exchange of promises. Jonathan's provisions for secrecy in his final meeting with David were carefully worked out and give an interesting "cloak and dagger" touch to the chapter.

C. DAVID'S FLIGHT FROM SAUL (21:1 - 24:22)

Three chapters are given to the period in David's life when he was fleeing Saul. Most of this time, the fugitive was within Israel's borders, in the southern desert or wilderness region.

1. Assisted by Ahimelech (21:1-9)

Leaving Jonathan, David travelled first to Nob, a town inhabited by several priests, probably not far from Jerusalem. David explained his mission to Ahimelech, the chief priest, in such a way as to make him think he was on a mission for the king. Ahimelech, therefore, gave him food and the sword of Goliath, which had been placed in the sanctuary there. A touch of foreboding was added by the presence of an Edomite herdsman in Saul's service, who witnessed the help given.

2. At Gath (21:10-15)

Continuing his flight, David came to the Philistine town of Gath, seeking refuge. When he was recognized, he pretended insanity, and Achish [AKH-ish], the king, sent him away.

3. David's Band (22:1-5)

From Gath, David traveled about twelve miles southeast to a place called Adullam [ah-DULL-ahm], where he took refuge in a large cave. Here, he was joined by members of his father's family and a number of other fugitives. These men were, in all probability, refugees from Saul's arbitrary and misdirected rule. The company grew to four hundred and later to six hundred men.

From Adullam, David and his men journeyed east into Moab, where he arranged for his father and mother to stay until the land of Israel was safe for them. Jesse, David's father, was the grandson of Ruth the Moabitess (Ruth 4:21-22), and he may have had relatives still living in Moab. David and his men then took refuge in the forest of Hareth (22:5), probably in southwestern Judah.



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4. Massacre of the Priests of Nob (22:6-23)

Saul's informants brought him word of what had been happening. Doeg, who had witnessed David's arrival at Nob and the help given him there, reported what had taken place. In savage hatred, Saul ordered the execution of the entire group of priests. Only Abiathar, one of the sons of Ahimelech, escaped and joined David's refugee band. Abiathar later became a high priest under David and was his companion in many conflicts and crises during the years of flight.

5. The Rescue of Keilah (23:1-15)

Israel's ancient enemy next attacked Keilah, a little city not far from Gath. Encouraged by a promise from the Lord, David led his small band of soldiers to Keilah and drove off the Philistines. When Saul heard that David was in Keilah, he gathered his army to lay siege to the town. Warned that the citizens would betray him into Saul's hands, David and his men took refuge in the wilderness of Ziph, southeast of Hebron.

6. Last Meeting with Jonathan (23:16-18)

Jonathan visited David during this time and spoke words of encouragement to the fugitive. Again, the two made a compact with each other before the Lord and parted, now for the last time.

7. Treachery of the Ziphites (23:19-29)

Informers among the Ziphites brought word to Saul of David's hiding place. Again, the king led an army against his former captain. Another attack by the Philistines took the pressure off for the time being, and David went to Engedi, close to the west shore of the Dead Sea.

8. David Spares Saul's Life (24:1-22)

When the Philistine crisis was over, Saul led three thousand picked men against David's new hiding place. Unwittingly, Saul went alone into a cave where David and some of his men were hiding. Refusing the suggestion of his soldiers, David did no more than cut off a bit of the king's robe.

When the older man left the cave, David followed him and pointed out that he had spared Saul's life and was, therefore, innocent of any harmful purpose. David's unexpected appearing and striking act of forbearance profoundly affected the king. Saul acknowledged his fault, admitted his knowledge that David was chosen to be king, and sought only a promise that David would not destroy Saul's family when he came to power.



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D. THE DEATH OF SAMUEL AND DAVID'S CONTINUED PERIL (25:1 - 27:12)

1. The Nation Laments Samuel (25:1)

At this juncture, we are told of Samuel's death. He had apparently been in retirement during the troubled days just recounted and had taken no part in events following David's first flight from Saul's murderous jealousy. The gathering of the people for the funeral witnesses the esteem in which he was held. He was buried in Ramah, where he had made his home for many years.

2. David and Abigail (25:2-44)

The balance of the chapter is given to a recital of one aspect of David's fugitive life. David had moved again south into the wilderness of Paran, a territory west of the southern end of the Dead Sea. Here, he became involved with a wealthy shepherd named Nabal. David's men had protected Nabal's shepherds from marauding enemies. When Nabal came to shear his sheep, David requested food for his men in payment for past services.

Nabal contemptuously refused. David's wrath was aroused, and only Abigail's wise intervention saved him from taking violent reprisal. When Nabal later died, Abigail became David's wife.

3. David Again Spares Saul's Life (26:1-25)

Under somewhat similar circumstances as in chapter 24, David again had an opportunity to kill his pursuer. However, his respect for the Lord's anointed was so great that he staunchly refused. Again, Saul was touched and again gave up the pursuit. Speaking better than perhaps he knew, Saul said, "May you be blessed, my son David; you will do great things and surely triumph." (26:25). With this, the two men parted, never to meet again.

4. David at Ziklag (27:1-12)

Realizing he could never trust Saul's fickleness, David decided to leave Judah and go to Philistia. With his men and their families, he came again to Achish in Gath, where this time he was welcomed as a supposed enemy of Saul and, therefore, an ally of the Philistines.

At David's request, his company was given a town southeast of Gath on Judah's southern border known as Ziklag. Here, the refugee band remained for a year and four months, conducting periodic raids against desert settlements to the south.



E. SAUL'S LAST WAR (28:1 - 31:13)

In the last three chapters of 1 Samuel swiftly concludes the story of Israel's first king and his long conflict with David.

1. The Philistine Invasion (28:1-7)

A new war broke out between Israel and the Philistines. The two armies were encamped on the north edge of the plain of Megiddo, with the Israelites hopelessly outnumbered by their enemy. When Saul sought help from the God he had disobeyed and whose law he had broken, he received no answer.

2. Saul and the Woman at Endor (28:8-25)

In this plight, the king sought someone who had "a familiar spirit" (28:8), what we would probably call a spiritualistic medium. His servants found such a woman living in a cave at Endor, and Saul demanded that she "bring up" Samuel.

How to understand this scene has puzzled scholars for centuries. Many believe Samuel actually appeared as a special act of God to bring Saul word of the judgment that was to come upon him -since any attempt at contact with the dead was strictly forbidden by God's law. Others believe a demon impersonated Samuel. Still, others have concluded that the entire scene was the trickery of a clever woman and an accomplice, taking advantage of the king's distraught condition to make him believe he was actually in touch with the departed prophet.

But the message to Saul was without any uncertainty. The prophet confirmed his fear—"God has turned away from me. He no longer answers me" (28:15). The next day, Saul and his sons would die. In despair, Saul fell to the earth, and only with great difficulty was he persuaded to take some food before he went out into the night.

3. David Sent Back (29:1-11)

Meanwhile, when the Philistines mustered their forces, David and his men went along. However, the other Philistine princes refused to permit the Hebrews to accompany them, and Achish apologetically sent David and his company back. This was no doubt exactly what David had hoped would happen.

4. David and the Amalekites (30:1-31)

David's return to Ziklag was both timely and tragic. While he and his men had been with the Philistine army, a band of Amalekites from the south had



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invaded the area, captured and burned Ziklag, and taken the women and children away as captive slaves. Encouraged by a message from the Lord through Abiathar, the priest, David and his men roused themselves from their grief and set off in hot pursuit of the enemy.

The Israelites found the raiders entirely without guard and destroyed the whole company, with the exception of four hundred young men of a camel corps who managed to escape. All of the captives and personal property were recovered, in addition to the spoils of war that had come from other victims of the Amalekite raid.

An interesting feature of the chapter is the provision for those who stayed “by the supplies” (30:24)—that is, who guarded the baggage and “held the ropes at home.” All should share equally in the rewards with those who went out to battle.

5. Saul's Last Battle (31:1-13)

This chapter concludes the record beginning in 28:1 but interrupted in chapters 29 - 30. When the battle with the Philistines came, Israel was totally defeated. Saul's three sons were early battle casualties. Saul himself was mortally wounded, and rather than fall into the hands of the Philistines, took his own life. When the enemy soldiers found the bodies of Saul and his sons, they cut off Saul's head, stripped off his armor, and hung the bodies of the four on the wall of a nearby town named Bethshan.

A note of heroism closes the sad story. The men of JabeshGilead, the town Saul had saved at the very beginning of his reign (11:1-15), came in a swift night raid and took the bodies of Saul and his sons from the wall of Bethshan, brought them to Jabesh, and buried the bones under a tree.

Michal [MEE-kal]
Achish [AKH-ish]
Adullam [ah-DULL-ahm]

CHAPTER 5

The Reign of David (2 Samuel 1:1 - 20:26)



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Since 1 and 2 Samuel were originally one book, the record continues without interruption in 2 Samuel. Much of the material found in 2 Samuel is also given in 1 Chronicles 10 - 21.

A. DAVID KING IN HEBRON (1:1 - 4:12)

The first four chapters of 2 Samuel deal with the seven and one-half years David reigned as king of Judah in the city of Hebron.

1. David Informed of Saul's Death (1:1-27)

David, probably still at Ziklag, learned of Saul's death in the battle at Gilboa from a young Amalekite who had been with the Israelites. The Amalekite told a slightly different story from the way the event actually took place. He claimed credit for killing the king himself, undoubtedly thinking David would approve. His lie cost him his life.

David expressed his grief in a beautiful poem. In spite of all Saul had done, his death was deeply mourned. Especially was David grieved for Jonathan: "I grieve for you, Jonathan my brother; you were very dear to me. Your love for me was wonderful, more wonderful than that of women." (1:26)

2. David King of Judah (2:1-7)

Directed by the Lord, David and his men, with all their families, moved to Hebron. Here, the tribe of Judah anointed David king. God's promise and purpose were beginning to unfold.

3. Ish-bosheth [ish-BOSH-eth] King of Israel (2:8-11)

After Saul's death, Abner, the general, took it upon himself to make Ish-bosheth, a fourth son of Saul, king over Israel at Mahanaim [ma-ha-NAH-im], east of the Jordan out of reach of the Philistines.

4. Abner and Joab (2:12 - 3:1)

Abner headed the forces of Ish-bosheth, and Joab was the general of David's army. The story of the battle between the two, with the defeat of Abner's men, is told chiefly to explain the blood feud that came to exist between Joab and Abner. As time went by, David's cause gained in strength while the



position of Ish-bosheth grew weaker.

5. David's Family (3:2-5)

The narrative is interrupted to give a brief account of David's family, a common practice of biblical writers at any point of transition.

6. The Collapse of Ish-bosheth's Kingdom (3: 6-4: 12)

The balance of this chapter and all of chapter 4 describes the events summarized in 3:1. The power behind Saul's son was his military commander, Abner. When Ish-bosheth alienated Abner's loyalty, the general began to negotiate with David to turn over the entire kingdom to him. Before Abner could get back to Israel, Joab treacherously assassinated him.

Soon, two of Ish-bosheth's company commanders took matters into their own hands, killed Ish-bosheth, and brought his head to David. Like the Amalekite, they expected a reward. Instead, they died for their crime.

B. DAVID KING OVER THE WHOLE NATION (5:1 - 10:19)

1. The Coronation (5:1-5)

The turn of events quickly led the elders of the northern tribes to come to David, anointing him as king over the whole nation. A chronological note tells us that David was thirty years of age when he was first anointed king and that he reigned for a total of forty years - seven and a half years in Hebron over Judah and thirty-three years over all Israel.

2. Jerusalem Made the Capital (5:6 - 7:29)

David's first move as king was a stroke of political genius. Neither Hebron nor Mahanaim was suited to be the capital of the nation. So, David chose Jerusalem, in southern Benjamin, not far from the northern border of Judah. It was on a high plateau, easily fortified in ancient times, and located in the very heart of Palestine.

Jerusalem was still in the hands of a Jebusite garrison, one of the tribes living in Palestine before Joshua's time. By daringly climbing a steep water shaft ("the gutter" of verse 8), David's men penetrated the defenses and captured the city. This was to be David's home for the next thirty-three years.

When the Philistines got wind of David's accession and the capture of Jerusalem, they lost no time in attacking. In two crushing blows, David and his men defeated and drove back the enemy. The signal for beginning the



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battle was the proverbial “sound of a going in the tops of the mulberry trees” (5:23-24). But Jerusalem must be more than a civil capital. It must also be the center of religious worship. So, David next decided to bring the ark of the covenant from the house of Abinadab. After an ill-fated attempt that ended in the death of Uzzah, the sacred object was at last brought into the city with great joy. Michal, daughter of Saul and David’s first wife seems to have disapproved of this.

The ark was placed in a tabernacle or tent in Jerusalem, but David conceived the plan to build a permanent temple to house it. This, however, was not to be. David had been a man of battles. His son, a man of peace, would be the one to build a house for the Lord. David’s response to this change was submissive and humble. He was learning to make disappointments into “His Appointments.”

3. David’s Further Victories (8:1 - 10:19)

These three chapters cover a period that is not defined for us but that must have lasted some years. Chapters 8 and 10 deal with military conquest, and Chapter 9 tells of David’s kindness to Jonathan’s son.

a. Extending the Kingdom (8:1-18).

The Philistines had been the dominant power oppressing Israel for over half a century. David’s first military task was to remove this threat from the west. He next turned eastward and struck Moab. A third campaign was made in the north, extending Israel’s dominion north of Damascus. Spoils of war increased the wealth of the realm, and provision was made for its civil administration.

b. David Honors Mephibosheth [mef-IB-osh-eth] (9:1-13).

This chapter reflects David at his best. It is probably to be dated about the middle of his forty-year reign since Jonathan’s son Mephibosheth had been five years old at the time of his father’s death, and he now had a young son himself. Learning of the whereabouts of a son of Jonathan, David sent for him and provided for him as a member of the royal household in Jerusalem.

c. War with the Ammonites and Syrians (10:1-19).

In a strange act of deliberate provocation, the Ammonites began open conflict with Israel. Thirty-three thousand mercenary troops from Syrian kingdoms in the north were hired. Joab led Israel’s army in the first attack and defeated and drove back the allies. When the Syrians renewed the



battle with additional forces, David himself headed the army and routed them with heavy casualties. The alliance was broken, the Syrians became tributaries to Israel, and Ammon was left to face Joab's victorious army alone.

C. DAVID'S SIN AND ITS CONSEQUENCES (11:1 - 14:33)

The Bible's utter realism is evident in its account of David's tragic sin and the long line of bitter consequences that followed.

1. Adultery and Murder (11:1-27)

When the winter, with its rainy season, was past, David sent Joab and the Israelite army to renew the war against Ammon and to set siege to the capital, Rabbah. Instead of going with his soldiers, the king remained in the capital. Here, one day, he chanced to see a beautiful woman. Idleness opens the door to temptation, and David sent for her. Through fear or flattery, she came - and soon after returning to her home, sent word to the king that she was pregnant.

Evil begets evil, and one sin leads to another. The king began a frantic effort to cover up his adultery. His first attempt was to call for Uriah, the husband of the woman Bathsheba, who was a member of his elite army corps. When Uriah, who may have been suspicious, refused to go home, David sent instructions to Joab to place him in the battle in such a position that he would be sure to be killed.

After the death of the husband, David took Bathsheba into his harem as his wife. The child that was coming would then appear to have been conceived in wedlock. Bathsheba seems to have been an ambitious woman and, in all probability, was a very willing partner in the king's guilt. She controlled David in many ways right down to the end of his life (1 Kings 1:11-31).

Two vile sins stained the honor of Israel's ruler but troubled his conscience not at all. The whole affair might have been quickly forgotten, but for one fact: "The thing that David had done displeased the Lord" (27). What other oriental monarchs might do without a second thought, the king of Israel could not do since he was subject to a higher law, the law of God.

2. Nathan and David (12:1-31)

The prophet Nathan was sent by the Lord to confront David with his sin. Nathan dramatically used a simple but striking parable to bring the truth



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home to the king's conscience. Each element in the parable was planned to arouse the king's sympathy and outrage his sense of justice: a poor man with only one lamb, which he loved dearly; a rich man with abounding wealth in flocks and herds; the brutal disregard for the poor neighbor's feelings and rights. When David reacted in wrath, Nathan pressed home the point: "You are the man!" (12:7)

David's repentance was quick and complete. "I have sinned against the LORD," he said (12:13). Psalm 51 was perhaps written at this time, expressing the bitterness and depth of the king's repentance. God's mercy was great. David was forgiven. He would not die for his sin. But, the results would still affect his future. All need to remember that while God forgives and remits the penalty, the consequences of sin still remain and must be faced.

The immediate consequence for David was the death of the child born of the unholy union. Through his great grief at the death of his infant son, David expressed the hope of life beyond this: "I will go to him, but he will not return to me." (12:23)

Later, Solomon was born, mentioned here as David's first living son by his union with Bathsheba. The chapter ends with an account of the conclusion of the Ammonite war, which resulted in total defeat for those unhappy people.

3. The Rape of Tamar (13:1-39)

There is a pathetic contrast between David's brilliant successes as a general and the rapid moral disintegration of his own household. The fruit of both polygamy (multiple marriages) and David's moral lapse may be seen in the events that follow. Their father's example must have had a damaging effect on his sons.

Chapter 13 tells the sad story of lust and violence within the king's own household. When David's oldest son, Amnon, violated the purity of his half-sister, Tamar, another son, Absalom, avenged her honor by arranging the murder of Amnon. Absalom's motives may have been tinged with ambition as well as vengeance because Amnon was the oldest of David's sons and heir apparent to the throne. Absalom took refuge with his grandfather Talmai, king of Geshur (2 Samuel 3:3).

4. Absalom Brought Back to Jerusalem (14:1-33)

After Absalom had been in exile for three years, Joab set about bringing the young prince back. Joab was not only captain of David's army but also the king's nephew and was perhaps motivated by family feelings in his attempt to



act as a peacemaker.

Even after Absalom's return, two years passed before he was permitted to rejoin the king's immediate household, and only then upon Joab's unwilling further mediation.

D. THE REVOLT OF ABSALOM (15:1 - 19:43)

Five chapters are given to the record of Absalom's repayment of his father's forgiveness. It is told in detail to explain further the prediction made by Nathan (12:10-11) concerning the trouble David's sin would bring upon him.

1. Absalom Wins the People (15:1-12)

Absalom set out on a deliberate campaign to win the loyalty of the people away from his father and to himself as the heir apparent to the throne. When he thought the time was ripe (after "four" years - see verse 7), Absalom journeyed to Hebron and proclaimed himself king. Hebron was the city where David had reigned for seven and one-half years (2:4; 5:3). It was deep in the heart of Judah, from which tribe Absalom probably hoped for strong support.

2. David's Flight (15:13-37)

Word of what had happened reached David. His decision to evacuate Jerusalem was probably to save it from the siege and possible destruction and to preserve the advantage of his smaller but better-trained force in the open field.

Followed by a select guard of 600 professional soldiers, David crossed the Kidron, the valley bordering Jerusalem to the east, and made his way eastward through the wilderness toward the Jordan. He planned for the priests to stay with the ark in the city and to send him word of what was being planned. He also arranged for one of his noted counselors, named Hushai, to join Absalom. There, he was to work against the advice of Ahithophel, another adviser famous for his wisdom who had defected to the insurgent prince.

3. Incidents in the Flight (16:1-14)

Two incidents are told which took place as David was crossing the Mount of Olives and moving out onto the route to Jericho. Ziba, the chief steward of Mephibosheth, falsely reported that Jonathan's son had joined the rebels. A



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little farther on, Shimei, a member of Saul's family, met the retreating king and cursed him for the misfortunes which had befallen the house of Saul.

4. Absalom in Jerusalem (16:15-23)

When Absalom and his host reached Jerusalem, Ahithophel counseled the prince to take his father's concubines (secondary wives) as his own in a public assumption of royal power. This step would make reconciliation with the king all but impossible. Knowing the break was complete and final, Ahithophel thought the people's allegiance would be stronger and his own position more secure.

5. The Council of War Misdirected (17:1-29)

Ahithophel's next advice was to immediately send a force of 12,000 men to pursue David, overtaking and destroying him before he could muster more support and organize a counterattack.

When Hushai was consulted, he proved his worth to David. He counseled, delaying an immediate pursuit. Let Absalom gather all the people, he advised, head the army himself, and overrun David's smaller force by sheer weight of numbers. The confused Absalom took Hushai's advice, and the news was smuggled to David through the loyal priests.

Ahithophel - an Old Testament Judas - committed suicide by hanging himself. No doubt, he clearly foresaw the results of Hushai's counsel and, knowing himself doomed by his betrayal, took his own life. In the meantime, David proceeded to Mahanaim, the trans-Jordan city that had once been Ishbosheth's capital. Absalom appointed Amasa his general, and when a large force had been gathered, he crossed the Jordan to attack.

6. The Battle and Absalom's Death (18:1-33)

Absalom's unwieldy and untrained army was no match for David's disciplined corps, commanded by three experienced generals: the brothers Joab, Abishai, and Ittai the Gittite. Absalom's army was driven back across the Jordan into the forest of Ephraim.

The prince himself, in flight on a royal mule, caught his head in the branches of a spreading oak and hung there helpless, stunned, and half-conscious. When a soldier reported it to Joab, the general killed Absalom without delay, in total disregard for David's request (18:5).



NOTES

7. Joab's Rebuke to David (19:1-15)

David's terrible anguish at the news of Absalom's death plunged the people into deep gloom. When Joab sensed what was happening, he confronted his uncle with a demand that he rally himself and resume a place of leadership. The king took steps to bring the loyalty of the people back to himself. A growing breach between David and Joab widened a little more when the command of the army was offered to the rebel general Amasa.

8. David's Return to Jerusalem (19:16-43)

The remainder of the chapter describes incidents during David's return to his palace. Shimei, humbling himself in the dust after his curses against the king, was forgiven. Mephibosheth, still in mourning, explained how Ziba had deceived him. Barzillai, who befriended David during his brief exile, was invited to a place at court but sent his son instead.

Although both groups professed fealty to David, a deep rift persisted between the men of Judah and the people of the other tribes of Israel and was shown even in their rivalry to pay honor to the king. Tribal jealousy along these same lines of cleavage later led to the breaking up of the kingdom.

E. THE REVOLT OF SHEBA (20:1-26)

1. Sheba's Insurrection (20:1-7)

The trouble was not over. Sheba, "a man of Belial" (20:1) - worthless and wicked - rallied the tribesmen of Israel to continue the revolt. David ordered Amasa to gather the men of Judah within three days to crush the new rebellion. When Amasa delayed beyond the appointed time, the king dispatched Abishai to pursue the rebels.

2. The Murder of Amasa (20:8-13)

Amasa appears to have caught up with the army at Gibeon. Joab, who had been demoted, took the opportunity to murder his rival as he had murdered Abner.

3. The Revolt Crushed (20:14-22)

Sheba and his men were no match for the army, which again had Joab at its head. The rebel leader was killed by the people of the town in which he had sought refuge, and Joab and the army returned to Jerusalem.



4. David's Organization (20:23-26)

A brief sketch of the kingdom's organization under David is given. The differences between this list and the list in 8:16-18 may be accounted for by the changes brought about by time.

Ish-bosheth [ish-BOSH-eth]
Mahanaim [ma-ha-NAH-im]
Mephibosheth [mef-IB-osh-eth]

CHAPTER 6

Seven Appendices (2 Samuel 21:1 - 24:25)



NOTES

The last four chapters of 2 Samuel are in the nature of a series of appendices giving some of the significant events of David's reign. They are not in chronological order and are placed at the end of the book so as not to interrupt the flow of the narrative. The historical sequence moves from 20:26 to 1 Kings 1:1.

A. THE GIBEONITE REVENGE (21:1-14)

This gruesome episode is not dated but must have happened early in David's reign, although after the coming of Mephibosheth (21:7). Some believe that the curse of Shimei against David as a "bloody man" with respect to the house of Saul (16:7-8) is a reference to this.

It should be noted that the action taken was directly counter to the law of God as given in Numbers 35:33 and Deuteronomy 24:16. It was not commanded by the Lord but was requested by the Gibeonites. Notice that there were two men named Mephibosheth (21:7-8), nephew and uncle by the same name.

B. ILLUSTRATIONS OF COURAGE IN BATTLE (21:15-22)

Four examples are given of the bravery of David's soldiers. Without such courage, the great victories of the early years of the king's reign could not have been won.

C. DAVID'S SONG OF THANKSGIVING (22:1-51)

Chapter 22 records a psalm of praise composed by David soon after he was established on the throne of Israel. It is also found in Psalm 18. There are eight stanzas in all, and many beautiful and characteristic notes of praise are found.

The experiences of wilderness days are clearly reflected in such terms as "rock," "fortress," "shield," "high tower," "refuge," and the like. The forces of nature - the earthquake, darkness, wind, thunder, and lightning - were used to accomplish God's will. Out of all his dangers, the Lord brought his servant "into a spacious place" (22:20).

The Lord has proved to be the Savior of the afflicted but the dismay of the proud. He is a Lamp and a Source of Strength. His way is perfect. There is none like him.



NOTES

He gives strength and skill in the battles of life (22:26-35). A memorable line is, "You give me your shield of victory." (22:36)

Praise and prayer mingle in the closing stanza of the song (22:47-51). The Lord God is the king's Salvation and the Source of his rule. God's mercy will rest upon the king and his descendants forevermore (22:51).

D. DAVID'S LAST WORDS (23:1-7)

The first paragraph of chapter 23 is presented as "the last words of David." It is possible that what is meant is that this is the last inspired utterance which came from "the sweet psalmist of Israel" (23:1). His words were fitting words of praise in which he recognized that the good of his reign originated with the leadings of the Lord.

E. DAVID'S MIGHTY MEN AND THEIR EXPLOITS (23:8-23)

The mighty men of valor listed here were undoubtedly those whose prowess helped establish the king on his throne. No person, however great, succeeds in any worthwhile endeavor entirely alone. Others, many times unnamed and unsung, contribute to one's success. It was so with King David.

F. THE LEGION OF HONOR (23:24-39)

The chapter closes with a listing of men comprising a sort of legion of honor, an elite corps. "Thirty-seven in all" (23:39) means the total of the thirty, plus two groups of "three" (23:19), plus Joab as supreme commander. Joab's name does not appear otherwise.

G. THE PLAGUE (24:1-25)

The last chapter of 2 Samuel has given some difficulty because of the uncertain antecedent to the pronoun in the phrase, "He incited David against them" (24:1). As the verse stands, it seems to imply that the Lord moved David to a sinful act (24:10) in order to punish the nation for unnamed sins. However, it should be noted that in the parallel passage in 1 Chronicles 21:1, we read, "And Satan stood up against Israel, and provoked David to number Israel."

Neither is it clear just how the taking of a census would be considered sinful.



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Since the report was given in terms of military strength (24:9), it might have been an expression of sinful pride and self-sufficiency. Or, Joab's resistance to the census (24:3) may indicate that it was an unpopular measure taken to further some programs of forced labor or taxation.

No sooner was the report received than David's conscience troubled him, and he confessed his sin and sought pardon. The prophet Gad had taken Nathan's place as the king's spiritual counselor and came to him the next morning with a choice of punishment. David chose the plague, and the plague raged until it reached Jerusalem. It was checked at the threshing floor of Araunah [ah-RAW-na], a descendant of the ancient Jebusite inhabitants of the city. Here, David was directed to erect an altar. Later, the Temple was built here.

There is a permanent principle in David's insistence on paying for the spot for his altar rather than receiving it as a gift: "I insist on paying you for it. I will not sacrifice to the LORD my God burnt offerings that cost me nothing." (24:24) Service to the Lord that costs nothing is worth nothing.

And so, the books of Samuel end near the close of David's life. The account is taken up without interruption in the books of Kings.

The spiritual lessons of the books of Samuel are many. They stress the importance of obedience to God. They make us aware of the dire consequences of sin. They point to the fact that through all the records of human history, there runs the overshadowing sovereignty of God. Though people may rebel and break the laws of the Lord, ultimately, one breaks oneself upon those laws.

And David, to whom a major amount of space is given, is important not only for his part in the history of the chosen people but because of his place in the genealogy of our Lord and Savior, Jesus Christ. The Messiah for whom Hannah longed was yet to come. But, when He came, He was a Prince of the house of David - finally to rule the nations as Lord of Lords and King of Kings.

STUDY QUESTIONS



NOTES

CHAPTER 1. INTRODUCTION TO FIRST AND SECOND SAMUEL

1. First and Second Samuel cover an insignificant period in the story of the Old Testament.
 - A. True
 - B. False
2. What is true of the Books of First and Second Samuel?
 - A. They are the first of three “double” books.
 - B. They were originally undivided.
 - C. In the Hebrew Scriptures, they are part of “the former prophets.”
 - D. all of these
3. What is not true of the Books of First and Second Samuel?
 - A. They illustrate the message of the prophets.
 - B. They teach the word of God through history.
 - C. They were divided about 50 years before the coming of Christ.
 - D. They were divided when the Old Testament was translated into Greek.
4. The Books of First and Second Samuel get their name from the great prophet whose story is told in some detail in the first eight chapters of 1 Samuel.
 - A. True
 - B. False
5. The Books of First and Second Samuel is a sad commentary on the futility of trying to do an abiding work for God in the absence of a strong central organization.
 - A. True
 - B. False
6. What is true regarding the authorship of First and Second Samuel?
 - A. It is important to recognize that the Holy Spirit has set his seal on the writing as an authentic part of the entire word of God in the Bible.
 - B. It is possible that Samuel left records that are incorporated in these books.
 - C. These books assumed final form sometime following the reign of David.
 - D. all of these



NOTES

7. The dating within First and Second Samuel is based on 931 B.C., the date of Solomon's death and the division of the kingdom.
 - A. True
 - B. False

8. Samuel was one of three prophets who ministered during the lifetimes of Samuel, Saul, and David.
 - A. True
 - B. False

9. What is true regarding the Philistines?
 - A. They were Israel's major enemy during the lifetimes of Samuel and Saul.
 - B. They were apparently of Greek origin.
 - C. They had moved down from Crete to the Palestinian coast before the Exodus.
 - D. all of these

10. What is true regarding the value of the biblical record in the Books of First and Second Samuel?
 - A. These are historical books.
 - B. There is a thread of narration throughout them.
 - C. Ways of sin and righteousness are illustrated and contrasted.
 - D. all of these

CHAPTER 2. THE MINISTRY OF SAMUEL (1 SAMUEL 1:1 - 8:22)

11. Samuel was considered the greatest figure in Israel's history between Abraham and David.
 - A. True
 - B. False

12. What is true about the home that Samuel was born into?
 - A. His father had two wives.
 - B. His father was of the tribe of Levi.
 - C. His father was one of those responsible for supplying the needs and doing the work of the Tabernacle.
 - D. all of these



NOTES

13. What is not true about Samuel's mother's promise to God?
- A. Before Samuel was born, she wept and prayed before the Lord, asking to have a son.
 - B. She promised the son would be dedicated to special service to the Lord all his life.
 - C. Eli told her that she should not pray for such things.
 - D. She returned home with a light heart.
14. What is true about Samuel's first vision?
- A. Samuel was probably ten to twelve years old.
 - B. Samuel was awakened by a voice calling "Samuel."
 - C. The fourth time God spoke to him, Samuel responded: "Speak, Lord, for your servant is listening."
 - D. all of these
15. A few years after God's first appearance to Samuel, the Romans invaded the land of Israel.
- A. True
 - B. False
16. What sacred object did the Israelites take with them to battle the Philistines in chapter 4?
- A. a Bible
 - B. Moses' staff
 - C. the ark of the covenant
 - D. Samuel's chariot
17. Which leader died in chapter 4?
- A. Samuel
 - B. Saul
 - C. Eli
 - D. Samson
18. The Philistines kept the ark of the covenant for several years.
- A. True
 - B. False
19. Samuel was a prophet of the Lord for only a few years.
- A. True
 - B. False



20. What is true about Samuel taking his place as the last of Israel's judges?
- A. He issued a call to his people to turn to the Lord with all their hearts.
 - B. He gathered his people to Mizpah.
 - C. He led his people in fasting, prayer, and confession of their sins.
 - D. all of these
21. What is the meaning of "Ebenezer"?
- A. helpful one
 - B. stone of defeat
 - C. stone of help
 - D. lack of help
22. What is not true about the people seeking a king for Israel?
- A. Samuel was old.
 - B. Samuel's sons were wicked.
 - C. They hated Samuel.
 - D. They wanted to be like other nations.
23. The rejection of the people was not a rejection of Samuel, the messenger of the Lord. It was the repudiation of God's sovereignty.
- A. True
 - B. False

CHAPTER 3. SAUL BECOMES KING (1 SAMUEL 9:1 - 15:35)

24. The career of Israel's first king is given at greater length than the story of any other ruler.
- A. True
 - B. False
25. What is not true of the selection of Saul as king of Israel?
- A. He was "a man of standing."
 - B. He was the son of Kish.
 - C. He was of the tribe of Judah.
 - D. He was a tall man.
26. What is true of the steps to making Saul to be king?
- A. Samuel anointed Saul in a private ceremony.
 - B. A public choice of Saul as king
 - C. An official coronation
 - D. all of these



27. Saul was thrust into active leadership by an invasion of the Philistines.
- A. True
 - B. False
28. Samuel's parting promise of prayer sets intercession as a duty that can be neglected only by a sin of omission.
- A. True
 - B. False
29. What is true of Saul's first conflict with the Philistines?
- A. Saul was probably about forty years old.
 - B. His son Jonathan was a full-grown warrior.
 - C. The war started with a military victory and a moral defeat.
 - D. all of these
30. What is true of Saul's military victories?
- A. He defeated the Moabites.
 - B. He defeated the Ammonites.
 - C. He defeated the Edomites.
 - D. all of these
31. Why did Samuel visit King Saul in chapter 15?
- A. Saul invited Samuel to his birthday party.
 - B. Saul wanted to award Samuel for his service to Israel.
 - C. Samuel conveyed God's message that Saul had forfeited the kingdom.
 - D. Samuel came to congratulate Saul for his victory over the Amalekites.
32. Chapter 15 warns us that to obey is better than sacrifice, and to heed is better than the fat of rams.
- A. True
 - B. False
33. Saul's confession in chapter 15, "I have sinned," was from the lips rather than from the heart.
- A. True
 - B. False
34. The phrase in chapter 15, "The Lord grieved," always indicates a change in God's dealings with people brought about by their failures in their duties toward God.
- A. True
 - B. False



NOTES

CHAPTER 4. SAUL AND DAVID (1 SAMUEL 16:1 - 31:13)

35. The man who was God's choice to take Saul's place was to be found among the eight sons of the house of Jacob.
- A. True
 - B. False
36. As David grew in stature and promise, Saul deteriorated
- A. True
 - B. False
37. David's reputation with harp and song developed only after he became king.
- A. True
 - B. False
38. Many people probably know the story of David and the giant Philistine Goliath.
- A. True
 - B. False
39. One of the most beautiful friendships of all time developed between Jonathan and Goliath.
- A. True
 - B. False
40. Saul made at least two direct attempts on the life of David.
- A. True
 - B. False
41. What is true of David's wife, Michal?
- A. She was Saul's daughter.
 - B. She was Saul's niece.
 - C. She was David's cousin.
 - D. She tried to kill David.
42. What is true of the period in David's life when he was in flight from Saul?
- A. Most of this time, he was a fugitive within the borders of Israel.
 - B. Most of this time, he was in the southern wilderness region.
 - C. Jonathan visited David during this time and spoke words of encouragement.
 - D. all of these



NOTES

43. What is not true of the period in David's life when he was in flight from Saul?
- A. Ahimelech gave David food and the sword of Goliath.
 - B. David was joined by members of his father's family and a number of other fugitives.
 - C. Jonathan betrayed David.
 - D. David arranged for his father and mother to stay in Moab until the land of Israel should be safe for them.
44. What is true of events around the death of Samuel?
- A. He had apparently been in retirement during David's troubled days.
 - B. The esteem in which he was held is witnessed by the gathering of the people for the funeral.
 - C. He was buried in Ramah.
 - D. all of these
45. The last three chapters of First Samuel swiftly conclude the story of Israel's first king and his long conflict with David.
- A. True
 - B. False
46. What is true of Saul's preparations for his last battle with the Philistines?
- A. He was hopelessly outnumbered by the enemy.
 - B. When he sought help from God, he received no answer.
 - C. He sought help from someone who had "a familiar spirit."
 - D. all of these
47. What is not true of Saul's last battle with the Philistines?
- A. Saul was totally defeated.
 - B. Three of Saul's sons were early battle casualties.
 - C. David led the Philistine army against Saul.
 - D. Saul took his own life.

CHAPTER 5. THE REIGN OF DAVID (2 SAMUEL 1:1 - 20:26)

48. What is true of the Book of Second Samuel?
- A. First and Second Samuel were originally one book.
 - B. Second Samuel continues the record of First Samuel without interruption.
 - C. Much of the material found in 2 Samuel is also given in 1 Chronicles 10 - 21.
 - D. all of these



NOTES

49. The first four chapters of 2 Samuel deal with the seven and one-half years David reigned as king of Judah in the city of Hebron.
- A. True
 - B. False
50. After Saul's death, Abner, the general, took it upon himself to make Mephibosheth, a fourth son of Saul, king over Israel at Mahanaim.
- A. True
 - B. False
51. When Mephibosheth alienated Abner's loyalty, Abner negotiated with David to turn over the entire kingdom to David.
- A. True
 - B. False
52. What is true of David's extension of the kingdom?
- A. David's first military task was to remove the Philistine threat from the west.
 - B. David's second task was to strike Moab in the east.
 - C. David's third campaign was made in the north, extending Israel's dominion north of Damascus.
 - D. all of these
53. The utter realism of the Bible is seen in its account of David's tragic sin and the long line of bitter consequences that followed.
- A. True
 - B. False
54. The Lord sent the prophet Nathan to confront David about his sins against Bathsheba and Uriah.
- A. True
 - B. False
55. David's brilliant successes as a general are similar to the management of his own household.
- A. True
 - B. False
56. What is true of Absalom's revolt against David?
- A. Absalom set out on a deliberate campaign to win the loyalty of the people.
 - B. Absalom was the heir apparent to the throne.
 - C. Absalom hoped to gain strong support from the tribe of Judah.
 - D. all of these



NOTES

57. What is not true of Ahithophel as Absalom's advisor?
- A. He counseled Absalom to take his father's concubines (secondary wives) as his own in a public assumption of royal power.
 - B. He advised Absalom to take a force of 12,000 men to pursue David immediately.
 - C. He advised Absalom to capture David and imprison him in Jerusalem.
 - D. When Absalom rejected some of his advice, he committed suicide by hanging himself.
58. What is not true of Hushai as Absalom's advisor?
- A. He was really David's ally.
 - B. He counseled Absalom to delay an immediate pursuit of David.
 - C. When Absalom rejected some of his advice, he committed suicide by hanging himself.
 - D. He advised Absalom to gather all the people, head the army himself, and overrun David's smaller force by sheer weight of numbers.
59. What is true of Sheba's revolt against David?
- A. Sheba, "a man of Belial," was worthless and wicked.
 - B. He rallied the tribesmen of Israel to continue the revolt against David.
 - C. Sheba and his men were no match for David's army with Joab again at its head.
 - D. all of these
60. There are no differences between the lists of David's early organization of the kingdom (chapter 8) and his later organization (chapter 20).
- A. True
 - B. False

CHAPTER 6. SEVEN APPENDICES (2 SAMUEL 21:1 - 24:25)

61. The last four chapters of 2 Samuel are in the nature of a series of appendices giving some of the significant events of David's reign.
- A. True
 - B. False



NOTES

62. What is not true of the Gibeonite revenge?
- A. This gruesome episode is not dated but must have happened early in David's reign.
 - B. Some believe that the curse of Shimei against David as a "bloody man" in respect to the house of Saul in chapter 16 is a reference to this.
 - C. The action taken conformed with the law of God as given in Numbers 35:33 and Deuteronomy 24:16.
 - D. It occurred after the coming of Mephibosheth, son of Jonathan, to be with David.
63. Who was not listed among the brave Israelite soldiers who fought the Philistines in chapter 21?
- A. Abishai
 - B. Sibbecai
 - C. Michael
 - D. Elhanan
64. Chapter 22 records a psalm of praise composed by Saul soon after he was established on the throne of Israel.
- A. True
 - B. False
65. The psalm of praise recorded in chapter 22 resembles Psalm ____.
- A. 8
 - B. 10
 - C. 18
 - D. 28
66. The first paragraph of chapter 23 is presented as "the first words of David."
- A. True
 - B. False
67. Which of David's mighty men was considered "chief of the Three"?
- A. Shammah
 - B. Eleazar
 - C. Josheb-Basshebeth
 - D. Benaiah
68. Which of David's mighty men was not one of the "Three" but was in charge of David's bodyguard?
- A. Shammah
 - B. Eleazar
 - C. Josheb-Basshebeth
 - D. Benaiah



NOTES

69. The title of “Thirty” for the many additional mighty men seems inappropriate in chapter 23 since there are 37 names in the list.
- A. True
 - B. False
70. Joab is the most important name listed in chapter 23 as one of David’s mighty men.
- A. True
 - B. False
71. What is not true of the plague discussed in chapter 24?
- A. The first verse of chapter 24 seems to imply that the Lord moved David to a sinful act.
 - B. First Chronicles 21:1 reveals that “Satan stood up against Israel, and provoked David to number Israel.”
 - C. The prophet Nathan confronted David for the sin involving the census.
 - D. David chose the plague as punishment for his sin.
72. Service to the Lord that costs nothing is worth nothing.
- A. True
 - B. False
73. What is not true of the spiritual lessons of the books of Samuel?
- A. They stress the importance of obedience to God.
 - B. They make us aware of the dire consequences of sin.
 - C. They abound with promises of eternal rewards in heaven.
 - D. They point to the fact that through all the records of human history, there runs the overshadowing sovereignty of God.
74. The books of Samuel end near the close of David’s life.
- A. True
 - B. False
75. The account of David is taken up without interruption in the books of Kings.
- A. True
 - B. False

METHODS OF STUDY

Have you enjoyed this study of the Books of 1 and 2 Samuel? Do you wish to study further? If so, here are a few more suggestions.

1. Compare the authorship of the Books of 1 and 2 Samuel to the authorship of 1 and 2 Kings.
2. Compare the authorship of the Books of 1 and 2 Samuel to the authorship of 1 and 2 Chronicles.
3. Consider the relationship of the Books of 1 and 2 Samuel to 1 and 2 Kings.
4. Consider the relationship of the Books of 1 and 2 Samuel to 1 and 2 Chronicles.
5. Contrast the leadership of Israel under Samuel and Saul.
6. Contrast the leadership of Israel under Saul and David.

Allow God, our Leader, to even more fully guide your life as you study the Books of 1 and 2 Samuel!

PRONUNCIATION GUIDE



NOTES

Achish [AKH-ish]
Adullam [ah-DULL-ahm]
Amalekites [uh-MAL-uh-kyts]
Ammonites [A-muh-nyts]
Bethshemesh [beth-SHEM-ish]
cherubim [CHAIR-uh-bim]
Crete [KREET]
Ish-bosheth [ish-BOSH-eth]
Kiriath-jearim [KIR-ee-ath-JEE-ah-rim]
Mahanaim [ma-ha-NAH-im]
Mediterranean [MED-uh-tuh-RAY-nee-un]
Mephibosheth [mef-IB-osh-eth]
Michal [MEE-kal]
Mizpah [MIHZ-paa]
Moabites [MOH-uh-byts]
Palestine [PAL-us-tien]
Philistines [FI-luh-steenz]
Septuagint [SEP-twuh-gunt]