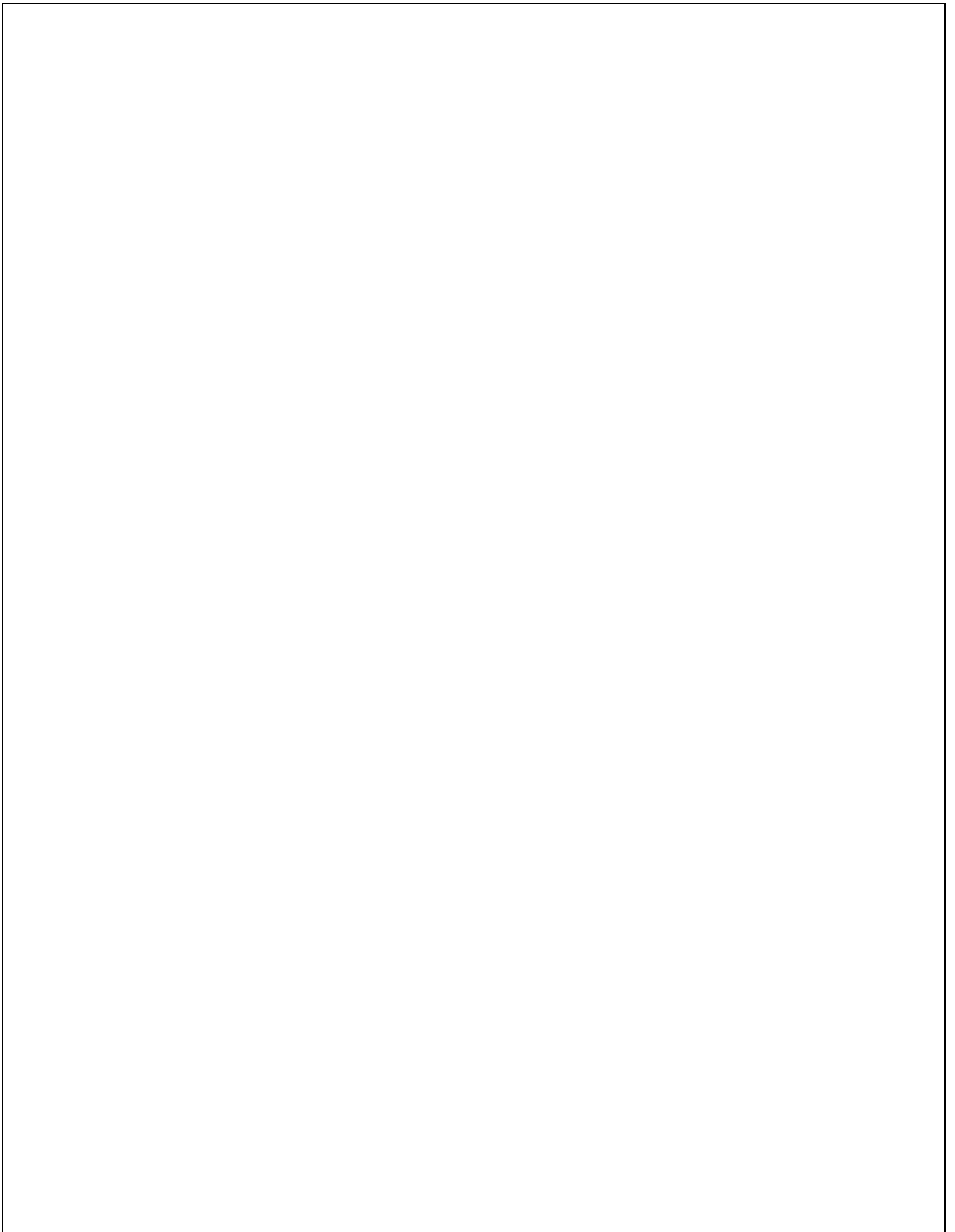




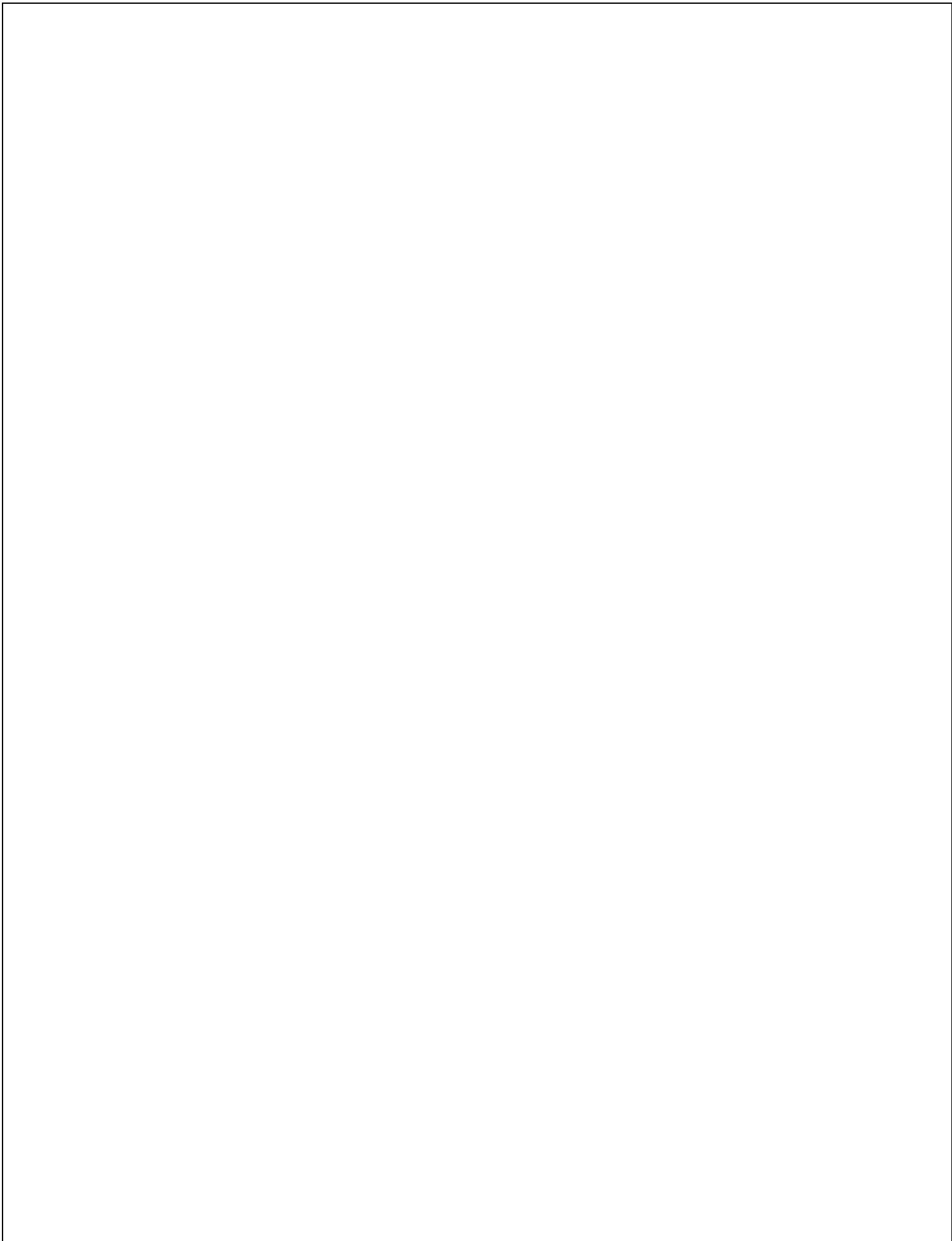
# DAVID'S FUGITIVE YEARS

- MYC 2023 -



Great deliverance  
giveth he to his king;  
and sheweth mercy to  
his anointed, to David, and  
to his seed for evermore.

**- Psalm 18:50 -**







Dear Youth Conference Attendee,

On a providential day, David was called into the Court of the King.

The cunning playing of the harp would be the impetus for the sending of a messenger from the Court of the King. For a commandment had gone forth to seek out a man who was a cunning player on the harp. So, when the messenger arrived in the Bethlehem hills he rehearsed the message in the ears of young David: You have been summoned by the King of Israel, the LORD's anointed, to the Court of the King.

The Court of the King? Where the King of Israel could be found? Saul of Gibeah, a choice and goodly man. The Saviour of Israel. He had slain his thousands. He stood higher than any of the people. A mighty man of power.

The Court of the King? Where the Captain of the Host could be found? Abner the son of Ner. A valiant man where none was like unto him in all Israel. He performed the people's work and was the throne's right hand.

The Court of the King? Where the Deliverer of Israel could be found? Jonathan, the Prince of the Nation. A champion for the people, who had scaled between the passages to fight the uncircumcised Philistines and prevailed! And delivered! And wrought a great salvation in Israel whose banner read: The Lord liveth!

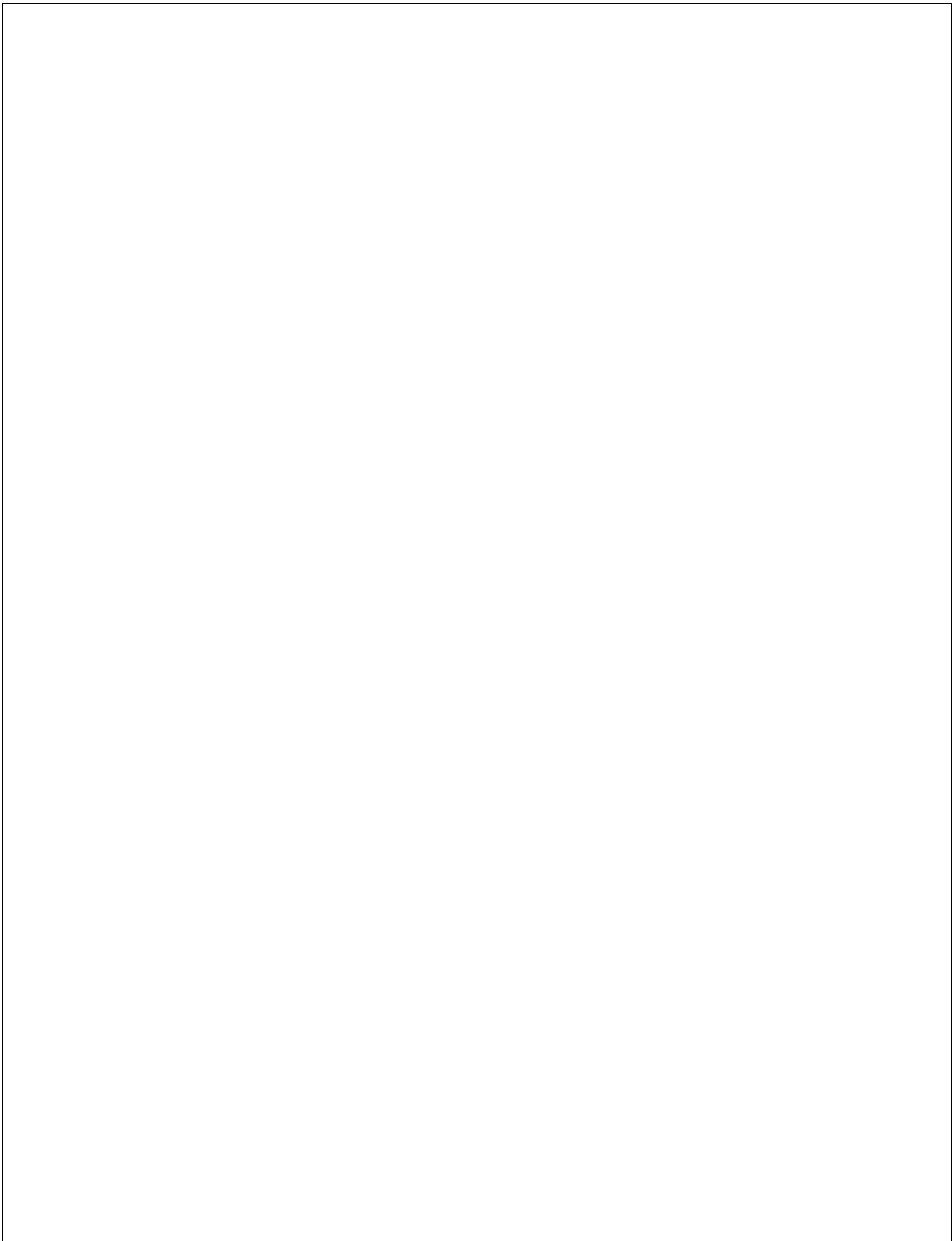
The Court of the King? The place of honour and dignity. The place where the monuments of the Nation held their place and position. And where a young shepherd would be brought to. As he accompanied the messenger to the Court of the King, before he passed under the threshold of the throne room, what might David have thought? That his shepherding years were behind him. Years of rising and lowering across the wilderness with his banded flock. Years of warding off ravenous animals and insatiable beasts. Years of lonely solitude with little food and nourishment, scarce warmth and dwelling protection. Years where in the vulnerable night hours, where sleep was want to be had, an enemy might rise up and overcome him. Yes, with the call of this messenger, David's shepherding years were receding. But what he did not know, and what we are endeavoring to study this year, was that David's fugitive years were about to begin.

Come join him in his journey.

Sincerely,

Jesse Adair  
David Michael

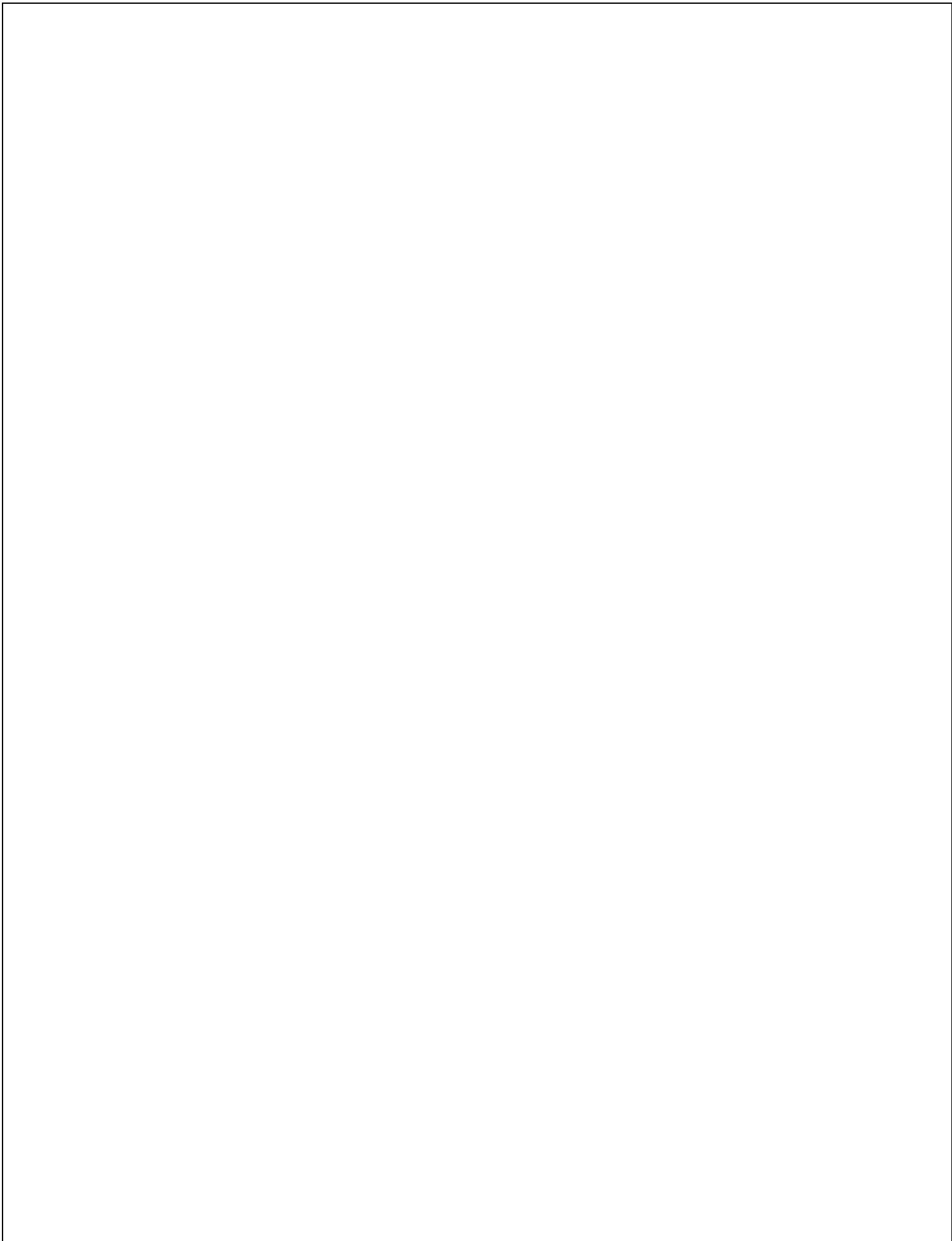
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## Prayer Before Studying

**Directions:** Praying before we endeavour to study God's Word is a good spiritual habit. And a focused prayer in search of God's help is of great value. Here is a prayer that we might use to prepare our minds and begin our time studying David's Fugitive Years.

O LORD God, hallowed be Thy Name.

As I endeavour to read Thy Word, may it be made plain to me.

May the depth of it be uncovered and those things that are concealed be opened.

May the experiences of David in his actions and words counsel me for good.

May I be diligent as Thy servant was diligent.

And may I look for Thy providential hand in all I do, think, and say.

Until he come whose right it is, Thy beloved Son, in whom I pray.

Amen.

## Study Resources

**Directions:** In order to complement our study of David's Fugitive Years we may like to utilize some resources. The books have been selected using a critical lens as it pertains to accurately displaying the Truth, however, publications from non-Christadelphians will inevitably have deficiencies. Our discretion should be applied where, if ever, a conflict arises.

### Books

- *A Visual Guide to Bible Events* - James Martin, John Beck, and David Hansen
- *Bible Atlas* - Holman Quicksourc
- *Bible Atlas* - Tim Dowley
- *Bible Timeline* - David Payne
- *David: A Man After God's Own Heart* - John Martin
- *Exploring the Psalms* - Mark Vincent
- *Jonathan: The Greatest King Israel Never Had* - Jonathan Cope
- *Manners and Customs in the Bible* - Victor Matthews
- *Sketches of Jewish Social Life* - Alfred Edersheim
- *The Book of Psalms* - Study Notes
- *The Complete Works of Josephus* - Flavius Josephus
- *The Man David* - Harry Tennant
- *The Praises of Israel* - Dudley Fifield

### Classes

#### Christadelphian Bible Talks:

- "A Study of David" - Lawrence Davenport
- "David the Fugitive" - Paul Ward
- "David: Stranger and Sojourner" - Colin Badger
- "David's Mighty Men and the Secret of Their Book" - Jay Mayock
- "David" - Jacob Cheek
- "Life & Times of David" - John Martin

#### BibleTalks4U:

- "David: After God's Own Heart" - David Pride

## Study Tools

**Directions:** In order to help us study and uncover details within the word meanings and word locations we will need study tools. This list of tools below should be used to define words, or look up words, in order to answer questions or complete introductory material at the start of each section.

A Bible
<ul style="list-style-type: none"><li>• The questions are all based off the King James Bible (KJV) unless a different translation is mentioned. Only a select few translations are encouraged such as: NET, NASB, and YLT.</li></ul>
A Concordance
<ul style="list-style-type: none"><li>• An alphabetical index arranged in alphabetical order. It shows the book, chapter, and verse location of the most prominent words in the Bible and supplies several words of the context in which each word is found.</li><li>• In instances like <i>Strong's Exhaustive Concordance</i>, they have cross-references and a dictionary included.</li></ul>
A Lexicon
<ul style="list-style-type: none"><li>• A dictionary providing the meanings of the Hebrew, Aramaic, Greek, and Latin words.</li><li>• These are invaluable and helpful in studying the Bible and carrying out a word study from a passage.</li></ul>
Website for a Concordance and Lexicon
<ul style="list-style-type: none"><li>• <a href="http://www.blueletterbible.org">www.blueletterbible.org</a></li></ul> <p>Note: Should we need help in using Blue Letter Bible, then we can visit the following link that visually provides steps and guidance on how to use it: (<a href="https://www.blueletterbible.org/help/using_blb.cfm">https://www.blueletterbible.org/help/using_blb.cfm</a>)</p>
Apps for a Concordance and Lexicon
<ul style="list-style-type: none"><li>• MySword (for Android)</li><li>• Olive Tree (for Android &amp; iOS)</li><li>• eSword (for iOS)</li></ul>



= This image indicates that the question is likely to come up in a discussion group.

### Optional Bible Marking Colour Scheme

**Directions:** Choose from any number of these suggested Bible marking themes by assigning a colour with a pencil crayon. Choose whichever colour suits the theme (Good = Blue).

**Suggested Themes:**

Good		Baptism/Circumcision	
Evil		Numbers/Dates/Time	
Reuben		Love/Blood	
Simeon		Covenant/Eternity/Kingdom	
Levi		God	
Judah		Jesus	
Dan		Lights/Sun/Day	
Naphtali		Dark/Night	
Gad		Key Words	
Asher		Gold	
Issachar		Silver	
Zebulun		Brass	
Joseph		Iron	
Benjamin		Margin	



## Bible Marking Example

**Rationale:** Often we want to Bible mark, but sometimes we do not know where to begin. This is a Bible marking example of how we might mark up our Bibles. It is how 1 Samuel 18 might look after we have spent some time Bible marking. There is a short legend and the colours should follow our own prescribed colour scheme.

**BIBLE MARKING LEGEND:**

- Headings, Breakdowns, Notes    (N) (N) = Note
- Verses    (C) = Cross-reference
- Definitions

**LOVING DAVID**  
v 1-4

KNIT = Bound, tied, joined

JONATHAN = The Lord has given  
DAVID = Beloved

18 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

**PRAISING DAVID**  
v 5-7

WISELY = To be prudent, to be intelligent

5 And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

"Goliath of Gath"



7 And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

**ENVYING DAVID**  
v 8-11

8 And Saul was very wroth, and the saying displeased him; and he

said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

TEN THOUSANDS = Multitudes, myriads

9 And Saul eyed David from that day and forward.

EYED = To watch with jealousy

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

1 A hand to serve  
2 A hand to kill



11 And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

**FEARING DAVID**  
v 12-16

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

AFRAID = To fear, to frighten

13 Therefore Saul removed him from him, and made him his captain over a thousand, and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the Lord was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

v 16 "WENT OUT & CAME IN"

- Ⓞ Jesus      Acts 1:21
- Ⓞ Paul        Acts 9:28
- Ⓞ Jeremiah    Jeremiah 37:4
- Ⓞ Solomon    1 Kings 3:7
- Ⓞ David        1 Samuel 18:16



## Section 1 - Flight

Breakdown of Chapter 1 Samuel 18:

- |                   |               |
|-------------------|---------------|
| 1) Loving David   | Verse 1 - 4   |
| 2) Praising David | Verse 5 - 7   |
| 3) Envyng David   | Verse 8 - 11  |
| 4) Fearing David  | Verse 12 - 16 |
| 5) Marrying David | Verse 17 - 24 |
| 6) Sending David  | Verse 25 - 30 |

### Key Words:

These words appear numerous times in Chapter 18 - we may like to circle, colour, or underline the occurrences in the chapter:

- |                            |                           |
|----------------------------|---------------------------|
| - The word “servant(s)”    | - The word “afraid”       |
| - The word “Philistine(s)” | - The words “love, loved” |

### Key Definitions:

- What does the word “knit” H7194 (verse 1) mean?
- What does the word “covenant” H1285 (verse 3) mean?
- What does the word “wisely” H7919 (verse 5) mean?
- What does the word “wroth” H2734 (verse 8) mean?
- What does the word “eyed” H5770 (verse 9) mean?
- What does the word “afraid” H3372 (verse 12) mean?
- What does the word “dowry” H4119 (verse 25) mean?

### Key Phrases:

This phrase appears numerous times in Chapter 18 - we may like to circle, colour, or underline the occurrences in the chapter:

- The phrase “behaved himself (very/more) wisely”
- The phrase “the hand of the Philistines”
- The phrase “son in law”

### Key Phrase to Trace (optional):

This phrase appears numerous times in the Bible and refers to others doing the same - we may like to make a Bible Box in our margin:

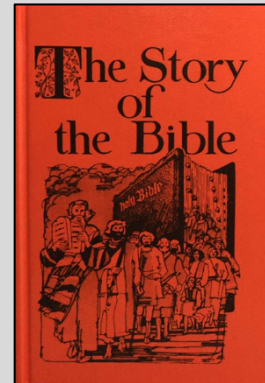
- The phrase “went out and came in before the people” (verse 13)

**Key To The Context:**

Following the defeat of the Giant, his head was severed and taken by David to a site adjacent to Jerusalem and there buried (1 Samuel 17:54). Why should he do that? Jerusalem was not then of particular prominence! Gibeah of Saul was the capital; and David was a native of Bethlehem.

David could clearly see the purpose of God to provide victory over sin and death, by bruising in the head the seed of the serpent. He saw Goliath as representing the great enemy of mankind. Consequent upon him taking the head of the Giant to Jerusalem, the place of burial became known as Golgotha, or *The Place of a Skull*.

It typically showed that at Jerusalem the conquest would be won against the Seed of the Serpent. The drama of Christ's death and resurrection accomplished that. It will be followed by his defeat of Gog at Jerusalem (Zechariah 14:1 - 2), and ultimately by the final destruction of sin and death at the same place (Revelation 20:8 - 13) ...“Saul had promised that he would give his eldest daughter in marriage to the hero who gained the victory over Goliath,” continued Mr. Phillips. That reward should now be given David. But to be married to the daughter of the king would have given David a greater claim on the throne, and that is what Saul feared most of all. He saw that David's conduct was making him more popular with the people, whilst, on the other hand, the people were turning from him. There were those in his court who flattered him with their lips (Psalm 12:2), and sensing the hatred of Saul for David, fed that hatred with lies and evil suggestions (Psalm 11:2). David's confidence was in God (Psalm 11:4 - 5; 12:5), whereas the moody, jealous king sought means of killing him. Personal attack had failed. What else could he do?



- *The Story of the Bible: Volume 2*, H.P. Mansfield, p 350, 352

**1 Samuel 18:1**

- 1) How is this word “knt” H7194 used of two other individuals when we consider Genesis 44:30?
- 2) What caused Jonathan to “[love David] as his own soul”?
- 3) Who else in the Bible shared a similar relationship to the one that Jonathan and David possessed?

**1 Samuel 18:2**

- 4) Why might Saul have taken David unto himself and what passage or verse can we provide to support our answer?

**1 Samuel 18:3**

- 5) What is the implication of the meaning of the word “covenant” H1285?
- 6) When might this “covenant” have been made?
- 7) Does the order between Jonathan and David matter in terms of who instigated this covenant and if so why might it matter?
- 8) Search the word “covenant” in 1 Samuel to find the three times that Jonathan and David make a covenant and then write them down in the margin of our Bible.
- 9) Complete the table below with information on each of the covenants:

Covenant	1 Samuel	Describe this covenant in one word	Describe the spiritual purpose of this covenant in one sentence
1			
2			
3			

**1 Samuel 18:4**

10) What was perhaps special about Jonathan's gifts to David when we consider both their: 1) Spiritual and; 2) Personal aspects?

11) Have we received a gift of great spiritual or personal importance, and if so, what was it?

## SELF-SACRIFICE

What are we being shown? That the love of Jonathan and David was special, and true. It demanded that great sacrifices were made. In years to come, it would be the source of immense anger and despair for Saul. And yet, despite all the pressures which came upon them, it would last for the rest of their lives. When David needed encouragement and friendship, it was to Jonathan that he turned. A love like this – holy, long-lasting, merciful, pure – surely stands as a challenge for us, in our dealings with one another today.

*Jonathan: The Greatest King Israel Never Had*, p 76  
Jonathan Cope



**1 Samuel 18:5**

12) Where is one other occurrence in the Bible where the Hebrew word “wisely” H7919 is used?

12) How should “behaving wisely” be manifested in our life?

13) What position is “over the men of war”?

14) What position in a modern army would David have held?

15) Is being “accepted in the sight of all the people” different from ‘fitting in the sight of all people’?

**1 Samuel 18:6**

- 16) Who is the Philistine in this verse?
- 17) How does this verse affect the potential timeline between chapter 17 and chapter 18?
- 18) Note the unique actions of the women and think of places where similar behaviour has been recorded.

**1 Samuel 18:7**

- 19) Read verse 7 in three other translations and take note of how they might enhance the difference between Saul and David. Suggestions: NET, NASB, YLT.
- a) Translation #1:
  - b) Translation #2:
  - c) Translation #3:

20) How would the singing of the women have made David feel?



21) Find two Bible verses that counsel us on how we should feel when accolades come upon us.

- a) Bible Verse #1:
- b) Bible Verse #2:

**1 Samuel 18:8**


22) How should Saul have felt upon hearing the singing of the women?

23) Did this anger come upon Saul suddenly, without precursor, or had Saul been harboring anxiety about a usurper for some time? See: 1 Samuel 15:28.

24) Who are two other individuals in the Bible who became “very wroth” or “wroth”?

- a) Individual #1:
- b) Individual #2:

 25) How can the godly best overcome becoming “very wroth” or “wroth”?

 26) Write one Bible verse that counsels us on how we should feel when accolades come upon our fellow labourers.

**1 Samuel 18:9**

- 27) Is the word “eyed” H5770 a unique word in the Bible?
- 28) Practically speaking, how could we “[eye]” those around us, for example, in the circle of the Truth?

**ENVIOUS**

- Those that Compare -

Those in the Bible who were smitten with envy:

- Saul **1 Samuel 18:8**
- Rel. Leaders **Matt. 27:18**
- Elder Bro. **Luke 15:28 – 30**
- Thess. Jews **Acts 17:5**
- Cain **Genesis 4:4 – 5**



29) Identify two idols that particularly tempt young people and why they are tempting:

	Idol	Why they are tempting
Ex.	Playing high-level, competitive sports	Immediate notoriety and glory
1		
2		



**1 Samuel 18:10**

30) Read verse 10 in three other translations and see how they might develop the emotions that Saul was experiencing. Suggestions: NET, NASB, YLT.

- a) Translation #1:
- b) Translation #2:
- c) Translation #3:

31) What does the RV center margin suggest as an alternative word to “prophesied” H5012?

32) Where might this “javelin” have come from, or to whom did it belong previously?

33) How do the activities of their (Saul’s and David’s) “hand” each reflect their character?

Saul	David


**1 Samuel 18:11**


34) Where in 1 Samuel is the other occasion that, “David avoided out of [Saul’s] presence”?

**1 Samuel 18:12**

35) Provide a reference to support why it was that the LORD “was departed from Saul”.

36) What attributes did David possess that we can also emulate, where the LORD was willing to be “with him”?

 37) Who else in the Bible had their relationship change in similar ways that Saul and David's changed?

 38) How would the Bible provide counsel on how to best repair a relationship that is quickly turning negative?

### **1 Samuel 18:13**

39) Provide a reference to support whether David has been promoted or demoted.

### **1 Samuel 18:14**

40) What are two areas of our lives where we could implement the wise behaviour of David?

a) Area #1:

b) Area #2:

### **1 Samuel 18:15**


41) The Hebrew for “very wisely” is SAKAL, SAKAL. Find an elder, a good Bible student, in the meeting and ask them what the significance of doubling is?

42) Find another occasion in the Bible where something or some word is doubled.  
Hint: Jesus doubled words numerous times.

43) In what way was Saul afraid of David?

### **1 Samuel 18:16**

44) Describe in other words, the phrase “went out and came in before them”.

 45) What are three qualities that an individual must possess in order to be suitable to go out and come in before a group of people?

- a) Quality #1:
- b) Quality #2:
- c) Quality #3:

**1 Samuel 18:17**

46) For what purpose would Saul endeavour to avoid giving his eldest daughter to David?

47) Is Saul intending the battles mentioned in this verse to be “the LORD’s battles”?

48) What does the margin have for the phrase “be thou valiant for me”?

49) Describe Saul in one word from the knowledge garnered in this verse.

a) One Word: \_\_\_\_\_

50) From this verse, who can Saul be likened to in the Bible and why?

**1 Samuel 18:18**


51) Describe David in one word from the knowledge garnered in this verse.

a) One Word: \_\_\_\_\_

52) From this verse, who can David be likened to in the Bible and why?

53) Who else may have had this perspective when we look at 1 Samuel 9:21?

54) Did David maintain this humility after he became king in 2 Samuel 7:18?

 55) What might be two areas of our lives that we struggle to apply this type of humility?

Area we struggle	Why we struggle	Passage to overcome struggle

**1 Samuel 18:19**

56) Who was “Adriel the Meholathite”?

57) Where does his family connection occur later in the life of David?

58) Who else in the Bible practiced deceit with wages and wives when we look at Genesis 31:36 - 42?

59) How would the episode in Jacob’s life have comforted David in his present circumstances?

 60) I use the experiences of those in the Bible to comfort me in my circumstances. Circle one.

- a) Regularly, because I can easily think of examples and use them
- b) Sometimes, because I find another spiritual-avenue for comfort
- c) Rarely, because I do not know how they are applicable to me
- d) Never, because I do not typically find them completely helpful

### 1 Samuel 18:20

- 61) What does the margin have for the phrase “the thing pleased him”?
- 62) What might be behind the fact that to Saul, this marriage “pleased him” considering verse 21?

## DOUBLE

- Wavering in the Mind -

Those in the Bible who were double-minded:

- Saul **1 Samuel 18:19**
- Ahab **1 Kings 18:21**
- Judas **John 6:70**
- Diotrefes **3 John v 9**
- Laban **Genesis 29:23**



### 1 Samuel 18:21

- 63) Provide a reference to support how Michal would be a “snare” unto David.  
Hint: search “Michal” in a concordance.




- 64) Find one Bible verse that would benefit Michal in order to help her act in a godly manner.

- 65) Read verse 21 in three other translations and see how they help to convey the sense of the phrase, “Thou shalt this day be my son in law in the one of the twain.”  
Suggestions: NET, NASB, YLT.

- a) Translation #1:
- b) Translation #2:
- c) Translation #3:

### 1 Samuel 18:22

- 66) Describe Saul’s plan in our own words.
- 67) What is the purpose of having the servants push David to accept this offer?

 68) Find one Bible verse that would benefit Saul in order to help him act in a godly manner.

**1 Samuel 18:23 - 24**

69) Was David actually “lightly esteemed” at this point in his life?

70) How does David’s response provide insight on his character?

**1 Samuel 18:25**

71) Where else in the Bible does the word “dowry” H4119 occur?

72) Compare this verse with verse 27, where it says that David “slew of the Philistines two hundred men” and see if we can solve an apparent contradiction. Hint: 2 Samuel 3:14.

**1 Samuel 18:26**

73) Where else is the word “pleased” H3474 H5869 found in this chapter?

74) Considering the preceding context, why might we believe that the servants’ message pleased David?

**1 Samuel 18:27**

75) Consider other translations in order to determine if David actually delivered double of what Saul had asked for in verse 25?

**1 Samuel 18:28**

76) What does it mean when it says “the LORD was with David”?

77) How would Saul have ‘seen’ and ‘known’ that the LORD was with David?



78) Provide two references that support how the godly can hope that the LORD is with them.

a) Bible Reference #1:

b) Bible Reference #2:

**1 Samuel 18:29**

79) David has done nothing amiss, yet Saul is his “enemy” and afraid of him. Find two other individuals in the Bible who, like David, found themselves with an enemy due to no fault of their own.

#	Individual	Reference
1		
2		

**1 Samuel 18:30**

80) Is it likely or unlikely that David knew about Saul’s attitude towards him at this point?

81) How does David’s knowledge or lack of knowledge of Saul’s attitude inspire the godly, considering that, “David behaved himself more wisely”?

82) What does it mean that his name was “much set by”?

## Section 2 - Flight

Breakdown of Chapter 19:

- |                            |               |
|----------------------------|---------------|
| 1) Jonathan's Intervention | Verse 1 - 10  |
| 2) Michal's Deception      | Verse 11 - 17 |
| 3) Saul's Coalition        | Verse 18 - 24 |

### Key Words:

These words appear numerous times in Chapter 19 - we may like to circle, colour, or underline the occurrences in the chapter:

- The words "slew, slay, slain, smite, smote, kill"
- The word "sent"
- The word "messengers"

### Key Definitions:

- What does the word "delighted" H2654 (verse 2) mean?
- What does the word "sware" H7650 (verse 6) mean?
- What does the word "image" H8655 (verse 16) mean?
- What does the word "Ramah" H7414 (verse 18) mean?
- What does the word "Naioth" H5121 (verse 18) mean?

### Key Phrases:

These phrases appear numerous times in Chapter 19 - we may like to circle, colour, or underline the occurrences in the chapter:

- The phrases "the evil spirit from the LORD was upon" and "the spirit of God was upon"

### Key Phrase to Trace (optional):

This phrase appears numerous times in the Bible and refers to making promises - we may like to make a Bible Box in our margin:

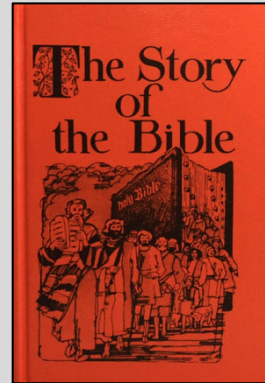
- The phrase "as the LORD liveth" (verse 6)



**Key To The Context:**

David excelled all the other servants of Saul in skill and bravery, so that his reputation as a warrior increased greatly.

Saul could not bear this. He determined that David must die. He instructed his servants, and his son Jonathan, that they must seek a way to slay David (1 Samuel 19:1). Such a suggestion horrified Jonathan. Saul did not realise the extent of love that existed between his son and his servant; he thought that Jonathan would have hated his rival to the throne as much as he did. He knew nothing of the covenant between the two friends. Jonathan determined to help David. He warned him of his danger, and then pleaded with his father to stop his persecution of David. He reminded him of how, in times past, Saul had found pleasure in the young shepherd. As Saul listened to the pleading voice of his son, he recalled the past, and remembered the happier days when he was at peace with David. His heart was touched, and he swore that he would not harm him. And, for a while, all was well; there was peace between Saul and David.



- *The Story of the Bible: Volume 2*, H.P. Mansfield, p 354

**1 Samuel 19:1**

- 1) How does providence present itself in this opening verse?
  
- 2) To what intent is Saul now involving his servants and Jonathan in order to kill David, rather than the failed attempts with the Philistines, or even killing David himself?

**1 Samuel 19:2**


- 3) What are two Bible verses that would guide Jonathan as he endeavoured to balance honouring his father, yet warning his friend?
  - a) Bible Verse #1:
  - b) Bible Verse #2:

- 4) Is there a realistic chance of bodily harm towards Jonathan because he is standing up for David?

**1 Samuel 19:3**

- 5) Is there wisdom behind the location where this conversation is to be held?

- 6) What about Jonathan's counsel is wise?

-  7) Describe a scenario where information is lacking and how it should be handled following the example of Jonathan.

- 8) How might Proverbs 1:5 apply to the character of Jonathan in this verse?

**1 Samuel 19:4 - 5**

- 9) If Jonathan is taking a wise approach in guiding his father's mind to be reconciled to David, then what are three practical steps the godly can take should they find themselves in a similar position?

a) Practical Step #1:

b) Practical Step #2:

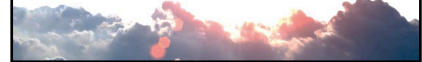
c) Practical Step #3:

**LEARNING**

— Using Diligence —

Those in the Bible who used prudence and learned:

- Jonathan **1 Samuel 19:3**
- Peter **Acts 5:8**
- Solomon **1 Kings 2:42**
- Elisha **2 Kings 5:25**
- Judges **Deut. 16:18 – 20**



### 1 Samuel 19:6

10) This is now the second time that Saul has sworn in his life. It will be helpful to note the context of each time he makes a covenant and write the references in our margin: (1 Samuel 14:24 - 28, 1 Samuel 19:6, 1 Samuel 28:10).

- a) Context #1:
- b) Context #2:
- c) Context #3:

## SAUL SWARE

— Impetuous Oaths —

SWARE = To seven oneself

- Herod **Mark 6:23 – 26**
- Conspirators **Acts 23:14**
- Farewell Disciple **Luke 9:61**
- Peter **Luke 22:33**
- Jerusalem **Jeremiah 5:1 – 4**

### 1 Samuel 19:7

11) Consider how Jonathan has acted as a mediator between David and Saul and then find two Bible passages that guide the godly on how to restore relationships.

- a) Guidance Passage #1:
- b) Guidance Passage #2:

### 1 Samuel 19:8 - 9

12) Contrast the two roles that David is performing in these two verses. In verse 8, David performs a great service involving a great number of people within Saul's army; in verse 9 he performs a small service involving merely himself in Saul's court. Is it important in Ecclesial Life to perform multiple roles or simply perform one role well?

### 1 Samuel 19:9

13) What perhaps is the cause of "the evil spirit from the LORD [being] upon Saul" particularly when 1 Samuel 18:6 - 10 is considered?

**1 Samuel 19:10**

14) Is it likely that David too, would have been angry with Saul for attempting to kill him, and if so, how do David's actions provide counsel on how to react when we are angry?

**1 Samuel 19:11**

15) What perhaps is motivating Michal to warn David, her husband, that Saul, her father, is planning to slay him?

**1 Samuel 19:12**

16) Michal appears in windows two times in the Scriptures - consider the other time in 2 Samuel 6:16 and what is occurring.

- a) Appearance #1:
- b) Appearance #2:

**1 Samuel 19:13**

17) What was the image that Michal had in her home and for what purpose were they used? See: Genesis 31:34 - 35.



18) How might 'an image' manifest itself in the home today?



19) What is one verse or passage that encourages us in how to rid our home of 'images'?

**1 Samuel 19:14**

20) Did Michal lie when she said, "He is sick."

**1 Samuel 19:15 - 16**

21) Should Michal be applauded for what she did in setting up David's bed?

**1 Samuel 19:17**

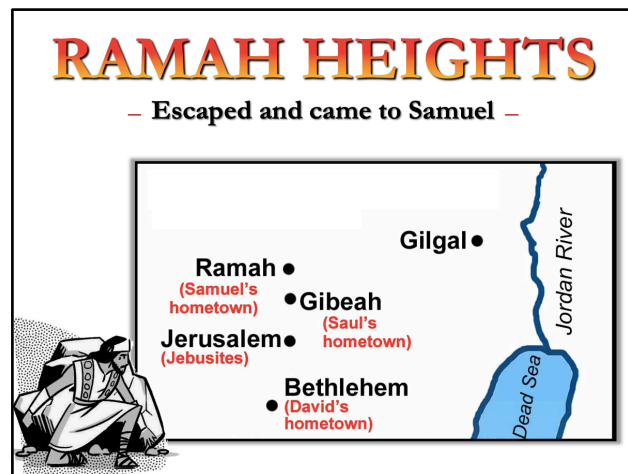
22) Did Michal lie when she said, "He said unto me, Let me go; why should I kill thee?"

**1 Samuel 19:18**

23) Why would David make his way to Samuel immediately after escaping from Saul?



24) What are the benefits of having a 'Samuel' in the life of a believer?



**1 Samuel 19:19 - 21**

25) Count how many times Saul "sent" messengers to David at Naioth.

**1 Samuel 19:21**

26) What might we think Saul did when it says he "prophesied"?

**1 Samuel 19:22**

27) What spiritual circle lived in Naioth? Hint: 1 Samuel 10:9 - 10 and 19:23 - 24.

**1 Samuel 19:23**

28) With what tone is it likely that the phrase, “Is Saul also among the prophets?” said?

- a) Sincere
- b) Joyful
- c) Inquisitive
- d) Sarcastic

**Key Conclusion**

To aid in our appreciation for the thoughts and emotions that David felt...

Read: Psalm 59

### Section 3 - Friends

Breakdown of Chapter 20:

- |                                |               |
|--------------------------------|---------------|
| 1) A Step Between Death        | Verse 1 - 11  |
| 2) A Covenant Between Friends  | Verse 12 - 17 |
| 3) A Plan Between Arrows       | Verse 18 - 23 |
| 4) A Meal Between Seats        | Verse 24 - 29 |
| 5) A Wedge Between Family      | Verse 30 - 34 |
| 6) A Farewell Between Brothers | Verse 35 - 42 |

#### Key Words:

These words appear numerous times in Chapter 20 - we may like to circle, colour, or underline the occurrences in the chapter:

- The word “father”
- The words “tomorrow, day(s), yesterday, morning”
- The words “the arrows”
- The word “son”
- The words “sware, covenant, forever, swear, sworn”

#### Key Definitions:

- What does the word “roughly” H7186 (verse 10) mean?
- What does the word “sounded” H2713 (verse 12) mean?
- What does the word “kindness” H2617 (verse 15) mean?
- What does the word “earnestly” H7592 (verse 28) mean?
- What does the word “kindled” H2734 (verse 30) mean?
- What do the words “fierce anger” H2750 & H639 (verse 34) mean?
- What does the word “grieved” H6087 (verse 34) mean?
- What does the word “exceeded” H1431 (verse 41) mean?

#### Key Phrases:

This phrase appears numerous times in Chapter 20 - we may like to circle, colour, or underline the occurrences in the chapter:

- The phrase “the son of Jesse”

#### Key Phrase to Trace (optional):

This phrase appears numerous times in the Bible - we may like to make a Bible Box in the margin:

- The phrase “the house of David” (verse 16)

**Key To The Context:**

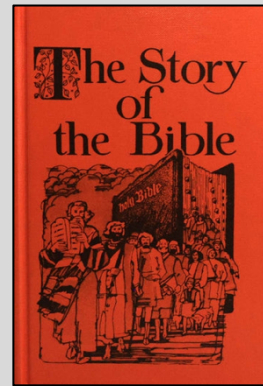
However, David realised that there was no real safety with the aging Samuel. It was only a matter of time when his influence over Saul would be at an end, and the king would destroy him. Whilst he realised that God was with him, and had promised him the throne, he knew that he must not presume on this, but use whatever right means were available for his own safety.

There was one friend upon whom he could rely, and who would help him — Jonathan the son of Saul. David fled from Ramah back to Gibeah, and appealed to Jonathan for assistance.

“What have I done that your father is so angry with me?” he asked Jonathan. “Behold, he seeks my life”.

Jonathan promised that he would help him. “My father will not do anything without first telling me,” he assured David.

But David knew that there were men at court who would be pleased at his death; and he believed that Saul would work through them to bring this about.



- *The Story of the Bible: Volume 2*, H.P. Mansfield, p 355

**1 Samuel 20:1**

- 1) As David asks Jonathan three questions, think, are they variations of the same question, or are they three distinct questions?



- 2) David had fled to his spiritual mentor (Samuel) in Chapter 19, and now he flees to his spiritual friend (Jonathan). What is it about spiritual friends that provide spiritual comfort in times of trial?

**DAVID'S QUESTIONS**

— And he came unto his friend Jonathan —

- “What have I done?” **verse 1**  
= I have not disobeyed a Royal Command
- “What is my iniquity?” **verse 1**  
= I have not disobeyed a Kingly Decree
- “What is my sin?” **verse 1**  
= I have not disobeyed a Godly Principle






**1 Samuel 20:2**

- 3) What is noteworthy about the first words that come from Jonathan's mouth?
- 4) The first words an individual speaks will carry great importance and will often act as an overarching theme for their life, so look for the importance of these individuals' first words:

Individual	Location of First Words	Importance of First Words
Boaz	Ruth 2:4	That Boaz was concerned for the welfare of others and the presence of the LORD in their lives.
Samson	Judges 14:1 - 2	
John Baptist	Matthew 3:1 - 2	
Paul	Acts 9:5 - 6	
Jesus Christ	Luke 2:49	

- 5) Where in chapter 19 is Jonathan drawing his certainty about David's safety?

**1 Samuel 20:3**

- 6) Where does the word "sware" H7650 appear in chapter 19?
- 7) Saul felt that Jonathan would be "grieved" to hear this news - why?
-  8) What can be said about conveying our genuine emotions to our friend?

- 9) Think of two other examples in the Bible where friends share their genuine emotions with one another and the importance of this sharing.

Friends	Emotion(s) Shared	Importance of Sharing

**1 Samuel 20:4**

- 10) What is the difference between saying, “What can I help you with?” and “What help do you need?”

- 11) What gets in the way of providing help for our friends in what they need?

**1 Samuel 20:5**

- 12) Does the “new moon” bring light or darkness at night?

- 13) Consider what Numbers 28:11 - 15 says about the new moon.

**1 Samuel 20:6**

- 14) How far is Gibeah to Bethlehem?
- 15) How many hours would it take to travel to Bethlehem if the average human walks three miles an hour?


**A SIMPLE ABSENCE**


— Away at the time of the new moon —

The tradition of an annual family sacrifice had also been reflected in the family of [Elkanah and Hannah]. This was separate from the agricultural festivals and pilgrimages (2 Chron. 8:13). In David’s time this meant an ingathering of the family at the clan site, Bethlehem. Since it represented a higher level of obligation and familial loyalty, the annual sacrifice could easily serve as a valid excuse.

*The IVP Bible Background Commentary*  
Walton, Matthews, Chavalas, p 311




 16) What ‘family’ gatherings of significance (weekly, monthly, or yearly) do we currently have in our own life? Examples: Birthdays, Thanksgiving.

 17) Rank the spiritual depth of our family gatherings on the scale below:

Spiritually Shallow      1   2   3   4   5   6   7   8   9   10      Spiritually Deep

18) What is driving the spiritual shallowness or spiritual depth of our family gatherings?

 19) Would we enthusiastically encourage other families to participate in the same type of family gatherings but with their own family and why?

20) How much, if any, should family gatherings of those in the Truth differ from family gatherings of those in the World?

**1 Samuel 20:7**

21) Is this plurality of outcomes for David to determine Saul’s intentions or for Jonathan?

**1 Samuel 20:8**

22) If David is Jonathan’s friend, then why does he call himself a “servant”?

23) How often do we instinctively take up the role of a servant for our friends? Fill in the line after the word “because” but only for the answer that we circle.

a) Regularly, because \_\_\_\_\_

b) Sometimes, because \_\_\_\_\_

c) Rarely, because \_\_\_\_\_


d) Never, because \_\_\_\_\_


 24) What would be two Bible verses informing us that friendship is more about service?

a) Bible Verse #1:

b) Bible Verse #2:

### 1 Samuel 20:9

 25) To what extent do Jonathan and David share information and what guide if any does this have for friends today?


 26) Find one word to describe the relationship between Jonathan and David at this point.

### 1 Samuel 20:10

27) Where does the word “roughly” H7186 appear in Genesis 42?

### 1 Samuel 20:11

28) Why would Jonathan propose going “out into the field”?

 29) What, if any, counsel does Jonathan’s suggestion provide for us when we communicate or interact with our friends regarding delicate topics or subjects?

30) Where are there perhaps two other occasions in the Bible where two go out into fields?

a) Occasion #1:

b) Occasion #2:

31) Would there be an occasion in the Bible where two go out into a field that may have made David at least a little apprehensive and why?

### 1 Samuel 20:12

32) Who does Jonathan immediately involve in their plans and why is this important?

33) Where are two places a believer could do better with this in their own life?

a) Place #1:

b) Place #2:

## WILLING

— The LORD's Will —

Those in the Bible who waited upon the LORD:

- Jonathan **1 Samuel 20:12**
- Paul **Acts 18:21**
- James **James 4:15**
- Three Friends **Daniel 3:17**
- Christ **Luke 22:42**

### 1 Samuel 20:13

34) Circle the contrasting words “good” (verse 12) and “evil” (verse 13).

35) Jonathan will soon find himself between Saul’s evil intentions and God’s good provisions. Find two verses that help us when we are faced with abiding under man’s ‘evil’ precepts, yet living under God’s ‘good’ commandments.

a) Bible Verse #1:

b) Bible Verse #2:

### 1 Samuel 20:14 - 16

36) Circle the contrasting “houses” in both verse 15 and verse 16.

### 1 Samuel 20:17

37) Colour in the three occasions that the English word “loved” occurs in this verse.

## MUTUAL LOVE

— A Covenant Between Two Houses —

The covenant which had been made previously (**1 Samuel 18:3**) was then renewed (**20:16**). Again, the memorial name of the Father (**Exodus 3:15**) was called upon. Once more the love of Jonathan for his friend is underlined. As previously, we read that Jonathan loved David “as his own soul” (**20:17**). What this shows to us is that neither time, the opinions of others, nor danger, made any difference to the love that existed between these two Godly men.

*Jonathan: The Greatest King Israel Never Had*  
Jonathan Cope, p 88



**1 Samuel 20:18 - 23**

38) Draw a line down the side of verses 18 - 23 in order to mark out Jonathan's instructions.

39) How many times does "Ezel" H237 occur in the Bible?

40) Why would Jonathan shoot three arrows?

41) Would there be any ambiguity or opportunity for misunderstanding with this plan?

42) Who does Jonathan involve in this conversation that takes place in the field when it is initiated (verse 12) and when it is concluded (verse 23)?

43) How does Jonathan's awareness of the LORD inform us when we are making weighty decisions or decisions that have significant consequences?

## MUTUAL PLAN

### - A Plan Between Two Cherished Friends -

So, a plan was put in place. After three days, David would hide himself in the bushes or trees that grew around the field. Jonathan would come out with a young servant boy, ostensibly to practice his archery. When he fired his arrows and the lad went to retrieve them, if he said to the boy "they are nearby", then David was safe to come back to the palace. However, if he said to the lad "they are beyond where you are standing", then David was to flee, for Saul was determined to kill him.

*Jonathan: The Greatest King Israel Never Had*  
Jonathan Cope, p 88



## Section 4 - Friends

### 1 Samuel 20:24 - 25

- 1) What custom do we learn about Saul that he “sat upon his seat as at other times, even upon a seat by the wall”?
- 2) Why might we suppose that Saul elected to “[sit] upon his seat as at other times, even upon a seat by the wall”?
- 3) Fill out the roles that each man held in Israel:
  - a) Saul = The King of Israel
  - b) Jonathan = \_\_\_\_\_
  - c) Abner = \_\_\_\_\_
  - d) David = \_\_\_\_\_


## SITTING

- Each his own place -

The king sat upon his seat, as at other times, upon the seat by the wall; Jonathan sat opposite, and Abner sat by Saul’s side, but David’s place was empty.

**1 Samuel 20:25 (RSV)**

### 1 Samuel 20:26

- 4) What would be some of the reasons that a person could be “unclean” and therefore unable to sit at meat? See: Leviticus 7:21 and 15:5.
- 5) What does Saul’s own independent thought for why David might be absent reveal about his knowledge of the Scriptures?
- 6)  Can a person be “unclean” in a mental sense, and if so, how does this inform us about whether we should be at a fellowship meal in this condition?
- 7) Can we think of any other individual who was present and ‘unclean’ at a fellowship meal?

**1 Samuel 20:27**



- 8) Note the repeated phrase in verse 26 and 27 that “David’s place was empty” and consider underlining it in our Bible. Imagine how obvious it would be that David was absent and think of an analogy (a comparison between two things, typically for the purpose of explanation or clarification) that helps us to appreciate the scene.
- 9) Note how Saul names David in this verse and contrast it with how Saul will name David in 1 Samuel 24:16. In one word, describe how Saul feels toward David in each instance.
- a) 1 Samuel 20:27 Instance #1:
  - b) 1 Samuel 24:16 Instance #2:

**1 Samuel 20:28 - 29**

- 10) To gain more understanding about David’s familial “sacrifice in the city” consider reading 1 Samuel 1:3, 19 about a time when Elkanah had a similar appointment for his family’s calendar. How might David have learned about this?

**1 Samuel 20:30**

- 11) Who was Jonathan’s mother and what does her name mean? See: 1 Samuel 14:50.
- 12) Do we believe that Jonathan is living up to the meaning of his mother’s name, why or why not?
- 13) Do we believe that Jonathan is living up to the meaning of his father’s name, why or why not?
- 14) What attributes did Jonathan develop or possess from each of his parents?

Father	Mother



**1 Samuel 20:31**

15) This is the 3rd time that Saul has referenced David as “the son of Jesse”. Consider circling or underlining it in our Bible. When we consider the meaning of David’s name, why might Saul be refraining from saying David?

16) When Saul sought for Jonathan’s kingdom to “be stablished” was he fighting against the will of God already revealed to him? See: 1 Samuel 13:14 and 15:28.



17) Have we ever found ourselves in a situation or set of circumstances where we could be ‘fighting’ against the will of God and if so what was the outcome?

18) Find one example where an individual is ‘fighting’ against God and one example where a group is ‘fighting’ against God.

Example	Passage	How were they ‘fighting’?
Individual		
Group		

19) What does the margin have in place of “for he shall surely die”?

**1 Samuel 20:32**




20) Jonathan refers to King Saul as “father”. What lesson can be drawn from this chapter where Jonathan is between his friend on one side and his father on the other?


21) What guidance in resolving conflict does Jonathan provide when he asks Saul to identify “what [David had] done” to warrant death?

**1 Samuel 20:33**

22) Consider making a note in the margin for the two times Saul has also thrown his javelin at David and answer what has provoked him to throw his javelin in each case. Hint: Search the English word “javelin” in 1 Samuel.

- a) Javelin Throw at David #1:
- b) Javelin Throw at David #2:
- c) Javelin Throw at Jonathan #1:

 23) Is there ever a case where we should become angry to the point of physical violence?

 24) Find one verse which indicates why human emotions can lead to someone becoming physically violent.

25) Find two verses that would help to deescalate our minds if we are barrelling towards physical violence.

- a) Bible Verse #1:
- b) Bible Verse #2:

**1 Samuel 20:34**

26) What does the phrase “had done him shame” mean?

27) Find one proverb that is applicable for how Jonathan reacted to Saul’s javelin - perhaps how Jonathan did not react.

- a) Proverb:

28) Would it have been advisable for Jonathan to stay and reason with Saul at this moment - why or why not?

**1 Samuel 20:35**

29) Describe in one word how Jonathan must have felt as he “went out into the field” that morning.

30) Find one proverb that, had he had them available, would have comforted or given encouragement to Jonathan as he “went out into the field”.

a) Proverb:

**1 Samuel 20:36**

31) Where in the Bible supports the notion that Jonathan (who was from the tribe of Benjamin) was good with the bow? Hint: Search “bow” in a concordance.

**1 Samuel 20:37 - 40**

32) With what tone might we believe Jonathan said the words of verse 37, 38, and 40?

a) Tone for verse 37:

b) Tone for verse 38:

c) Tone for verse 40:



33) If “the lad knew not any thing” and “only Jonathan and David knew of the matter” then what practical principle can be learned about how friends should safeguard personal information?

**1 Samuel 20:41**

34) Note that both Jonathan and David “wept”. Find one or more occasions where a farewell was coupled with weeping.

a) Occasion:

**1 Samuel 20:42**

35) Although they did not know, find a verse that illustrates that this will not be the last time Jonathan and David see one another.

36) Note that only Jonathan speaks during this farewell; is it likely that David could not even speak?



37) This incredibly difficult and emotional goodbye would cause a range of emotions to rush over David - why might he have felt the following emotions?

Emotion	Why he might have felt the emotion
Anger	
Despair	
Confusion	

## DAVID A FUGITIVE

— He Who About To Lose Everything —

They kissed one another and wept, and the bitterness of David was greater than that of Jonathan. He was about to lose everything, for a time at least. He had been driven from his home, his wife, his family, his friend. He knew of nobody upon whom he could rely. He was to be a fugitive from Saul, knowing full well that from now on his life was in constant danger, and he must be always on guard against enemies who might pretend to be friends, but who would desire his destruction.

*The Story of the Bible, Volume Two*  
H.P. Mansfield, p 358



## Section 5 - Folly

Breakdown of Chapter 21:

- |                      |               |
|----------------------|---------------|
| 1) Visiting A Priest | Verse 1 - 6   |
| 2) Seeking A Sword   | Verse 7 - 9   |
| 3) Fearing A King    | Verse 10 - 15 |

### Key Words:

These words appear numerous times in Chapter 21 - we may like to circle, colour, or underline the occurrences in the chapter:

- The word “the priest”
- The words “bread, shewbread”
- The word “mad”

### Key Definitions:

- What does the word “afraid” H2729 (verse 1) mean?
- What does the word “detained” H6113 (verse 7) mean?
- What do the words “sore afraid” H3966 & H3372 (verse 12) mean?
- What does the word “feigned” H1984 (verse 13) mean?
- What does the word “scrabbled” H8427 (verse 13) mean?
- What does the word “mad” H1984 (verse 13) mean?
- What does the word “mad” H7696 (verse 14, 15) mean?

### Key Phrases:

This phrase appears numerous times in Chapter 21 - we may like to circle, colour, or underline the occurrences in the chapter:

- The phrase “(a/the/king’s) business”

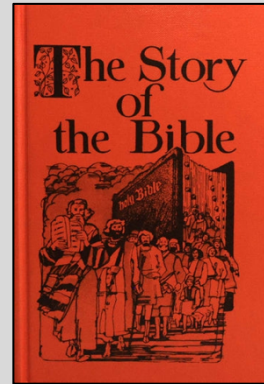
### Key Phrase to Trace (optional):

This phrase appears numerous times in the Bible - we may like to make a Bible Box in our margin:

- The phrase “the shewbread”

**Key To The Context:**

Departing from Jonathan, David was at a loss what next to do. He had a few companions with him, but they were of little help against those whom Saul could muster. He knew the bitter rage of his enemy, and realised that his life was in imminent danger. He was without food or weapons, and knew not where to turn. As he wandered south of Gibeah, he came to the town of Nob, close to Mount Scopus and Jerusalem, where many of the priests dwelt. The Tabernacle was set up there, though the ark of the covenant still remained in the field of Abinadab (1 Samuel 7:1). He decided to appeal to Ahimelech the priest for help. This priest was a descendant of Eli, against whom Samuel had prophesied disaster (1 Samuel 2:33), and David little knew the terrible tragedy that was to follow his visit to Nob.



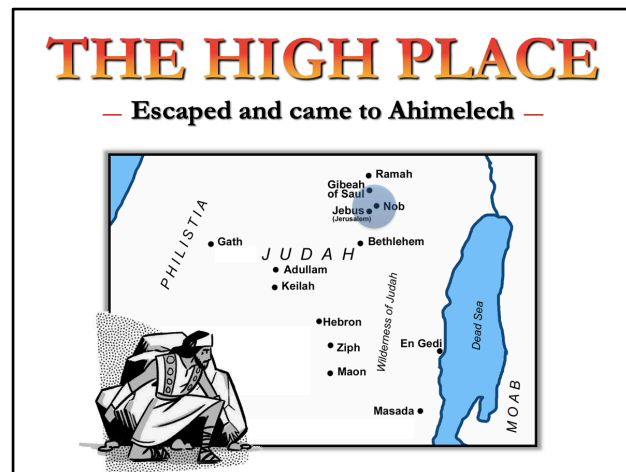
- *The Story of the Bible: Volume 2*, H.P. Mansfield, p 359

**1 Samuel 21:1**

1) Do we have a spiritual place to draw comfort from and if not why not?



2) Do we have a spiritual companion to draw comfort from and if not why not?



3) Try to determine two reasons that David would seek refuge and help in the city of Nob.

a) Reason #1:

b) Reason #2:

4) Why might we suppose that, “Ahimelech was afraid at the meeting of David”?

- 5) Where in the past (within 1 Samuel) have individuals dwelling in a town been 'afraid' of the arrival of a godly man?
- 6) When we read 1 Samuel 14:3 we find that Ahimelech has been called by another first name - what is it?

## THE HIGH PLACE

### — Escaped and came to Ahimelech —

Although its exact location is unknown, Nob is generally believed to lie just north of the city of Jerusalem. Possible locations include the slope of Mount Scopus [Nob has roughly the same meaning as Scopus]. In David's time it served as the sanctuary site and was served by Aaron's descendants. Presumably it had been moved from Shiloh after the death of Eli and his sons.

*The IVP Bible Background Commentary*  
Walton, Matthews, Chavalas, p 311



### 1 Samuel 21:2

- 7) Is what David said in this verse true? How so, or, why not?



- 8) Though David has been characterized as “a man after [God’s] own heart” (1 Samuel 13:14), we must acknowledge here that David has lied, and thus, under this context, we should ask ourselves why. Fill in the following sentence with a possibility as to why David has lied:

David has lied to Ahimelech because \_\_\_\_\_

\_\_\_\_\_

- 9) Fill in the table below of individuals who, though ultimately godly, lied.

Individual	Passage	How or why they lied
Abraham	Genesis 12:10 - 20	
Rahab	Joshua 2:1 - 7	
Peter	Mark 14:66 - 72	

10) Find two verses that encourage us to be truthful even when confronted with difficult circumstances.

a) Bible Verse #1:

b) Bible Verse #2:

11) Write out a short scenario that we may be faced with in everyday life that carries consequences depending on how we answer the question. Example: We are late for work for the third day in a row and our boss asks us what time we arrived at the office.

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### 1 Samuel 21:3

12) What could be a possibility for why David only asked for five loaves?

### 1 Samuel 21:4

13) What were the divine principles surrounding this “hallowed bread” when we read Leviticus 24:5 - 9?

## THE SHEWBREAD

— Eaten before the LORD —

The bread placed upon the table (Heb. “*face-bread*”) was made of fine wheat flour (unleavened), baked in twelve loaves (cakes), each containing one fifth of an ephah of flour. They were renewed every Sabbath to be eaten by the priests exclusively (and that in the sanctuary only), and were then replaced by fresh loaves (**1 Sam. 21:6**), which had been prepared overnight by the Levites.

*Unger's Bible Dictionary*  
Merrill F. Unger, p 1063



14) What were the divine principles involved when Ahimelech required that David’s men were to have kept “from women” when we read Exodus 19:5 and Leviticus 15:18?

### 1 Samuel 21:5

15) Can we infer which day of the week this engagement occurs when we read Leviticus 24:8?

16) What did it mean that the vessels were holy when we consider Leviticus 8:26?



17) How was the bread common if we read Leviticus 24:8?

### 1 Samuel 21:6

18) If we can infer which day of the week, then how does it create a link to something Jesus' disciples did in Matthew 12:1 - 8?



19) As Christ refers to this instance in Matthew 12:1 - 8, how does his commentary help us understand times where mercy, not sacrifice, is to be honoured.



20) Write out a short scenario that we may face in Ecclesial life where it is prudent to choose the spirit of a law rather than the letter of a law. Example: We are to break bread upon the first day of the week, but a family's basement has flooded on a Sunday morning.

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### 1 Samuel 21:7

21) The word "detained" H6113 is also used in 2 Kings 17:4 and might perhaps help us understand the scenario in which Doeg found himself in - what was it?

22) The Edomites harboured a long-lasting feeling towards godly men of Israel (we know this from Bible verses like Amos 1:11). Who did the Edomites descend from and how does this relationship shed light on the actions of Doeg?

### 1 Samuel 21:8



23) After seeking bread, David seeks a weapon - do we suppose that he is progressing or regressing spiritually and why so?

**1 Samuel 21:9**

24) Note carefully the words (“Goliath the Philistine, whom thou slewest”) that Ahimelech conveys to David and determine if he, Ahimelech, is subtilty counselling David.

25) With what did David slay Goliath in 1 Samuel 17:50?

26) What are the two items mentioned, and how do they present themselves as two options for David to trust?

a) Item #1:

b) Item #2:

27) Think of two occasions where individuals received spiritual admonishment and record how they responded.

Individual	Passage	How they responded


**1 Samuel 21:10**

28) Who at various times sought residence in the Land of the Philistines when we read 1 Samuel 14:21 in other translations (i.e. The Septuagint)?

29) For what purpose do we suppose that David determined to find refuge in Gath?

**1 Samuel 21:11**


30) Why might we suppose that the servants of Achish called David “the king of the land”?


 31) How does verse 11 help us understand the distance our reputation can travel and the importance of it?

32) Who would we believe made up part of the “tens thousands” when we consider verses such as 1 Samuel 18:27?

**1 Samuel 21:12**


33) To appreciate how terrified David felt at this moment in Achish’s presence, consider that the phrase “sore afraid” H3966 H3372 is found in 1 Samuel 17:24 and explain the range of emotions that would rush over David.

 34) Before this, it was only Saul who was affected by others’ thoughts and opinions; now David’s behaviour is affected by others, so when, if ever, should we be affected by the thoughts of others?

 35) Find two verses that help us avoid falling into the same trap as Saul and David.

a) Bible Verse #1:

b) Bible Verse #2:

 36) It seems that David temporarily fears Achish more than he trusts in God. We all struggle with faith at times; what are some good ways to keep our eyes on God as we endure trials?

**1 Samuel 21:13**

37) In his time of desperation, select the means that David might have employed:

- a) He feigned having a panic attack
- b) He feigned having a seizure
- c) He feigned having a wild outburst
- d) He feigned having a schizophrenic episode
- e) Other \_\_\_\_\_

**1 Samuel 21:14 - 15**

38) The center margin suggests the phrase “playeth the mad man” and the phrase is repeated in verse 15. Do we think Achish was actually fooled by David’s acting?

**IS NOT THIS DAVID**

— The Future King of the Land —

David hurried down to the city of Gath, hoping to pass unnoticed among the Philistines. But they recognized him as the hero of Israel, and the one most likely to succeed Saul as king. “Is not this David the king of the land?” they said...These words caused David anxiety. The servants of Achish the king of Gath took him captive (**1 Samuel 21:14; Psalm 34**), and brought him before their king. David found himself in even greater trouble.

*The Story of the Bible, Volume Two*  
H.P. Mansfield, p 360



39) David has “feigned” himself to be “mad” which provides an avenue for escape; however, can his deception be justified or supported by scripture?

40) Find two examples in the Bible where a good outcome came about, but through means that cannot be justified.

- a) Example #1:
- b) Example #2:

41) Write one emotion that David might have felt as he left Gath.

42) Create a simple prayer that would be appropriate for David to pray after Achish had dismissed him from Gath:

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**Key Conclusion**

To aid in our appreciation for the thoughts and emotions that David felt...

Read: Psalm 34 & 56

## Section 6 - Folly

Breakdown of Chapter 22:

- |                           |               |
|---------------------------|---------------|
| 1) The Distress of Men    | Verse 1 - 5   |
| 2) The Fury of Saul       | Verse 6 - 15  |
| 3) The Massacre of Nob    | Verse 16 - 19 |
| 4) The Safeguard of David | Verse 20 - 23 |

### Key Words:

These words appear numerous times in Chapter 22 - we may like to circle, colour, or underline the occurrences in the chapter:

- The word "son"
- The word "priest"

### Key Definitions:

- What does the word "Adullam" H5725 (verse 1) mean?
- What does the word "distress" H4689 (verse 2) mean?
- What does the word "debt" H5378 (verse 2) mean?
- What does the word "discontented" H4751 H5315(verse 2) mean?
- What does the word "captain" H8269 (verse 2) mean?
- What does the word "hold" H4686 (verse 5) mean?
- What does the word "abode" H3427 (verse 6) mean?
- What does the word "league" H3772 (verse 8) mean?
- What does the word "lie-in-wait" H693 (verse 8) mean?
- What does the word "safeguard" H4931 (verse 23) mean?

### Key Phrases:

This phrase appears numerous times in Chapter 22 - we may like to circle, colour, or underline the occurrences in the chapter:

- The phrase "the son of Jesse"
- The phrase "the house"

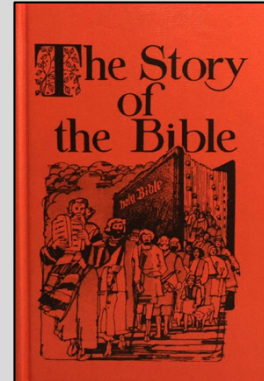
### Key Phrase to Trace (optional):

This phrase appears numerous times in the Bible - we may like to make a Bible Box in our margin:

- The phrase "thou shalt surely die"

**Key To The Context:**

Humbled, dispirited, and troubled, David fled from Gath back to his own tribe of Judah. He felt that all were against him, that he was opposed by forces so powerful that he must surely be destroyed. Man could not help him in his distress but Yahweh could; and to Him he turned and found help (see Psalm 142). He found temporary refuge in a huge cave called Adullam, or *Enclosure*, close by the town of Sochoh, about two miles from where he had defeated Goliath. In the arched chambers of this under-ground palace, the distressed and lonely David who had been anointed King, set up his court.



- *The Story of the Bible: Volume 2*, H.P. Mansfield, p 361 - 362

**1 Samuel 22:1**

- 1) Determine how far “the cave of Adullam” was from Bethlehem, the home of David and his family, using a suitable Bible resource or Map A in the Appendix.
- 2) For what purpose do we suppose that David’s family “went down thither to him”?



- 3) In what ways can we rely on our families in times of difficulty?
- 4) Write down one emotion that David might have felt regarding this situation where it was necessary to move his family for his sake.

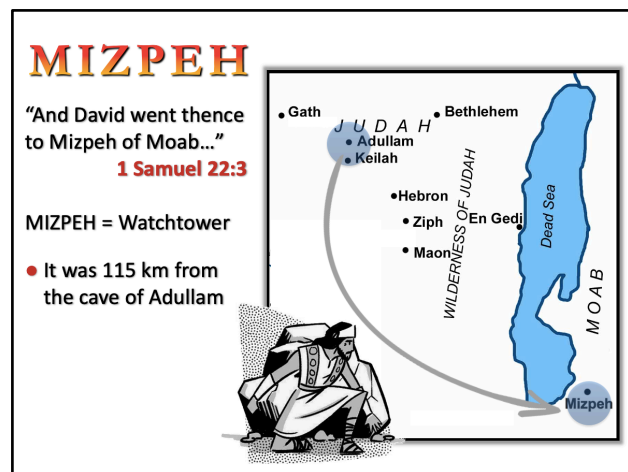
**1 Samuel 22:2**

- 5) For what purpose do we suppose that these individuals “gathered themselves unto” David?
- 6) Find one other place in the Bible where each of these words are used: “distress” H4689 “debt” H5378 and “discontented” H4751 H5315.

- 7) If the general attitude in the cave towards Saul was negative, David would not allow this to affect his thoughts and actions. Therefore how can we prevent the attitude of others from negatively affecting us?
- 8) Is there a series, talk, book, or article in the Community that we might have taken in and that we might recommend to others when it comes to keeping our minds holy?
- 9) In what way did David become a ‘captain’ over them when we consider Hebrews 2:10?
- 10) How many more men would be added to this “four hundred men” if we look at 1 Samuel 23:13?

### 1 Samuel 22:3 - 4

11) If “Mizpeh of Moab” was about 115km (72 miles) from Adullam, then use a current map to see what that would be like if we were to travel from one city to another near us.



12) What connection did David’s family have to the Country of Moab if we think about his genealogy?

13) What other reason made Moab suitable for David to shelter his family if we look at 1 Samuel 14:47?

14) What might we suppose would have happened to David’s family if they stayed in Bethlehem?



15) Where is there a time where a king sought to destroy inhabitants in Bethlehem?

**1 Samuel 22:5**

16) For what purpose do we suppose that God directed the prophet Gad to inform David to return “into the land of Judah”?

17) Fill in the table the works or services that the prophet Gad is providing when he appears in the life of David:

1 Samuel 22:5	
2 Samuel 24:11 - 19	
1 Chronicles 29:29	
2 Chronicles 29:25	

## THE PROPHET GAD

The Prophet Gad will appear again in the narrative of David's life. It was he who gave David the LORD's message after David had numbered the people (**2 Sam. 24:11 – 1; 1 Chron. 21:9 – 19**) and assisted David in setting up the musical ministry for the sanctuary of the Lord (**2 Chron. 29:25**). He also wrote a book about David's reign (**1 Chron. 29:29**). Later, Abiathar the priest would escape Saul's slaughter of the priests at Nob and join David, so that the king would have available the ministries of both prophet and priest.

*The Bible Exposition Commentary*  
Warren W. Wiersbe, p 267



18) Determine how far “Hareth” was from Adullam, by using a suitable Bible resource.

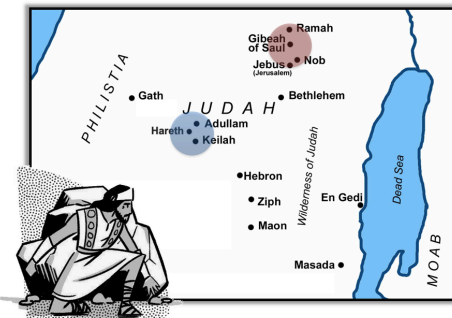
**1 Samuel 22:6**

19) Describe the state of mind of Saul when we consider that he has “his spear in his hand, and all his servants...standing about him”?

20) Saul has chosen to abide in Ramah - why might he have chosen this place when we consider 1 Samuel 19:18?

## ABIDING in GIBEAH

— Saul abode in Gibeah under a tree —



21) The word “abode” H3427 is translated “tarried” in 1 Samuel 14:2 - what does it say about the character of Saul?

**1 Samuel 22:7**

22) Is there anything to the fact that these “servants” were made up of “Benjamites” and if so what is the implication?



23) Do we fall into the habit of surrounding ourselves with one kind of people? Circle the answer that best applies to us:

Not at all

Somewhat

Mostly


24) Find one verse that illustrates the principle that we are indelibly influenced by the individuals who we surround ourselves with.

a) Bible Verse #1:

25) Saul is demonstrating a spirit of severe insecurity, so in our own words, and in three steps, describe with verses the path that has led him down to this point.

Step	Passage	What contributed to Saul’s insecurity?
1		
2		
3		

26) How has Saul used bribery to motivate his men in the past if we consider 1 Samuel 17?

 27) Do we ever feel the need to be 'bribed' to perform acts of service or spiritual works and if so why?

28) Think of one Bible example where someone sought to be bribed to perform acts of service or spiritual works.


29) Considering that Saul is centering his words on how he will "give" to his servants, where have all his possessions come from if we read 1 Samuel 8:10 - 18? Note the phrase "he will take".


### 1 Samuel 22:8


30) Saul is employing a deceptive tactic of combining truth with error, so in the verse below, highlight the portions that are true with one colour and the portions that are error with another colour. Note: Use the colour from your Bible marking scheme.

That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

31) Do we believe that Saul's servants were acting faithfully to their master by withholding information on David?

 32) Should we ever have a mindset that expects those around us to feel 'sorry' for us?

 33) Saul was ( right / wrong ) in expecting those around to feel "sorry" for him and Job was ( right / wrong ) in asking those around to have "pity" on him (Job 19:21). Circle either Right or Wrong in each case.

 34) A spiritually-mature individual asks for help, whereas a spiritually-immature individual expects it. Circle either True or False.

True

False

Rationale: \_\_\_\_\_

35) When an individual expects that those around them to feel sorry for them, it stems from an immature and selfish mind. Circle either True or False.

True          False          Rationale: \_\_\_\_\_

36) Why would Saul think that David is “[laying] in wait”?

37) After reading verse 8, describe Saul in one word:

- One Word: \_\_\_\_\_

### 1 Samuel 22:9 - 10

38) Think of two other occasions in the Bible where kings set unspiritual men in places of high authority and power:

a)

b)

### DOEG THE EDMITE

– Which was set over the servants of Saul –

- Ahimelech “inquired of the LORD for David” v 10  
= he had helped David **Spiritually**
- Ahimelech “gave David victuals” v 10  
= he had helped David **Physically**
- Ahimelech “gave David the sword of Goliath” v 10  
= he had helped David **Militarily**

39) Both David and Saul incorporated Gentiles into their inner-circle; however, Saul’s (i.e. Doeg) Gentiles were vastly different than David’s (i.e. Uriah) and therefore on what basis does this inform us on relationships with those who are from the world?

40) If we have a ‘Doeg’ in our circle of relationships, then what Bible verse or passage would instruct us to relinquish the relationship?

41) What does the fact that Doeg does not tell Saul anything until he is assured a reward (“...fields...vineyards...captains” verse 7) tell us about his motives and loyalty to the nation?

42) Which of the three things that Doeg mentioned would perhaps infuriate Saul the most?

**1 Samuel 22:11 - 12**

43) Generally, men come to the priests in the Bible and not the other way around.  
Circle either True or False.

True            False            Rationale: \_\_\_\_\_


44) What warning would Ahimelech have felt when Saul addressed him calling him “the son of Ahitub”?

45) Consider the meaning of Ahimelech’s name and decide whether Saul could not or would not speak his name.

46) What is the Hebrew word and meaning for “hear” H8085 and why would Saul use this word?

47) Look back through 1 Samuel 15 and find where the same word is used and what is the sad irony with Saul using the word in verses 12?

48) No longer is Saul seeking to hear the voice of God; to whom is Saul seeking or listening to?

 49) Identify two areas where we might neglect to hear (i.e. be influenced by) the voice of God and instead choose to hear another ‘voice’ and why. Example: The ‘voice’ or influence of social media.

Name of the Voice	Why we listen to it

50) If we were Ahimelech, how would we feel at this request for our entire family of 85 people, having to appear before Saul immediately?

51) Consider how Saul refuses to use both Ahimelech's and David's names - do we suppose that he is searing his conscience towards both of them? Consider 1 Timothy 4:2.

52) Did Ahimelech actually "[inquire] of God for" David if we consider the events of 1 Samuel 21?

### 1 Samuel 22:13



53) Saul quickly accepts the report of Doeg as fact and accuses Ahimelech of not only aiding David materially, but also of helping David bring Saul down. Therefore, what are the dangers of brashly (i.e. hastily, rashly) judging the motives of others?

54) Think of two other occasions in the Bible where individuals brashly judge the motive of others:

a) Occasion #1:

b) Occasion #2:



55) Rank our own tendency to brashly judge the motives of others on the scale below:

Seldom      1   2   3   4   5   6   7   8   9   10      Often

Reason for our number: \_\_\_\_\_



56) Find one verse that will positively influence us to be patient, look for all the facts, and encourage us to refrain from brashly judging the motive of others.

a) Bible Verse #1:

**1 Samuel 22:14**

- 57) Roughly how many admirable qualities did Ahimelech point out about David?
- 58) What two positions has Ahimelech noted about David in relation to his standing before Saul?
- a) Position #1:
  - b) Position #2:
- 59) Is it plausible that Ahimelech anticipated that this meeting would not end well?
- 60) Where in his life had Saul demonstrated a pattern of violence?


**1 Samuel 22:15**

-  61) Ahimelech corrects Saul's facts on the history of David inquiring of God through the priesthood, so what lesson is to be learned about establishing the facts in a time of challenge?
-  62) If Ahimelech sensed that he and "the house of [his] father" were in danger, and yet still conveyed the truth; what are we to learn about speaking the truth at all times?

**1 Samuel 22:16**

- 63) Considering Saul's relationship with God up to this point, was the fact that the priests of the LORD fed and armed David the only reason he may have been quick to pass this judgment upon them?

**1 Samuel 22:17**

-  64) Saul's envy and hatred of David has brought him to an unspeakably low place. Look up Proverbs 14:30; 27:4 and try to grasp the full impact of those words as they relate to Saul, and find one more Bible verse to complement these two proverbs.

65) Why might we suppose Saul's footmen refused to obey his command?

**1 Samuel 22:18**

66) The verse highlights that "fourscore and five persons" were killed all wearing a linen ephod. When we consider Revelation 19:8, for what purpose do we imagine that we are given this detail?

**1 Samuel 22:19**

67) What is the sad irony in this verse as it relates to the events of 1 Samuel 15?

**1 Samuel 22:20**

68) In fleeing Saul, why would Abiathar choose to follow David, having now understood that David was Saul's number one target?

**1 Samuel 22:21 - 22**

69) Considering that Doeg and his character was evidently well known within the ranks of Saul's army, what do the proverbs state about the importance of a "good name"?

70) Describe in three words David's possible emotions upon hearing the words of Abiathar:

a) Word #1: \_\_\_\_\_

b) Word #2: \_\_\_\_\_

c) Word #3: \_\_\_\_\_

**1 Samuel 22:23**

71) How is the word "safeguard" H4931 most commonly translated in the Old Testament?



72) What is David committing to considering how the word “safeguard” H4931 is used in Deuteronomy 11:1?

**Key Conclusion**

To aid in our appreciation for the thoughts and emotions that David felt...

Read: Psalm 52 & 63

## Section 7 - Faithfulness

Breakdown of Chapter 23:

- |                          |               |
|--------------------------|---------------|
| 1) From Hareth to Keilah | Verse 1 - 6   |
| 2) From Keilah to Nomad  | Verse 7 - 13  |
| 3) From Nomad to Ziph    | Verse 14 - 23 |
| 4) From Ziph to Maon     | Verse 24 - 28 |
| 5) From Maon to En-gedi  | Verse 29      |

### Key Words:

These words appear numerous times in Chapter 23 - we may like to circle, colour, or underline the occurrences in the chapter:

- The word “deliver(ed)”
- The word “hand”

### Key Definitions:

- What does the word “rob” H8154 (verse 1) mean?
- What does the word “besiege” H6696 (verse 8) mean?
- What do the words “secretly practised mischief” H2790 H7451 (verse 9) mean?
- What does the word “haunt” H7272 (verse 22) mean?
- What does the word “subtilly” H6191 (verse 22) mean?
- What do the words “lurking places” H4224 (verse 23) mean?

### Key Phrases:

This phrase appears numerous times in Chapter 23 - we may like to circle, colour, or underline the occurrences in the chapter:

- The phrase “the Philistines”

### Key Phrase to Trace (optional):

This phrase appears numerous times in the Bible - we may like to make a Bible Box in our margin:

- The phrase “LORD God of Israel”
- The phrase “strengthened his hand”

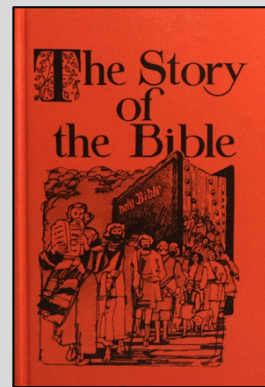
### Key Places David Travels To:

Circle or colour the numerous places that David and his men travel to because they are compelled to be on the move:

- Verse 1 “Hareth”
- Verse 6 “Keilah”
- Verse 13 “went withersoever they could go”
- Verse 14 “Wilderness”
- Verse 16 “Wood”
- Verse 24 “Moan”
- Verse 25 “Rock”
- Verse 26 “Mountain”
- Verse 29 “En-gedi”

### Key To The Context:

It was a dark and evil time for David: a time of anxious care and weariness. Saul was determined to kill him. He was surrounded by spies who were ever ready to betray him. Even his own followers did not understand him, and were constantly advising him to do things contrary to the will of God (e.g. 1 Samuel 26:8). His circumstances were somewhat similar to those of the Lord Jesus when the leaders of the nation sought to find something against Him. No wonder that many of the Psalms composed by David at this time are prophetic of Christ’s experiences (cp. Psalm 11;34; 55; 142 etc.). The lives of these two great heroes, as type and antitype, have much in common.



David had shifted his place of hiding from the cave of Adullam to the Forest of Hareth, deep in the south of Judah. There, among the trees of the wood, he was able to remain hidden from Saul. But one day a messenger arrived to tell him that the Philistines had attacked the fortified city of Keilah (meaning *Citadel*) and were robbing the people of the fruits of their labour, bringing upon them great distress and misery.

What should David do under such circumstances?



- *The Story of the Bible: Volume 2*, H.P. Mansfield, p 365

### 1 Samuel 23:1

- 1) The center margin references Joshua 15:44. Using the context of that verse, in which tribe was the city of Keilah?

- 2) Why would this message of distress be delivered to David and not to Saul?
- 3) What theme might we think the threshing floors will bring out at the beginning of this chapter when we consider verses like Jeremiah 51:33?
- 4) Robbing the threshing floors seemed to be a standard tactic of the times. At what other point in history did Israel's enemies follow similar tactics?

### 1 Samuel 23:2

- 5) How can we tell that David is growing spiritually at the beginning of this verse?
- 6) Throughout our studies, we have ample opportunity to contrast David and Saul - what is a contrast in this verse?
-  7) What does David's first action in this scenario teach us about how we approach tasks or projects?
-  8) Should this example be applied in all pursuits?
- 9) Find two other Bible examples where an individual requested God's guidance before a decision needed to be made.
  - a) Bible Example #1:
  - b) Bible Example #2:
- 10) David asks a simple question in his request to God; therefore, how should this inform our prayers?

**1 Samuel 23:3**

11) Do we suppose these men that have joined David were soldiers considering where they have come from in 1 Samuel 22?

**1 Samuel 23:4**

12) Why might we suppose David is inquiring of God for a second time?

13) Is this something that should be practiced in our own lives, why or why not?

14) Considering that David thought to strengthen his friends through prayer, can we think of two other examples where the same was done?

a) Bible Example #1:

b) Bible Example #2:

**1 Samuel 23:5**

15) David and his men travel from “the forest of Hareth” (1 Samuel 22:5) to Keilah; use a current map to see what that would be like if we were to travel from one city to another near us.



16) This victory would have strengthened both David and his men and encouraged them to rely on the LORD for answers - can we think of a time that God has wrought a great victory for us?

17) When thinking about David and his men, what small insight do we learn when it says that they “brought away their cattle”?

**1 Samuel 23:6**

18) Abiathar brought “an ephod in his hand.” Considering Exodus 28:1 - 5, David and his men could look to the ephod as symbolic of what?

**1 Samuel 23:7**

19) Ignoring the value of David’s rescue of Keilah, Saul now believes that God has beneficially acted on his behalf - is this rationale in Saul’s mind based on the fact that he is the LORD’s anointed?

**1 Samuel 23:8**

20) Saul “called all the people together to war” to catch David. However, these very same people sat inactive while Keilah was in need of rescue. What could be a principle that arises from this event and try to support it with a passage?

a) Bible Principle:

b) Bible Passage:

**1 Samuel 23:9**

21) Categorize for who or what David is seeking the LORD for especially now that this is the third time within this chapter:

1) Verse 2     David is seeking the LORD for... \_\_\_\_\_

2) Verse 4     David is seeking the LORD for... \_\_\_\_\_

3) Verse 9     David is seeking the LORD for... \_\_\_\_\_

22) How might Abiathar have felt serving a man that cherished, honoured, and leaned upon the priestly office?

**1 Samuel 23:10**

23) David evokes the name of God calling upon the “LORD God of Israel” because...

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24) How would David referencing himself as the LORD’s “servant” have aided him in his humble spirit?



25) What would be two acts of service that we would like to be better at and what would be one verse per act to encourage us?

Act of Service	Encouraging Verse

**1 Samuel 23:11 - 12**




26) Sadly, Saul would “come down” but perhaps even more sad is the fact that “the men of Keilah” would deliver David and his men - can we recall a time in our lives when we have personally experienced betrayal?

27) Furthermore, can we think of two occasions in the Bible where betrayal occurred?

- a) Bible Occurrence #1:
- b) Bible Occurrence #2:


**1 Samuel 23:13**

28) The band of men that are now with David totals “six hundred” compared to 1 Samuel 22:2 - where might David have garnered these 200 extra men?

-  29) God has provided David with many answers thus far, but evidenced by the phrase that he and his men “went withersoever they could go” illustrates that God does not provide every answer. Has there been a moment or time in our own life where only some of the answers seemed apparent (i.e. visible, clear)?

**1 Samuel 23:14 - 16**

- 30) Why might we think that Jonathan was able to find David and Saul was not?

-  31) Jonathan “[strengthens David’s] hand in God” and demonstrates to us that true, godly friends ... \_\_\_\_\_  
and are like a friend spoken of in Proverbs \_\_\_\_\_ : \_\_\_\_\_ .

**1 Samuel 23:17**

- 32) In speaking to David, Jonathan foretells three “shalls” but which of them actually come to pass? Circle either fulfilled or unfulfilled.

- |    |           |             |
|----|-----------|-------------|
| 1) | Fulfilled | Unfulfilled |
| 2) | Fulfilled | Unfulfilled |
| 3) | Fulfilled | Unfulfilled |

**1 Samuel 23:18**

- 33) Consistent with their relationship, Jonathan and David involve the care and commitment of the LORD, thus making a “threefold cord” that is “not quickly broken.” Where else in the Bible do we see a similar pattern between two individuals and their God?

- a) Two Individuals #1:
- b) Two Individuals #2:

- 34) Consider and determine whether this will be the last time that Jonathan and David will see one another.



**1 Samuel 23:19 - 20**

- 35) What would be a Biblically-guided assumption as to why the Ziphites chose to side with Saul and uncover the whereabouts of David and his men? Some passages mentioning Ziph include: Joshua 15:24, 55; 1 Chronicles 2:42; Psalm 54. Circle one.
- a) They were naive to the depth of the conflict between Saul and David and were innocent of facts that would have guided them.
  - b) They were partial to the hope of receiving gifts from Saul and were looking for a material reward for their cooperation.
  - c) They were ill-prepared to the possible war-conflict that might erupt in their land and thought it best for the king to quickly and easily apprehend this fugitive.
  - d) They were opportunistic to the chance that they might bring an end to David who they viewed as an enemy and sought to rid the land of him.
  - e) They were painfully aware of the events surrounding the massacre of the priests of Nob and were proactively avoiding an accusation of harbouring an enemy of the king.
  - f) Other: \_\_\_\_\_.

**1 Samuel 23:21 - 23**

36) When was the last time Saul used the name of “the LORD”?



37) Explain if we should bestow blessing upon others based upon how they treat us.

38) There is an incredible irony in Saul’s use of this word “compassion” H2550, considering that it occurs in 1 Samuel 15 multiple times - turn to 1 Samuel 15 and mark or circle those times by using a concordance.

39) Saul is meticulous in his instructions to the Ziphites causing us to consider why he was not meticulous in rooting out sin in his own life. Consider two other individuals that could not root out sin in their lives and it led to their downfall:


- a) Individual #1:
- b) Individual #2:


40) Why might we suppose Saul chose not to send his own spies, but rather used the Ziphites?

**1 Samuel 23:24 - 27**

41) Highlight where in this intense section of verses do we see the providence of God?

And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon. Saul also and his men went to seek him. And they told David; wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.




 42) How do these verses teach us about the power of God working in our lives?

 43) Did God only just remember David in time or did God intentionally allow David to feel the stress of the situation before delivering him?

44) Find two other occasions where God ultimately delivered individuals, but allowed them to go through a fiery trial first:

- a) Delivered but Tried Individual #1:
- b) Delivered but Tried Individual #2:

45) What do these occasions teach us about how we should view trials in our lives?

-  46) Considering David's responsibilities for the 600 men, their wives, and their little ones, how might David have felt with the struggles they were facing at this time?
  
-  47) Moving from David to our own lives, are there times when we can, through trials, feel the same things that David was feeling here?
  
-  48) Find an encouraging verse or a scriptural example that helps remind us that God is not oblivious to our struggles.

### **1 Samuel 23:28**

49) The scriptures are full of occasions where names of places received their name due to the events that took place there - can we think of two other places in the scriptures where this occurs?

a) Place #1:

b) Place #2:

### **1 Samuel 23:29**

50) Utilize a suitable Bible Dictionary and ascertain what features of En-gedi made it a "strong hold" and a suitable place for David and his men.

### **Key Conclusion**

To aid in our appreciation for the thoughts and emotions that David felt...

Read: Psalm 18 & 54

## Section 8 - Faithfulness

Breakdown of Chapter 24:

- |                        |               |
|------------------------|---------------|
| 1) David's Temptation  | Verse 1 - 4   |
| 2) David's Conviction  | Verse 5 - 7   |
| 3) David's Vindication | Verse 8 - 15  |
| 4) David's Affirmation | Verse 16 - 22 |

### Key Words:

These words appear numerous times in Chapter 24 - we may like to circle, colour, or underline the occurrences in the chapter:

- The word "cave"
- The word "hand"
- The word "skirt"

### Key Definitions:

- What does the word "sheepcotes" H1448 H6629 (verse 3) mean?
- What does the word "privily" H3909 (verse 4) mean?
- What does the word "smote" H5221 (verse 5) mean?
- What does the word "flea" H6550 (verse 14) mean?
- What does the word "hold" H4686 (verse 22) mean?

### Key Phrases:

This phrase appears numerous times in Chapter 24 - we may like to circle, colour, or underline the occurrences in the chapter:

- The phrase "the LORD's anointed" or "the anointed of the LORD"

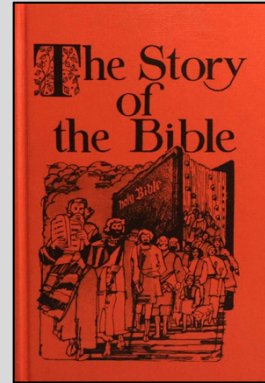
### Key Phrase to Trace (optional):

This phrase appears numerous times in the Bible - we may like to make a Bible Box in our margin:

- The phrase "the LORD's anointed"

### Key To The Context:

Once again David changed his hiding place. Now he selected some vast caves at a place called Engedi, or *The Well of the Wild Goats*. Engedi is about 15 miles due east of Ziph, close to the Dead Sea. It is separated from Ziph by a harsh, barren, waterless wilderness, which suddenly terminates in a steep precipice. Below, about four hundred feet (122 metres) deep, there is a glorious well-watered valley of verdure, shrubs and fruit trees. Plants of all kinds grow in profusion from the foot of the precipice to the beach of gleaming blue waters in front. The valley stretches for about a mile in length and then widens into a plain. Its steep, rocky sides are noted for huge caverns capable of holding hundreds of men or animals.



This provided David with an excellent hiding place. The caverns gave shelter to men and animals whilst the streams of water, and ample growth of grass and trees, provided them with the necessary food and drink.

It was a place frequented by shepherds, and they used the many caves for the purpose of caring for the sheep, often building a shepcote made up by building up stones to form a circular wall in front of the cave.

Across the waterless wilderness to the oasis at Engedi moved David and his men. But he was not left in peace.

- *The Story of the Bible: Volume 2*, H.P. Mansfield, p 368 - 369

### 1 Samuel 24:1

- 1) While this is an occasion where we do not have a definitive answer, can we make an educated guess of who likely informed Saul of David's location?

### 1 Samuel 24:2

- 2) How outnumbered is David when we consider the number of men that were with him and the number of men that were with Saul?
- 3) Who is another example of someone in the Bible that was significantly outnumbered?
  - a) Example:

**1 Samuel 24:3**

- 4) What was most likely Saul’s purpose for entering into this cave if we consider a similar expression (i.e. covering the feet) from Ruth 3:4, 7?

**1 Samuel 24:4**

- 5) Are we to believe that the LORD actually said the words that “the men of David said unto him”?
  
- 6) Find two examples in the Bible where individuals or groups quote God, but do not necessarily quote Him correctly or accurately:
  - a) Example #1:
  - b) Example #2:
  
- 7) Either David “cut off the skirt of Saul” because it was the most accessible piece of clothing or because of what significance if we consider Numbers 15:38?
  
- 8) In light of the significance of Numbers 15 and the role clothing played in the life of Israel, what clothing do we wear that holds spiritual value and why?

Spiritual Clothing	Spiritual Reason(s)

**1 Samuel 24:5**

- 9) What would be a plausible reason why the act of “[cutting] off Saul’s skirt” smote David’s heart?

**1 Samuel 24:6 - 7**

10) How would we characterize David's tact in "staying" his men and their intentions?

11) David is both respectful and thoughtful in speaking about Saul, but what are our feelings about Saul considering all of his actions?



12) David's "words" resulted in the desired outcome, so what example has David set for us in influencing men for good?

**1 Samuel 24:8**

13) What titles have been assigned to Saul so far in this chapter that either come from David's mouth or the mouth of his men?

**1 Samuel 24:9**

14) Can we find a scriptural reference in 1 Samuel to support who David might have been alluding to when Saul was listening to "men's words"?

**1 Samuel 24:10 - 11**

15) With what tone do we suppose that David said these words:

- a) Angry
- b) Somber
- c) Passionate
- d) Worried
- e) Other: \_\_\_\_\_

**1 Samuel 24:12**

16) For what purpose is David now invoking the name of the LORD and calling upon Him to be the "judge" between them?

17) David called upon the LORD to “avenge” him from his enemy - does this mean that David saw little hope for a lasting reconciliation between he and Saul?

**1 Samuel 24:13**

18) Where might this proverb have originated from?

**1 Samuel 24:14 - 15**

19) David has undoubtedly used a metaphor to refer to himself in the lowest of ways, so how would we put this into our own vernacular today or what metaphor might we use today?

**1 Samuel 24:16**

20) Saul has demonstrated a great deal of emotion in “[weeping]” - do we believe that it is genuine?



21) What is one verse that helps us or would help us with humility?

**1 Samuel 24:17 - 18**



22) Here Saul mentions how David has treated him, and Jesus alludes to the way in which we are to treat others in Matthew 5:43-48. What are a few reasons that we fail to live up to this standard?

a) Reason #1:

b) Reason #2:

**1 Samuel 24:19**

23) Do we believe that though Saul viewed David as his enemy, David did not view Saul as his?



**1 Samuel 24:20 - 21**

24) Saul has professed that David would “surely be king” because:

- a) He was an old man and someone would need to succeed him
- b) He was a believer in the words of the LORD spoken to him
- c) He was overcome with emotion and felt that they were appropriate on this occasion
- d) He did not believe what he saying and was simply speaking hollow words
- e) Other: \_\_\_\_\_

25) Does this request that Saul’s seed and name be not “cut off” or “[destroyed]” seem reasonable or appropriate considering his lack of spiritual health at this point?

**1 Samuel 24:22**

26) David did not return with Saul or to his house because:

- a) He preferred to remain in En-gedi with his men
- b) He wanted to give some time to see if Saul was sincere
- c) He felt that Saul could not be trusted in the long-term
- d) He would wait to see if the word of the LORD would come to him
- e) Other: \_\_\_\_\_

**Key Conclusion**

To aid in our appreciation for the thoughts and emotions that David felt...

Read: Psalm 7, 57, & 142

**Directions:** Though an influential episode in the life of David, 1 Samuel 25 is outside of our purview for David's fugitive run from Saul. Therefore, we are including a complimentary excerpt from *The Man David* by Harry Tennant, which delves into the events of this chapter.

There was a respite in Saul's pursuit of David. Having been spared by the man he hated, he relented for a time. Had he but taken the full lesson and repented of his evil deeds by making confession before Samuel, the course of his own life would have been changed. Many men bent on deliberate evil have been halted in their tracks by unexpected events. Some have stayed their hand and returned; among them is David himself. Others have intensified their wickedness to their own undoing, of whom Pharaoh is an obvious example. Saul merely rested for a while and then resumed his path down the Gadarene slope of folly and destruction. The day came when it was too late to make confession to Samuel. Samuel was dead. There was a great lamentation for him in his home town at Ramah. Was David there? Could he resist the urge to pay his last respects to the man whose counsel he valued and at whose hand he had received the oil of anointing? The journey from Engedi to Ramah was little more than thirty miles and one is tempted to see David's face among the thousands who said farewell to the last of the judges and the first of a succession of prophets.



#### Nabal the Carmelite

Thus the last restart was removed from the mad career of Saul. David, therefore, took no chances but moved from Engedi to the wilderness of Paran, deep in the south. The outlaw band formed a shield against the marauding companies of Amalekites who made incursions into Judah from the south. One of the men who benefited from this protection was a rich sheep-owner and farmer of Carmel (not the Carmel on the sea coast but a place in the mountains of Judah - see Joshua 15:55). The festivities of sheep-shearing were being arranged and David sent some of his young men to Nabal the Carmelite in hope of receiving a share of his year's store. Nabal was foul of speech, of evil temper and utterly selfish. He rounded on the young men, saying:

“Who is David? And who is the son of Jesse? There be many servants nowadays that break away every man from his master.” (1 Samuel 5:10).

He refused to give any of his bounty to the innocent, exiled company who had been a wall to his shepherds time and again. The ten men returned to David with tidings of Nabal's behavior. David's anger was roused. This was, probably, not so much because of the personal affront - David was now well used to that - but on account of stark ingratitude which contrasted greatly with David's own magnanimous and warmly generous character. Without further ado David and four hundred men girt with swords set out to chastise Nabal and to show him who David was and who was the son of Jesse. Nabal required no lesson concerning David, the very words he had used were sufficient to show that he knew well enough who David was. Chastisement was another matter and God had reserved the privilege to Himself.

## A Man of Folly

Many evil men have good wives. Wasters and drunkards who would bring their families into complete disgrace, are sometimes counter-balanced by the industry and devotion of partners of whom they are not worthy. Almost every reader will be able to think of a least one example from his own experience. Nabal's wife was a woman of understanding and grace. How two completely dissimilar characters came to be life companions is not told us. Perhaps Abigail had little choice in the matter; perhaps, through little acquaintance, she was not aware of the nature of the man she was to marry; or perhaps it was not until after marriage that he truly revealed himself. Whichever way it was, Abigail had learned by bitter and repeated experience that "Nabal (Fool) is his name, and folly is with him".

Nabal's young men were greatly disturbed by his boorish ill manners and feared what the consequences might be. They took opportunity to inform their mistress. It took her but little time to decide what to do. Quickly she took provisions from the house, perhaps such as would be used in the sheep shearing festivities, and sent them ahead with her young men. She then prepared herself in haste for the journey and set out to meet David. The meeting took place by surprise so far as the four hundred and one armed men were concerned. They came over the brow of a hill and commenced the descent into the valley as Abigail appeared on the slope on the other side. As David journeyed to Nabal's estate he was seething with rage and had determined to make an end to the fool and his sons.

## Abigail - A Gracious Woman

Abigail's intervention was a timely and instructive lesson. Far from being the vain, indulgent wife of a rich fool, she was an informed, gracious and godly woman. She knew all about David, both his present plight and the precious promises which rested on him, and she believed in the word of the Lord. Her words to David were apples of gold in pictures of silver. The tempest of David's mind was stilled by the counsel and gentle rebuke of this unknown Israelitess. Prostrate at David's feet she asked that the whole blame might rest upon her. This said, she developed her persuasive and righteous argument, an argument worthy of a prophet of the Lord. Her words were founded upon her faith that David would one day be king.

"The LORD will certainly make my lord a sure house, because my lord fighteth the battles of the LORD; and evil shall not be found in thee all thy days. And though man (Saul) be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out as from the hollow of a sling" (1 Samuel 25:28 - 29 RV).

These were wonderfully confident words. The reference to the sling with its overtones for David's victory over Goliath was a telling touch. David was moved in conscience by the nature of this appeal and more deeply still when Abigail made plain that if David were to avenge himself he would have cause for regret when he eventually looked back upon his life from the eminence of his throne over Israel. Abigail's final request was a personal one: "When the LORD shall have dealt well with my lord, then remember thine handmaid." Her attitude was that of a subject to a king. She had answered her husband's

question, "Who is David?" By calling him, "My lord". Her faith in the Lord God was such that she anticipated the day when David would reign and humbled herself in faith to the station of a handmaid.

There is a lesson here for all who seek eternal life through Jesus Christ. If we believe him to be the Lord's anointed, we should be his humble servants, seeking the kingdom of God means honoring the King today. The principles of the coming kingdom are the spiritual tenets of the Sermon on the Mount. Our citizenship involves commitment to that way of life, living as in the presence of the eternal realities, honoring all that is meant by the Name of God and of His son.

"Go up in peace"

David's response to Abigail was a gracious acknowledgement of her faith couched in words such as a king might use:

"Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person." (Verse 35)

She had pleaded for life and for the honor of the man who threatened her household. Her intercession had been received, her humble pleading had brought an answer of peace. The man and woman parted in the valley and went their different ways. Abigail returned home and the following day, after her husband's carousing had worn off, she made known the journey of the four hundred and one armed men and her personal intervention. Nabal took the shock badly and never recovered. In ten days he was dead, and the news reached David who received it as a message from God. The Lord's parable of the rich fool could well have been modeled on the experiences of Nabal the Carmelite whose greed and self-indulgence spelt death when the word came:

"This night thy soul shall be required of thee."

David requested the hand of Abigail in marriage. She answered the age-old question: Wilt thou go with this man? To go, meant leaving the comfort of a home with every delight except love; to go, meant following in the steps of faith of those who have placed their confidence in the promises of God which they have seen afar off. She forsook all and cast in her lot with the man who had no continuing city. To all appearances she forsook security for insecurity; in reality she left present gain (which had not served her husband well in any case) in the certainty of a future hope.

The marriage of David and Abigail has a great charm, a beauty begotten of the belief that there was a marriage of minds as well as of persons with more than a hint of the bride of Christ in Abigail's unique betrothal and pilgrimage. It comes therefore as an unexpected and unpleasant shock to find the following consecutive phrases in the word of God:

"(Abigail) became his wife. David also took Ahinoam of Jezreel; and they were also both of them his wives." (Verses 42,43)

- *The Man David*, Harry Tennant, p 50 - 54

### **Breakdown of Chapter 26 - 27:1 - 7:**

- |                        |            |
|------------------------|------------|
| 1) David's Kinsman     | 26:1 - 4   |
| 2) David's Nephew      | 26:5 - 12  |
| 3) David's Speech      | 26:13 - 16 |
| 4) David's Deliverance | 26:17 - 25 |
| 5) David's Sojourn     | 27:1 - 7   |

### **Key Words:**

These words appear numerous times in Chapter 26 - we may like to circle, colour, or underline the occurrences in the chapter:

- The word "deliver(ed)"
- The word "hand"
- The word "eyes"

### **Key Definitions:**

- What does the word "trench" H4570 (verse 5) mean?
- What does the word "guiltless" H5352 (verse 9) mean?
- What does the word "bolster" H4763 (verse 11) mean?
- What do the words "deep sleep" H8639 (verse 12) mean?
- What does the word "valiant" H376 (verse 15) mean?
- What does the word "tribulation" H6869 (verse 24) mean?

### **Key Phrases:**

This phrase appears numerous times in Chapter 26 - we may like to circle, colour, or underline the occurrences in the chapter:

- The phrase "the LORD's anointed"

### **Key Phrase to Trace (optional):**

This phrase appears numerous times in the Bible - we may like to make a Bible Box in your margin:

- The phrase "the LORD's anointed"

### Key To The Context:

Once again David changed his place of refuge and sojourned in the wilderness of Ziph. This was in the land of Judah, so that he was among those of his own tribe. But as in the days of the Lord Jesus, his own countrymen betrayed him.

On an earlier occasion when he had been in Ziphite territory, they had informed Saul (see Ch. 23). Now they did so again.

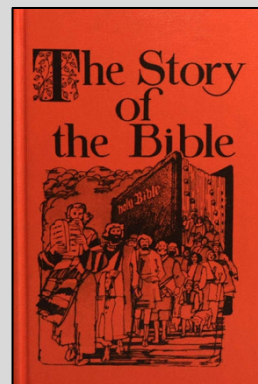
And Saul, who had promised he would never again seek to destroy David also forgot his promise, and was eager to get at his enemy once more.

An army of 3,000 chosen men was organized, and at their head Saul marched down into the territory of Judah intent upon taking David.

But David was on his guard. He had set spies who had advised him of Saul's movements.

He decided to visit the camp of Saul. It was a dangerous thing to do, but David was skilled and fearless in such matters. He took with him Abishai, his nephew, a very brave man whom he knew he could trust, and who eagerly agreed to go with him (2 Samuel 23:18).

In the dead of night, they crept down to the camp of their enemy.



- *The Story of the Bible: Volume 2*, H.P. Mansfield, p 368 - 369

### 1 Samuel 26:1 - 2

27) What would be the likelihood of Saul re-starting his pursuit of David if it were not for the message from the Ziphites?

- a) Not at all likely
- b) Somewhat likely
- c) Likely
- d) Very likely

### 1 Samuel 26:3 - 4

28) What strategic military-benefit would Saul obtain when he set his camp “by the way”?

- 29) David uses “spies” to determine a fact, which raises a good question of whether we should ever use a form of ‘spies’ today - is there a place in our lives for this and support the answer with scripture?

**1 Samuel 26:5**

- 30) What does the presence of “Abner the son of Ner, the captain of the host” mean to the objective of Saul’s mission?
  
- 31) Under peaceful circumstances and a spiritually-sound Saul, would there be a passage that suggests David would have been the “captain of the host”?
  
- 32) The phrase “the people pitched round about” Saul implies that (select all that apply):
  - a) The men did not want to let their guard down like in the events of 1 Samuel 24
  - b) The men were informed to encircle their fragile-minded king
  - c) The men were the protectorate of the ‘shepherd’ and not the other way around
  - d) All of the above

**1 Samuel 26:6**

- 33) How does reading Zechariah 14:15 help us to imagine the scene when we consider that the word “camp” H4264 is also found there?
  
- 34) For what possible purpose did David ask for a partner as he ventured into Saul’s camp?

- 35) Are there times within our service in Ecclesial life that work better with a partner?

Time of Service	Benefits of Partnership

36) For what motive did Abishai volunteer himself to accompany David when we consider what is said in verse 8?

**1 Samuel 26:7**

37) Saul is routinely linked with the “spear” because...

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(Some verses to consider: 1 Samuel 18:10; 1 Samuel 19:9; 1 Samuel 20:33)

**1 Samuel 26:8**

38) Was Abishai correct in applying God’s plan for David when he said, “God hath delivered thine enemy into thine hand”?



39) Can we think of a few examples where opportunities present themselves to us, but we should not take them?

Opportunity	Why we should not take it

40) Abishai was likely calling to mind which individual in Judges who slew an enemy while they were asleep?

41) Assuming the above answer, was Abishai right, wrong, or neutral in using a precedent to justify the slaying of Saul?



**1 Samuel 26:9**

42) David uses the word “guiltless” H5352 which is also found in Exodus 34:7 and teaches us a tremendous lesson. That lesson is...

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43) Considering what David had received from Samuel in 1 Samuel 16:13, why would withholding his hand against Saul have been incredibly difficult?

**1 Samuel 26:10**



44) David had a determined plan ahead of going to Saul’s camp and this acted as a guard against temptation. Think of two occasions where individuals or groups anticipated temptation with a plan:

- a) Occasion #1:
- b) Occasion #2:

45) How had Abigail’s words in 1 Samuel 25:26, 29 - 31 impacted David in this moment?

**1 Samuel 26:11 - 12**

46) David instructs Abishai to take “the spear” and “the cruse of water” so what might these two items symbolize?

Item	Symbolize	Bible Support
The Spear		
The Cruse		

**1 Samuel 26:13**

- 47) Who else in Israel's history to this point had positioned himself "on top of a hill afar off" before addressing a large group?
- 48) Consider the character connection above and write down a few similarities between the two situations.

**1 Samuel 26:14**

- 49) It is worth noting that David does not immediately address Saul but rather Abner - why might this be the case?
- 50) Is it reasonable that Abner did not recognize the sound of David's voice, considering that at one time, they shared a meal table like in 1 Samuel 20:25?

**1 Samuel 26:15**

- 51) For what purpose does David point out two individuals ("a valiant man" and "one of the people") and their opposite places within the nation?

**1 Samuel 26:16**

- 52) Look up the Hebrew for the phrase "worthy to die" (even check the margin) in order to grasp the full meaning of this phrase and its application to Abner.
- 53) Considering the above question, what significant contrast exists between the LORD and Abner when we focus on the phrases used for each of them?
- 54) If we read between the lines, what is David suggesting as the final contrast between him and Abner as it pertains to their relationship to Saul?

**1 Samuel 26:17**

55) What is different in how David addresses Saul in this context verses the last time they met face-to-face in 1 Samuel 24?

56) What had Saul done to change the relationship in 1 Samuel 25:44?

**1 Samuel 26:18**

57) David uses a barrage of rhetorical questions, but does not try to press for an answer from Saul. What was David's strategy in opening his argument this way?

**1 Samuel 26:19**

58) Has God ever "stirred...up" a person or people to do something? Support our answer with two Bible passages.

a) Bible Passage #1:

b) Bible Passage #2:

59) Why would it not make sense for the LORD to have stirred up Saul against David?

60) If we consider the phrase "the children of men" in relation to the events surrounding the building of the Tower of Babel in Genesis 11:5, in general terms, describe their (the builders') outlook on life.

**1 Samuel 26:20**

61) Who may David have been thinking of, and provide a reference, when requesting that his "blood [not] fall to the earth" before the face of the LORD?


62) Look back over verses 18 - 20 and make three observations about David's strategy in his defense:


1) Observation #1:

2) Observation #2:

3) Observation #3:

63) How did David perhaps learn to speak so eloquently and provide Biblical support?

 64) What can we learn from David's skilled use of language when we come into tense situations?

 65) What is one terrific Bible verse that helps us with how we ought to speak?

### **1 Samuel 26:21**

66) Saul has identified as "the fool" (as David already knew) so what was the lesson that David had learned from Abigail in chapter 25?

67) How might David have felt in being able to apply this principle with deeper understanding and experience?

### **1 Samuel 26:22**

68) Peruse the rest of the context and pick out a couple of verses that may indicate how David felt about Saul's confession.

69) Interestingly, David has taken two items from Saul, but only offers one of them back - why might this be the case?

**1 Samuel 26:23 - 24**

70) From verses 14 to 25, the Name of God (“the LORD”) appears \_\_\_\_\_ times with Saul mentioning it \_\_\_\_\_ time(s) and David mentioning it \_\_\_\_\_ time(s).

71) What are the different driving motivations for Saul and David’s actions?

72) David delivers an extremely tactful, yet powerful statement to Saul. In what way is Saul receiving a rebuke by David?

**1 Samuel 26:25**

73) Will this be the last time that David and Saul see one another?            Yes            No

**1 Samuel 27:1**

74) At this point, it would be fair to suggest that David has been running from Saul for:

- a) Days            b) Weeks            c) Months            d) Years



75) The word “perish” H5595 carries the idea of being consumed, and lengthy trials can sometimes feel like they are wearing us away. What are some methods we can utilize to prevent us from being worn out by trials?

76) Is there a strategic reason for David to venture into “the land of the Philistines” as it pertains to Saul’s inclination or willingness to follow him?

**1 Samuel 27:2**

77) Considering David’s last encounter at Gath (1 Samuel 21:10 - 15) what could have befallen him in the land of the Philistines?

**1 Samuel 27:3 - 4**

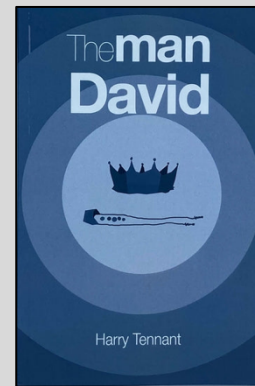
78) Do we suppose that David had finally found respite considering the endeavours that he would undertake while living in the land of the Philistines?

**1 Samuel 27:5 - 7**

79) There are few time-stamps given to us throughout this study, so we should take special note when they come - be sure to highlight in our Bible the time period given.

David and his six hundred passed from the land of Judea, the place to which he had been sent by Gad the seer, down to Gath. It was a kind of migration, since by this time there were households, wives and, no doubt, children, among David's number. His own two wives made the long search and David was given Ziklag, a former city of Judah. It was probably more or less a ruin when David took it over. Southwards were the Amalekites and associated nomadic tribes. Away to the north was Judah.

Life was uncertain and it was unsafe merely to rely on the planting of crops and the normal pursuits of agriculture. Instead, David resorted to raids on the southern tribes, vicious raids in which no survivors were left alive to tell the tale to Achish king of Gath. He was encouraged to think that David had been raiding Judah. The subterfuge and the butchery ill became a man who loved mercy and truth. But when faith slips, the ship drifts near to the rocks of sin. But there was worse to come. During the sixteen months in Gath, David had won the affection of the king of Gath but there is no record of any psalm composed during this latter sojourn in the land of the Philistines. Achish regarded David as a partner and would have made him the keeper of his head.



- *The Man David*, Harry Tennant, p 58

## Section 9 - Fate

Breakdown of Chapter 28:

- 1) The Gathering of An Enemy Verse 3 - 5
- 2) The Seeking of A Witch Verse 6 - 10
- 3) The Raising of A Prophet Verse 11 - 15
- 4) The Judging of A King Verse 16 - 25

### Key Words:

These words appear numerous times in Chapter 28 - we may like to circle, colour, or underline the occurrences in the chapter:

- The word “sore”
- The word “hand”
- The word “bread”

### Key Definitions:

- What does the word “Urim” H224 (verse 6) mean?
- What does the word “disguised” H2664 (verse 8) mean?
- What does the word “deceived” H7411 (verse 12) mean?
- What does the word “disquieted” H7264 (verse 15) mean?

### Key Phrases:

This phrase appears numerous times in Chapter 28 - we may like to circle, colour, or underline the occurrences in the chapter:

- The phrase “familiar spirit(s)”

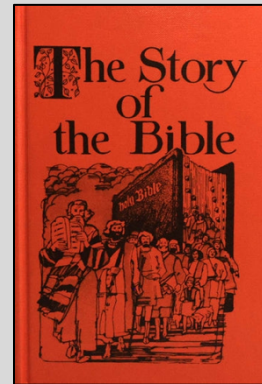
### Key Phrase to Trace (optional):

This phrase appears numerous times in the Bible - we may like to make a Bible Box in our margin:

- The phrase “obeyest...the voice of the LORD”

**Key To The Context:**

Saul was depressed and dejected. He needed help, and did not know where to go for it. He had deserted God, and knew not where to turn. He decided to seek a witch, to see if she could help him. This had caused him to ascend north where the last of such women was to be found. This showed how inconsistent Saul was, for on an earlier and happier occasion as the Law of Moses commanded, he had put to death those who pretended to be able to speak to the dead” (see Leviticus 19:31; 1 Samuel 28:3).



Saul sent out his servants to seek for a woman who claimed to be able to speak to the dead, and they found one in a place called Endor, about eight miles distance from where he was encamped with his army. He decided to visit her, even though it would take him into enemy territory, for Endor was behind where the Philistines were encamped. On the night before the battle, the shameful visit took place. The gloomy, fear-ridden king, in agony of mind, crept through the darkness of the night, past the tents of the sleeping Philistines, disguised lest he should be recognized by friend or foe. He was lonely and dejected. How different from the time when he had been anointed King by Samuel, and all Israel had shouted in his honour! The bright hopes that he had then were now withered and blighted, as he made his way through the darkness of the night without hope, having turned from those who would have helped him.

- *The Story of the Bible: Volume 2*, H.P. Mansfield, p 389, 391


**1 Samuel 28:1 - 2**


(No questions because this section belongs to the events of Chapter 27)

**1 Samuel 28:3**

- 1) We have already learned of the falling asleep of Samuel in 1 Samuel 25:1. For what purpose are we being retold?
- 2) Had Saul completely rid the land of “familiar spirits” when we compare verse 7?
- 3) Where do we regretfully use the ‘Saul approach’ when we attempt to rid our lives of the things which God hates?



 4) Where is one example in the Bible where an individual rids their life of something God hates?

 5) Where is one Bible verse where we are encouraged to rid our lives of something God hates?

### **1 Samuel 28:4 - 5**

- 6) When we glance at the Map of Israel at David's Time (Appendix - Map A) we see that "Shunem" is far up in the north - why might the Philistines have chosen this location to begin their war campaign?
- 7) When we consider that the word "afraid" H3372 is also used in 1 Samuel 17:11 regarding Saul's emotions, it helps us to understand his mental state, which was \_\_\_\_\_. Fill in the blank with an adjective describing Saul's mental state.
- 8) Find two passages that encourage us to make spiritually-minded decisions when we are "afraid" or "greatly [tremble]":
  - a) Bible Passage #1:
  - b) Bible Passage #2:

### **1 Samuel 28:6**

- 9) Though Saul has made a step in God's direction ("put away those that had familiar spirits, and the wizards, out of the land" verse 3), the habit of his life is to seek God only when he, Saul, is desperate - why would we not expect God to answer Saul?
- 10) What would be a great proverb or Bible verse that could help Saul to prick his conscience?
- 11) What has been Saul's usage of the "Urim" in the past when we consider 1 Samuel 14:19?

12) Today the Urim and the Thummim are manifested by the Word of God, which provides us with judgment and counsel. When it comes to reading from God's Word, how many times a week do we consider a meaningful amount?

- a) One time per week
- b) Two times per week
- c) Three times per week
- d) Four times per week
- e) Five or more times per week

### 1 Samuel 28:7



13) Here we see the heart of Saul as he seeks for answers from a "familiar spirit". Lest we think we're the better, fill in the two blanks with two unique, fleshly options the world is ready to offer us when it comes to their answers for our problems:

Example: Seeking familiar spirits today is the same as mindlessly seeking spiritual guidance from an internet search engine.

1) Seeking familiar spirits today is the same as \_\_\_\_\_  
\_\_\_\_\_

2) Seeking familiar spirits today is the same as \_\_\_\_\_  
\_\_\_\_\_

14) What does it say about Saul's servants when they knew exactly where "a woman with a familiar spirit" could be found?

15) What does it say about Saul's purging of the land when there still could be found those who practiced witchcraft?



16) Name a time or situation where we have successfully purged our lives of 'familiar spirits' and what was the outcome?

17) What lesson can be learned from the Parable of the Unclean Spirit in Matthew 12:43 - 45 about purging our lives of ‘familiar spirits’?

**1 Samuel 28:8**

18) Should we believe that Saul’s conscience was pricked because he has “disguised himself” or is he simply a pragmatist (a person who is guided more by practical considerations than by ideals)?

19) Find two other occasions in the Bible where an individual “disguised” themselves with the hopes of aiding or achieving their purpose(s) (can be for good or ill).

a) Occasion #1:

b) Occasion #2:

20) Find another occasion in the Bible where an individual uses the cover of “night” with the hopes of aiding or achieving their purpose(s) (can be for good or ill).

**1 Samuel 28:9**

21) What form of judgment was to be meted out to those when Saul “cut off those that [had] familiar spirits, and the wizards” when we consider Leviticus 20:27?

22) A notable irony exists in answering the following question: Who knew what the Law prescribed for witches and wizards better - Saul or the woman?



23) Can we find Biblical guidance on whether we should or should not consume entertainment that centres on witches or wizards for example in novels or movies?

Guidance For	Guidance Against

**1 Samuel 28:10**

24) Would “[swearing] to her by the LORD” constitute breaking the 3rd commandment in the Ten Commandments taken from Exodus 20?

25) Saul will eventually keep this promise. Circle either True or False.

True          False          Rationale: \_\_\_\_\_

**1 Samuel 28:11**

26) At this point in Saul’s life, destitute of wholesome spiritual principles, he was willing to believe that witches could conjure someone from the grave. Circle either True or False.

True          False          Rationale: \_\_\_\_\_

27) Saul endeavoured to “bring up” Samuel because

\_\_\_\_\_.

**1 Samuel 28:12**

28) The woman “cried with a loud voice” because she actually saw Samuel. Circle either True or False.

True          False          Rationale: \_\_\_\_\_

**1 Samuel 28:13**

29) The woman has referenced Samuel as a “[god]” - is this consistent with how rulers in the nation could be addressed when we consider Exodus 22:28?

**1 Samuel 28:14**

30) What significant event occurred involving this same mantle when we consider 1 Samuel 15:26 - 29?

31) Samuel was known by the “mantle” that he wore. If we then are to be known by our ‘mantle’ - what would we like people to say about ours?

**1 Samuel 28:15**

32) It is worth noting the numerous times that Saul mentions “me” in this verse - we may like to circle, colour, or underline them.

33) This misguided focus on the self, reveals to us that Saul is:

- a) Selfless
- b) Meek
- c) Self Centered
- d) Teachable

34) God had “departed” from Saul based on no fault of Saul’s attitude or actions. Circle either True or False.

True            False            Rationale: \_\_\_\_\_

**1 Samuel 28:16**

35) In Psalm 139:20 the word “enemy” H6145 is rendered “enemies”. In what way does Saul put himself in this category?

36) Samuel’s question was designed to impact Saul in what way? Circle all that apply.

- a) To cause self-reflection
- b) To consider the logical conclusion of his actions
- c) To trigger an attitude of repentance
- d) To cause him to be overwhelmed
- e) All of the above

37) Keeping in mind Samuel’s pronouncement that the LORD had “become [Saul’s] enemy”, finish this balanced sentence:

If we walk after the spirit, we will be on God’s side, but if we walk after \_\_\_\_\_  
\_\_\_\_\_.

**1 Samuel 28:17**

38) Was this the first time that Saul was told that David was to be the next king?

**1 Samuel 28:18**



39) If we have a desire to be ‘kings and priests’ in the coming age, then what lesson can we learn from this verse?

**1 Samuel 28:19**

40) How do the words of Samuel expand in terms of the number of people affected?

Group 1)

Group 2)

Group 3)

41) Where would Saul have heard these words before when we consider the proclamations of David in 1 Samuel 17?

**1 Samuel 28:20 - 22**

42) Saul had “eaten no bread all the day, nor all the night” because (circle all that apply):

- a) He had made a vow for himself just like he had done in 1 Samuel 14:24
- b) He was far too busy to sit down for a meal
- c) He was overcome by anxiety and could not bring himself to eat
- d) He had succumbed to depression and had lost his appetite
- e) All of the above

**Directions:** Though a character-building, and lengthy part of David's life, 1 Samuel 29 - 30 are outside of our purview for his fugitive run from Saul. Therefore, we are including a complimentary excerpt from *The Man David* by Harry Tennant, which delves into the events of these chapters.

It was in this spirit that Achish and the lords of the Philistines set out to engage the Israelites in battle, and they took David with them. The six hundred fighting men of Ziklag marched north with Israel's enemies. This was a far cry from the day when David accepted Goliath's challenge, a sorry distance from the time when "the uncircumcised Philistine" and his gods roused David to fight on behalf of the Living God of the armies of Israel. Of course, circumstances were different. Israel was in a decline and ripe for the judgments of God, but this was no excuse for David to march with the enemy. What thoughts engaged his mind? What torment of conscience racked the inner calm of the man who had been void of offense? He was torn between two. His faithfulness in Ziklag - even though it disguised some deeds which would have displeased his benefactor - had won the trust of Achish. How could he be faithful to God and Achish? Perhaps it was this dilemma which brought David back to seek God's guidance and deliverance. Perhaps his plans were already laid and he would have emerged faithful to Israel and its God. This we do not know. But the army of David, the little army, had some interesting elements. Recruits had arrived from other places: there were men from Benjamin, Saul's own tribe, who had come over to him in Ziklag (1 Chronicles 12) and a number of men from other tribes, fighting men and brave men, amongst them men who had swum across Jordan when it was flowing in flood. In addition, David seems to have had Philistine recruits, if Ittai the Gittite is representative of others.



There was about the appearance of David and his men something which created disquiet in the minds of the lords of the Philistines. They enquired of Achish: "What do these Hebrews here?" The answer was a testimony to David's faithfulness, but this was insufficient to allay the fears of men whose memories went back to David's exploits in the days of Goliath, and they made it plain that they did not trust him to remain loyal in time of battle. Their words were sharp and persistent Achish had no option but to dismiss David and his men from the company. This was a providential stroke and it delivered David from a problem as big as Goliath. Despite his "protests" of faithful service he was turned back at Apehek, probably the Apehek in Ephraim about halfway between the land of the Philistines and the place where the Israelites were pitched in the valley of Jezreel. Thus, were broken for ever David's links with the Philistines. The first steps to a recovery of a balanced spiritual outlook had been aided by the intervention of the Lord God in the affairs of the man He loved.

As David said farewell to Achish and turned southwards the full meaning of this turning point in his life would begin to dawn. Strangely enough he was in no man's land. The crisis had arrived for Saul and Jonathan and for Israel, and he had no part in it, neither as part of the force of the enemy nor as part of the host of his own people. This was the Lord's doing and one wonders what the outcome would have been if David had returned to his own country in its hour of need. Instead, he marched southwards along the

Shephelah, the lowlands of the coast, towards Ziklag to be re-united with his wives. Soldiers the world over rejoice to come home.

### Ziklag Destroyed

They climbed from the plain into the hills where Ziklag stood and were ready to greet it as they approached. Instead, as their eyes strained to catch the first glimpse of the town, there was a dark scar on the horizon and smoke from the embers of a great fire. Nothing remained, the whole town had been sacked and destroyed (1 Samuel 30:1). There were no signs of life. The worst fears beat at the breasts of the six hundred and they broke down in bitter weeping with hope gone and their spirits broken. Some voices levelled complaint against David, and for a while there were evil words with more than a hint of stoning their leader. The men felt that some action, some reprisal was necessary to vent their sense of grief and dreadful loss. For some, David was the obvious target. He showed no fear. Emergency and the need for decision were like a spur to David. What is more, at this crucial time he turned in the right direction.

Rejected by the Philistines, doubted by some of his men without home and family, he “strengthened himself in the LORD his God” (Verse 6). There was no other arm on which to lean, no other guide to bring him out of the darkness no other comfort than [the LORD] the God of covenant and consolation. David called for Abiathar and the precious ephod, and sought counsel of the Lord. Should he pursue the raiders, the Amalekites, and would he overtake them? The answer was more than he expected: not only would he find the enemy but he would recover all that was lost. Quickly he rallied his men and it is to their credit that they responded despite the fact that they were tired and dispirited. They marched with a will, gazing ahead for the signs of horsemen or camels in the distance. Ten or twenty miles went by and two hundred of the men were faint and could not go further. It was determined to leave with them all unnecessary impedimenta, on the bank of the brook Besor, for they had not the strength to cross over. The four hundred with David passed on. His strength from the Lord sustained him. Still, they looked for the tell-tale signs and eventually came across a young Egyptian who had not eaten or drunk for three days. He turned out to be a servant of the Amalekites who had been left to die when he fell sick on the journey from Ziklag. This lack of human compassion cost the raiders all that they had gained in battle. Revived by food and drink, the young man led David and his men to the enemy camp. The scene was one of festivity and celebration. They had raided a much wider area than Ziklag and their spoil was considerable.

### The Spoil Recovered

Somewhere in the camp were Abigail and Ahinoam, the wives of David. Similarly, each man thought those dear to him in the hands of strangers. Quickly they took stock of the position arranged their tactics and at twilight descended on the host. The engagement continued throughout the night and into the next day; the confusion must have been considerable and the need for care to distinguish friend from foe provided an additional hazard. At last, the enemy yielded although four hundred escaped on camels, a sorry remnant of the jubilant army of the day before. Families were re-united, a great spoil remained, and slowly the victorious band made their way back to Ziklag. At the brook



Besore they met the men who had remained behind and some of the fighters were not disposed to share the booty with their weaker brethren. This selfishness sprang from “the wicked men and men of Belial” among David’s force. No doubt these had been the prime movers in the urge to stone David when their hopes were dashed on returning to Ziklag from the march with the Philistines. But David would have none of this meanness of spirit. It was utterly foreign to his spontaneously gracious and open-handed nature. The spoil was to be divided equally with the men who had protected the baggage, and the statute was laid down as a precedent. Its roots lay in Numbers 31:27 and Joshua 22:8, which David knew well enough.

During the time of these events in the south, affairs had gone badly in the north. Saul was desperate. It was clear that a major battle with the Philistines was framing up. Israel were pitched in the valley of Jezreel on the south side of the river, with mount Gilboa behind them the enemy had moved round to the north on the other side of the valley and preparations were being made for the encounter. Saul’s great need was encouragement and advice. The record says he “was afraid, and his heart greatly trembled”. The net was closing round him and he knew of no way out. He had cried unto the Lord but there was no answer, and no prophet came with advice. Samuel was dead and the true priest was with David. Moreover, Saul in his wickedness had decimated the priesthood in that dreadful slaughter at the hand of Doeg. It is possible that Saul had re-instituted a priesthood and made holy garments. There is no actual record of this but in describing Saul’s plight scripture says: “The LORD answered him not, neither by dreams, nor by Urim, nor by prophets” (1 Samuel 28:6). Answer by Urim would require a priest with an ephod. Since the true ones had been taken to David, counterfeits were the only resort. But Saul was not a man of prayer, his spirit was evil and self-centered and even now his anguish was not that of repentance and true humility; rather was it remorse and self-pity.

- *The Man David*, Harry Tennant, p 58 - 62

## Section 10 - Fate

Breakdown of Chapter 31:

- 1) Losing His Army Verse 1
- 2) Losing His Sons Verse 2
- 3) Losing His Life Verse 3 - 6
- 4) Losing His Honour Verse 7 - 13

### Key Words:

These words appear numerous times in Chapter 31 - we may like to circle, colour, or underline the occurrences in the chapter:

- The word "Philistines"
- The word "sore"

### Key Definitions:

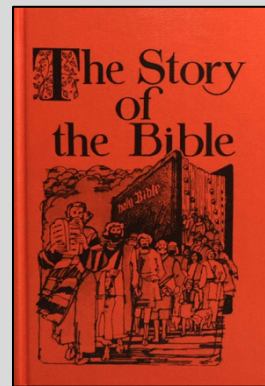
- What does the word "Ashtaroath" H6252 H1045 (verse 10) mean?
- What does the word "valiant" H2428 (verse 12) mean?

### Key To The Context:

Saul's bodyguard was far from confident. His forces were camped at the foot of Gilboa which rises steeply from the plain. They had little heart for the battle. The nation was divided, and even some of Saul's own tribe were now deserting to David.

Early in the morning the battle commenced. The Philistines swiftly advanced, driving their chariots across the valley of Esdraelon towards the Spring of Harod.

Saul's shame, disgrace and death culminated at Gilboa. It is difficult to follow the strategy of this battle. The Philistines assembled at Aphek, which is a long distance from Gilboa. Aphek was on an important crossroads. The Via Maris moved up from the south to the north through Aphek, whilst at this point another important road moved east giving access to Shechem and then south to Gibeah, Saul's capital, and to Jerusalem. But Saul abandoned Gibeah to move north with his depleted forces (for many had deserted him) to the Valley of Jezreel. Apparently learning of this, the Philistines also moved their chariot forces north up the pass of Megiddo to take their stand at Shunem. And so, the drama moved to its tragic end.






- The Story of the Bible: Volume 2, H.P. Mansfield, p 393, 395

**Introduction:** There are similar events that take place surrounding the death of Goliath that occur during the death of Saul. This leads us to believe they deservedly suffered the same fate. Find the verse numbers for 1 Samuel 17 that connect to 1 Samuel 31.

1 Samuel 17	Connection	1 Samuel 31
	“Philistines”	v 1
	“Israel fled”	v 1
	Three “sons” followed Saul	v 2
	Hit by a projectile	v 3
	“Armourbearer”	v 4
	“Draw” a sword	v 4
	“Uncircumcised”	v 4
	Same “day”	v 6
	“Valley”	v 7
	“Saw [their leader] was dead, they fled”	v 7
	Cities	v 7
	Taking spoil	v 8
	“Cut off his head”	v 9
	Taking the “armour” into a dwelling	v 9 - 10
	“Bones” of deceased buried	v 13

### 1 Samuel 31:1

- 1) Enemies attack when leaders neglect their post, and a word that best describes Saul’s leadership at this point would be \_\_\_\_\_.
- 2) What commentary would James 3:1 provide on Saul as a leader of Israel?

-  3) Is it more important for leaders in the Ecclesia to have made a sober-minded decision on James 3:1 at the beginning of their relationship than to reflect upon it throughout their lives?
-  4) What Bible verse could encourage a leader who is neglecting their post?
- a) Bible Verse:
-  5) Though we are not leaders on the scale of Saul, we might have small leadership roles. What are three reasons that we sometimes forsake our own 'post'?
- a) Reason #1:
- b) Reason #2:
- c) Reason #3:

### **1 Samuel 31:2**

- 6) Considering Saul's tendency to surround himself with capable, fighting men, would insights like 1 Samuel 14:52 and 1 Samuel 22:6 help explain why his three sons died simultaneously in the battle?
- 7) Might we have good reason to believe that Saul was attempting to directly protect his three sons in the battle and endeavour to overcome the prophecy given by Samuel?
- 8) How does 2 Samuel 2:8 inform us whether Saul's kinly-line has ended in this battle?

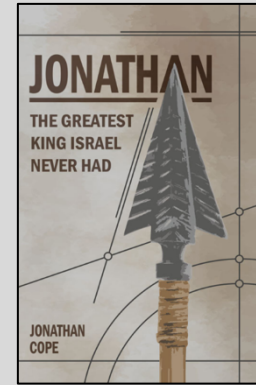
### **1 Samuel 31:3**

- 9) How is there a sad irony that Saul is helpless against archers considering the military-skill of Jonathan?

Despite the greatness of Jonathan, and the faith he had showed throughout his life, there is no lengthy account of his death. We simply read this:

“And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Machi-shua, Saul’s sons.”

He died in battle. Very probably his sword, or bow, was in his hand. It is hard to imagine him fleeing from the enemy. As he had continued to wage ‘spiritual warfare’ throughout his days, so he died fighting for God’s people, as a brave, faithful mighty warrior... Without wishing to be too hard on Saul, what he did was serious indeed. Others in scripture longed to die: Elijah (1 Kings 19:4), Job (Job 6:8 - 9), and Jonah (Jonah 4:8), yet they would not take their own lives. Jonathan, in contrast to his father, dies at the hand of the enemy. Life is given by God, and it is not for man to take it away.



- *Jonathan: The Greatest King Israel Never Had*, Jonathan Cope, p 110 - 111

### 1 Samuel 31:4

10) Previously, how many times to this point has Saul called the Philistines the “uncircumcised”?

- a) 0
- b) 2
- c) 5
- d) 11

11) Support with one Bible verse the spiritual significance of the term “uncircumcised”.

12) Saul foresees that the Philistines will “abuse” him. Find two occasions in the Bible where kings or rulers were publicly mocked, physically maimed, or both, after their capture.

Occurrence	Publicly Mocked	Physically Maimed

13) Is Saul taking his own life here? Circle either Yes or No.

Yes          No          Rationale: \_\_\_\_\_

14) Afraid of the Philistines, Saul “[takes] a sword, and [falls] upon it”. Find two more occurrences in the Bible where individuals take their own life and note any similarities in their mindset or actions.

Occurrence	Mindset	Actions
Zimri, 1 Kings 16:15 - 20	Conspirator	Besieged and set on fire



15) Taking one’s own life is both devastating and serious. However, with a mind to equip ourselves, what would be two verses/passages that would help prevent an individual from this act, and what would be two verses/passages that would help an individual choose to live life?

Verses/passages on preventing us...	Verses/passages on choosing life...
Ecclesiastes 9:10	1 Corinthians 2:9

16) Some concern might arise as to which account is the true version between 1 Samuel 31 and 2 Samuel 1. However, if we consider that 1 Samuel 31 is a divine account and that 2 Samuel 1 is a man’s account, what conclusion can we draw?

17) How is there another sad irony as it pertains to Saul in connection with the nationality of the individual who is speaking to David in 2 Samuel 1?

**1 Samuel 31:5 - 6**

18) What do the actions of Saul’s armorbearer say about those who followed Saul?

19) Note how many times Saul and the personal pronoun “his” or “him” is used. Circle or colour them in, and consider that wherever Saul ventures death follows.



20) On the scale below, rank whether ‘death’ or ‘life’ follows us based on our decisions:

Death Follows      1   2   3   4   5   6   7   8   9   10      Life Follows

21) Considering 1 Samuel 16:21 and prior roles and services that David held in Saul’s court, how could it have been David lying slain upon Mount Gilboa?

### **1 Samuel 31:7**

22) Consult Map A in order to comprehend the cities or area(s) that the Philistines would control following this battle and note them down.

23) Which tribes of Israel would these cities and areas have belonged to and therefore have been affected the most?

### **1 Samuel 31:9 - 10**

24) The Philistines “fastened” H8628 Saul’s body to the wall, which conveys a barbaric element. Look up this word in a lexicon to understand what it suggests they did to his body.

25) The Philistines “put [Saul’s] armour in the house of Ashtaroth”. Find out what she was the goddess of by using a Bible dictionary.

26) Noting what Ashtaroth was the goddess of, why would the Philistines find it fitting that they praise her considering how they had slain Saul’s sons.

27) Concerning loyalty to a religion, how is there a stark difference in the Philistines' adherence to their religion and that of Saul's adherence to his?

28) Are there times when we are confronted with the unfortunate realization that today's 'Philistines' are better adherents to their religion than we are to ours? Example: An acquaintance will never miss attending their athletic event no matter what.

a) Time #1:

b) Time #2:

### **1 Samuel 31:11**

29) Why of all the inhabitants of Israel would the men of Jabesh-gilead risk their lives to recover the body of Saul and his sons?

30) Considering the tribe that Jabesh-gilead was in (Gad), why might the events of Judges 21 bring a closer link to Saul who was from the tribe of Benjamin?

### **1 Samuel 31:12**



31) After bravely recovering the bodies of Saul and his sons, they proceed to "burn them" rather than bury them whole. How do their actions inform us about whether there are merits to cremation?

32) If there is perhaps no spiritual purpose to the burning of the bodies, might there be a practical purpose considering the bones would be coveted by the Philistines?

### **1 Samuel 31:13**

33) Use a lexicon to identify the type of tree that is mentioned here.



34) Considering the tree, record two features about it and perhaps elaborate on a symbolic or spiritual lesson about that feature.

Feature	Symbolic or Spiritual Lesson

35) The men of Jabesh showed reverence for Saul for “seven days”. Find two other occasions where reverence was shown following the death of an individual.  
Hint: search “mourned” or “mourning” in a concordance.

- a) Occasion #1: Moses, Deuteronomy 34:7 - 8
- b) Occasion #2:
- c) Occasion #3:



36) If the act of fasting following the death of an individual was sometimes done in the Bible, should we follow the same custom or practice today?

**Key Conclusion**

To aid in our appreciation for the time that would now come for David...

Read: 1 Chronicles 10:1 - 11:3



## Appendix

111	People and Places
112 - 113	David's Mighty Men
114 - 116	The Story of David's Fugitive Years
117	Map of Israel in David's Time (Map A)
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## People and Places

**Directions:** We will come across various people and places of note as we study David's Fugitive Years. So, to help us capture the definitions of the names and locations we should use a lexicon and define them, keeping them all in this one location. When they arrive in our study, we can reference this sheet and Bible mark them into our margins.

People of Note	Places of Note
Abiathar = My father is great or abundant	Adullam = Justice of the people
Abigail =	Beth-shan =
Abinadab =	Bethlehem =
Abishai =	Carmel =
Abner =	En gedi =
Achish =	Endor =
Adriel =	Ezel =
Ahimelech =	Gath =
Ahinoam =	Gibeah =
Ahitub =	Gilboah =
David =	Hachilah =
Doeg =	Hareth =
Gad =	Hebron =
Goliath =	Jabesh-gilead =
Joab =	Jeshimon =
Jonathan =	Jezreel =
Melchishua =	Keilah =
Merab =	Masada =
Michal =	Mizpeh =
Nabal =	Moab =
Ner =	Moan =
Samuel =	Naioth =
Saul =	Nob =
Zeruiah =	Paran =
	Ramah =
	Sechu =
	Sela-hammahlekoth =
	Shunem =
	Ziklag =
	Ziph =

## David's Mighty Men

**Directions:** Though not entirely within the scope of David's Fugitive Years, there existed a group of men that accompanied David for many years. It is helpful to appreciate David's Mighty Men and the following breakdown introduces them to us.

### David's Mighty Men (2 Samuel 23:8 - 39 & 1 Chronicles 11:10 - 47)

These mighty men are comprised of three lists namely: The Three, The Leaders, and The Thirty.

#### The Three (Names bolded from 2 Samuel 23:8 - 12)

8 These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was **Adino the Eznite**: he lift up his spear against eight hundred, whom he slew at one time.

9 And after him was **Eleazar the son of Dodo the Ahohite**, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

11 And after him was **Shammah the son of Agee the Hararite**. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

#### The Leaders (Names bolded from 2 Samuel 23:18 - 23)

18 And **Abishai**, the brother of Joab, the son of Zeruah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

20 And **Benaiah** the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard.

### The Thirty (2 Samuel 23:24 - 39)

- 1) Asahel the brother of Joab was one of the thirty
- 2) Elhanan the son of Dodo of Bethlehem
- 3) Shammah the Harodite
- 4) Elikah the Harodite
- 5) Helez the Paltite
- 6) Ira the son of Ikkesh the Tekoite
- 7) Abiezer the Anethothite
- 8) Mebunnai the Hushathite
- 9) Zalmon the Ahohite
- 10) Maharai the Netophathite
- 11) Heleb the son of Baanah, a Netophathite
- 12) Ittai the son of Ribai out of Gibeah of the children of Benjamin
- 13) Benaiah the Pirathonite
- 14) Hiddai of the brooks of Gaash
- 15) Abialbon the Arbathite
- 16) Azmaveth the Barhumite
- 17) Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,
- 18) Shammah the Hararite
- 19) Ahiam the son of Sharar the Hararite
- 20) Eliphelet the son of Ahasbai, the son of the Maachathite
- 21) EIAM the son of Ahithophel the Gilonite
- 22) Hezrai the Carmelite
- 23) Paarai the Arbite
- 24) Igal the son of Nathan of Zobah
- 25) Bani the Gadite
- 26) Zelek the Ammonite
- 27) Nahari the Beerothite, armourbearer to Joab the son of Zeruah
- 28) Ira an Ithrite
- 29) Gareb an Ithrite,
- 30) Uriah the Hittite

## The Story of David's Fugitive Years

**Directions:** The story of David's Fugitive Years spans many years and many chapters in 1 Samuel. These high-level summary points will provide us a suitable backdrop before we begin our study.

### 1 Samuel 16:1 - 13

Having rejected Saul as God's chosen king, Samuel secretly goes to **Bethlehem** and anoints Jesse's youngest son David as king (see **1** on **Map B**). Samuel then returns to **Ramah**.

### 1 Samuel 16:14 - 23

David goes to the royal court at **Gibeah** to play the lyre for Saul, who is feeling increasingly depressed (see **2** on **Map B**). David is soon promoted to become one of Saul's trusted armour bearers.

### 1 Samuel 17:1 - 58

Later that year David kills the Philistine champion, Goliath of **Gath**, with a sling at **Ephes Dammim**, near **Beth Shemesh** in the **Valley of Elah** (between **Jerusalem** and **Ashkelon**). The Israelites pursue the fleeing Philistines to **Gath** and the gates of **Ekron** (see **3** on **Map B**).

### 1 Samuel 18:1 - 30

David is promoted to a high-ranking position in Saul's army, and becomes a close friend of Saul's son Jonathan. He is given the hand of the king's daughter Michal as a reward for killing two hundred Philistines. However, Saul soon becomes jealous of David and plots to kill him.

### 1 Samuel 19:1 - 18

Saul sends his men to kill David, but David escapes from **Gibeah** and flees to Samuel at **Ramah** (see **4** on **Map B**). Saul pursues David, but is prevented by God from harming him.

### 1 Samuel 20:1 - 42

David appeals to the king's son, Jonathan; but Jonathan warns David of Saul's intent to kill him.

### 1 Samuel 21:1 - 15

David flees to the sanctuary at **Nob**, where he seeks out the priest for some food (see **5** on **Map B**). As there is no ordinary bread available, Ahimelech gives David and his men the consecrated 'shewbread' to eat. (The 'shewbread' was a permanent display of twelve loaves, showing God's bountiful provision of the staple food of the Israelites.) David seeks refuge with the Philistine king of **Gath**.

### 1 Samuel 22:1 - 23

David is forced to escape to the cave at **Adullam**, above the **Elah Valley**, before appealing for protection for his family to the king of **Moab** (see **6** on **Map B**). David then hides from Saul in the **Forest of Hereth**. Meanwhile, Saul kills Ahimelech and the priests of **Nob** for aiding and abetting David.

### **1 Samuel 23:1 - 23**

David defeats the Philistines at **Keilah** then escapes and hides from Saul at **Hereth**, near **Ziph** in the **Judaean wilderness** (see 7 on **Map B**).

### **1 Samuel 23:24 - 29**

Saul pursues David to the **Desert of Maon (Paran)** but is forced to leave in order to fight the Philistines (see 8 on **Map B**). The place is called **Sela Hammahlekoth** (meaning ‘rock of parting’).

### **1 Samuel 24:1 - 2**

David hides in the caves at **En Gedi** (meaning the ‘spring of the goats’) near the **Wild Goat Crags** – in the desert overlooking the **Dead Sea** (see 9 on **Map B**).

### **1 Samuel 24:3 - 22**

David spares Saul’s life when he enters the cave where David is hiding. Saul is overcome with tears when David shows him the corner of the king’s robe that he cut off when he could easily have killed him.

### **1 Samuel 25:1**

Samuel dies and is buried at **Ramah** (see 10 on **Map B**).

### **1 Samuel 25:2 - 35**

David goes south to the **Desert of Maon (Paran)**, south of **Hebron** (see 11 on **Map B**). He sends some of his men to request food from Nabal, a wealthy man who lives at **Carmel** in **Judah** and owns large flocks of sheep and goats that David’s army have been protecting. Nabal refuses, but his wife, Abigail, averts further conflict by bringing food for David’s men.

### **1 Samuel 25:36 - 44**

When Nabal dies shortly afterwards, David marries Abigail.

### **1 Samuel 26:1 - 25**

David spares Saul’s life once again when he creeps at night into Saul’s camp at the **Hill of Hakilah** near **Jeshimon** in the **Judaean wilderness** (the **Desert of Ziph**) (see 12 on **Map B**).

### **1 Samuel 27:1 - 12**

David and his men escape and become mercenary soldiers employed by the Philistine king of **Gath**. David and his Hebrew mercenaries are given a base at **Ziklag** (see 13 on **Map B**).

### **1 Samuel 28:1 - 4**

The Philistines start to move north along the coastal plain and gather near **Shunem**, in the **Vale of Jezreel**, to attack the Israelites on **Mt. Gilboa** (see 14 on **Map B**).

### **1 Samuel 28:5 - 25**

Saul consults a medium at **Endor** (an act forbidden by God – see Leviticus 19:26 & Deuteronomy 18:9 - 13). This attempt at clairvoyancy confirms Saul’s imminent downfall (see 15 on **Map B**).

**1 Samuel 29:1 - 11**

The Philistine forces move north from **Aphék** to attack the Israelites in the **Vale of Jezreel** (see **16** on **Map B**).

**1 Samuel 30:1 - 31**

David is sent back to **Ziklag** which has been attacked by the Amalekites. David pursues the Amalekite raiding party across the **Negev Desert** beyond the **Besor Ravine** and defeats them. David recovers everything the Amalekites take – including his two wives (see **17** on **Map B**).

**1 Samuel 31:1 - 3**

Meanwhile, the Philistines attack and defeat the Israelites at **Mt. Gilboa**. Jonathan and two other sons of Saul are killed in battle (see **18** on **Map B**).

**1 Samuel 31:4 - 10**

Facing capture, Saul takes his own life. His body is fastened to the city walls at **Beth Shean** by the Philistines and his armour is displayed inside the Temple of Ashtoreth (see **19** on **Map B**).

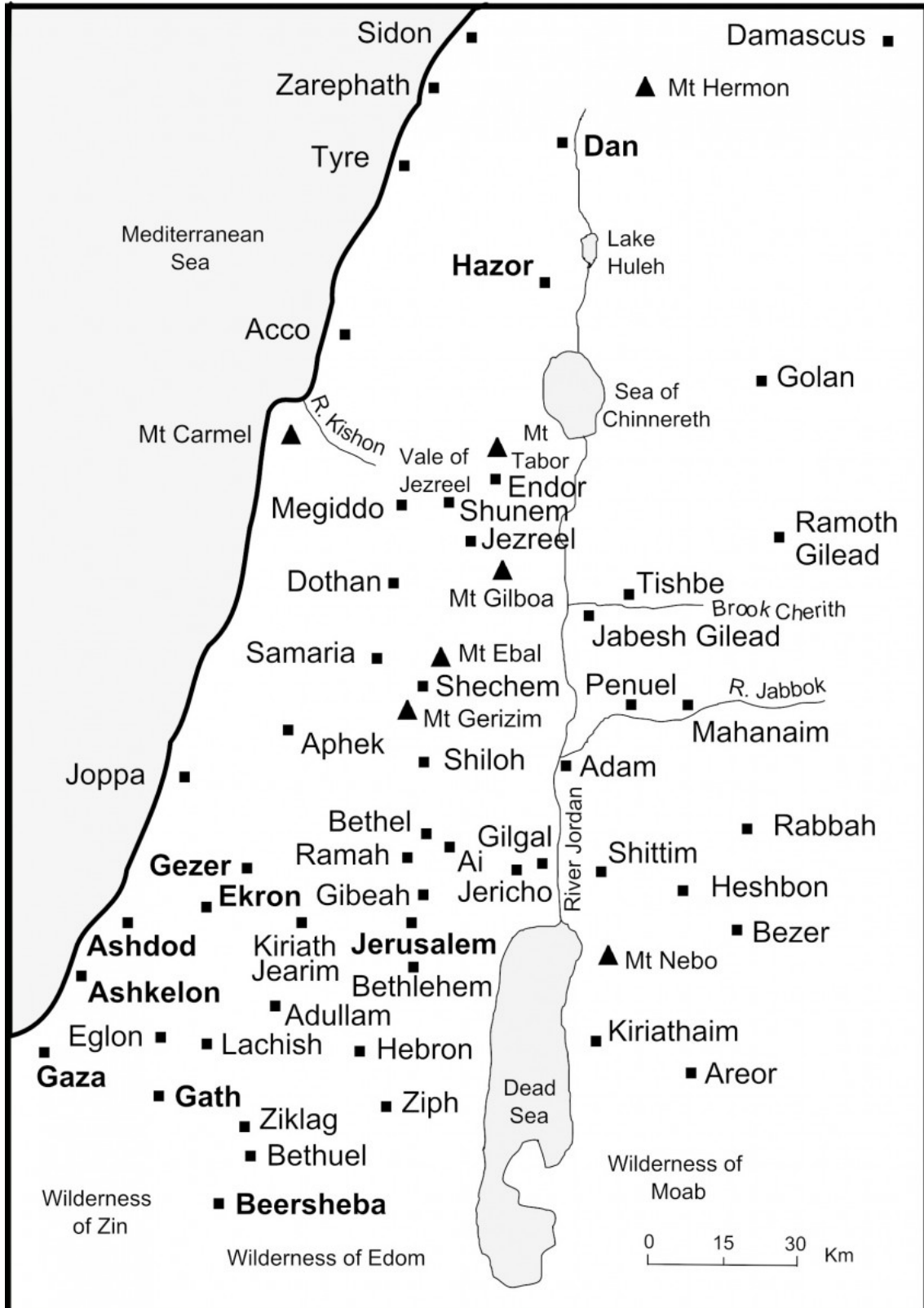
**1 Samuel 31:11 - 13**

Saul's body is rescued by the men of **Jabesh Gilead** who live across the **River Jordan** in the Wadi al-Yabis (see **20** on **Map B**).

(Source: [www.thebiblejourney.org](http://www.thebiblejourney.org))

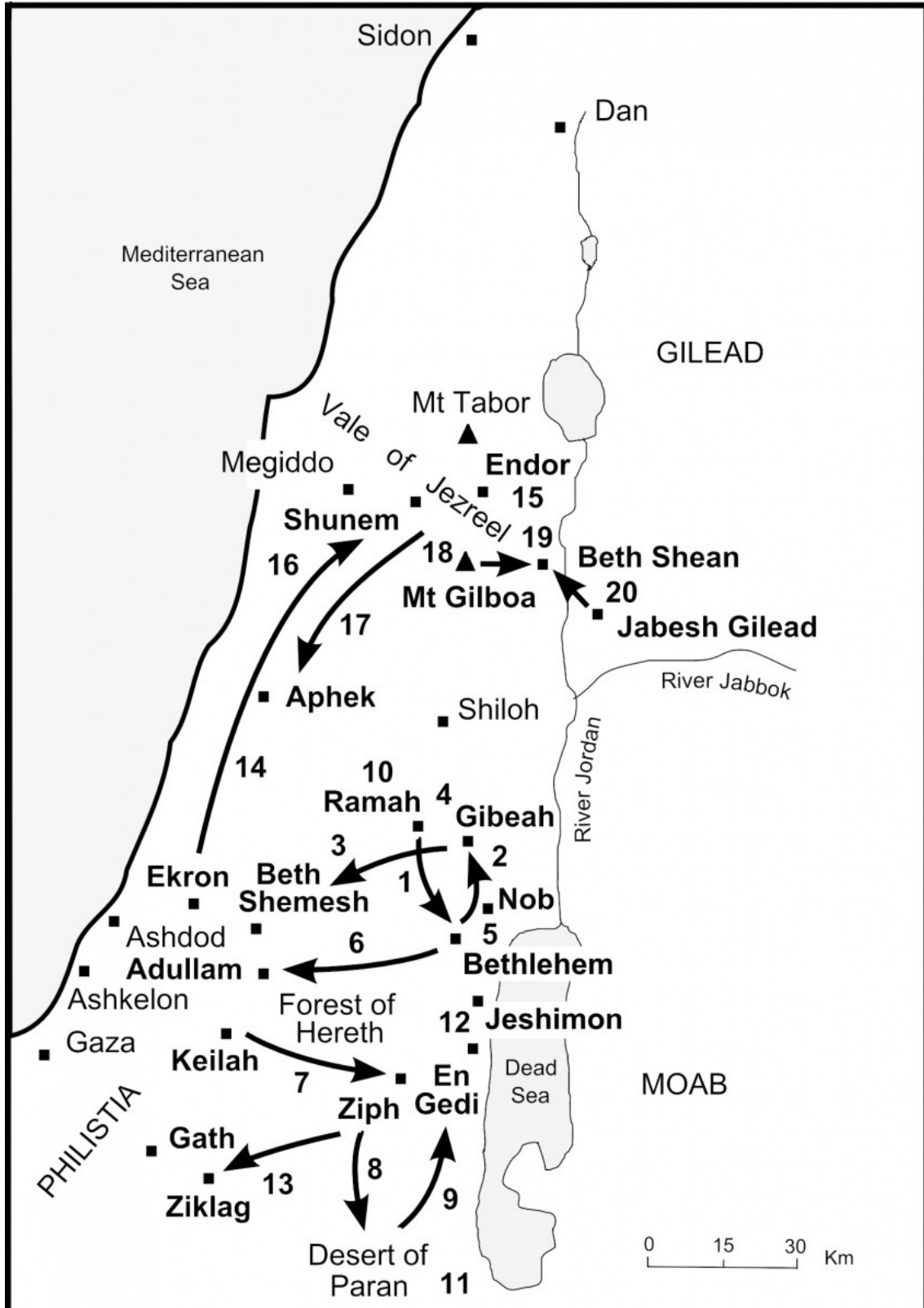


**Map of Israel in David's Time (Map A)**  
 (Source: www.thebiblejourney.org)



### Map of Israel in David's Fugitive Years (Map B)

(Source: [www.thebiblejourney.org](http://www.thebiblejourney.org))



## Timeline of the Psalms

**Directions:** David penned many Psalms during his fugitive years. They provide insight into the range of emotions that David felt. A few lists exist, but the table attempts to align the Psalms with their counterpart in 1 Samuel.

1 Samuel	Summary	Psalm	Summary
19	- Saul Tries to Kill David - <i>When Michal let David escape from the house out the window</i>	59	- Triumph Over Enemies - <i>To the chief Musician, Al-taschith, Michtam of David; when Saul sent, and they watcht the house to kill him</i>
21	- David Escapes to Gath - <i>When Achish, King of Gath took David before him</i>	34	- Praise and Trust - <i>A Psalm of David, when he changed his behaviour before Achish; who drove him away and departed</i>
21	- David Escapes from Gath - <i>When captured by Philistines, when David had to resort to faking insanity to escape Achish</i>	56	- A Song for the Distressed - <i>To the chief Musician upon Jonath-elem-rechokim, Michtam of David, when the Philistines took him in Gath</i>
22	- Saul has Ahimelech Killed - <i>When Doeg carried out Saul's wishes and the Edomite kills the 85 priests of Nob</i>	52	- The Fate of the Wicked - <i>To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech</i>
22	- David's Flight Continues - <i>When Gad the prophet instructs David to get into the land of Judah and to rely upon God</i>	63	- The Thirsty Soul - <i>A Psalm of David, when he was in the wilderness of Judah</i>
23	- Saul Pursues David -  When Saul surrounded David but was recalled by a providential messenger to fight the Philistines	18	- Calling Upon God in Distress - <i>To the chief Musician, A Psalm of David the servant of the LORD, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul</i>

23	- The Ziphites Betray David - <i>When the Ziphites uncover David's whereabouts and betray him siding with Saul</i>	54	- A Prayer for Deliverance - <i>To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?</i>
24	- David Spares Saul - <i>When Saul ventured into the cave alone and David withheld his men from smiting an enemy</i>	7	- A Prayer of a Wronged Man - <i>Shiggaion of David, which he said unto the LORD, concerning the words of Cush the Benjamite</i>
24	- David Cuts Saul's Robe - When David was in the caves at Engedi and cut off the skirt of Saul's robe	57	- The Mercy and Truth of God - <i>To the chief Musician, Al-taschith, Michtam of David, when he fled from Saul in the cave</i>
24	- David Cuts Saul's Robe - When David was in the caves at Engedi and cut off the skirt of Saul's robe	142	- The Prisoner's Prayer - Maschil of David; A prayer when he was in the cave