

## BS – OT 9.1 – Early Prophecy - Samuel

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### 1. INTRODUCTION:

#### A. TEXT AND TITLE:

- i. In the original Hebrew, there were no divisions of 1<sup>st</sup> and 2<sup>nd</sup> Samuel... it was one long running volume. The Hebrew scholars treated the work as an integrated unit, not as 2 volumes of a continued work. The same was true of 1<sup>st</sup> and 2<sup>nd</sup> Kings and 1<sup>st</sup> and 2<sup>nd</sup> Chronicles. It was the translation of the original Hebrew texts into Greek [the LXX translation] that broke the book into smaller segments. This resulted primarily because the Greek language contained vowels while the Hebrew did not and the Hebrew characters were less complicated, thus the Greek volumes required far more space in their writing making a unified volume unwieldy.
- ii. There are many challenges in the translation process that the casual student wouldn't be aware of. It is actually advantageous that these books were translated into the Greek [LXX] and the Latin [Vulgate] versions while ancient Hebrew was still a living language, or interpretation would be significantly more challenging.
- iii. Samuel and Kings were considered as a more integrated work entitled the Book of the Kingdom. Samuel taking its name from the principle character of the volume in establishing the office of the Prophet and the King in administering God's Covenant. The prophet [Samuel being the first] was the interpreter of the Covenant of God for the nation. The prophet was also responsible to identify and anoint the King. The King was responsible for the Godly administration and defense of the nation, while the Priest administered the sacrificial worship prescribed in the Covenant. This three part ministry of Prophet, King and Priest takes shape in Samuel and was continued through the Old Testament writings.
- iv. The last Prophet of this order was John the Baptist who identified Jesus and anointed Him as Messiah. Messiah mediated a far better Covenant – fulfilling the sacrificial component of the Old Covenant on the Cross and initiating the New Covenant through the releasing of the Spirit at Pentecost. Not unlike the era in which Samuel lived, the priestly office had fallen into decadence and decline and the prophet found it challenging to emerge from the false teaching of the day. Through it all, God is Good and in control of all things... Romans 8:28 – And we know that in all things God works for the good of those who love him, who have been called according to his purpose.
- v. Scripture is thus proved to be an integrated work where God's redemptive purposes are clarified and developed through history – what we refer to as “Redemptive History.” To properly understand the New Covenant, you need to see how it plays out through all of redemptive history... which is what “Bible Survey” is intended to encourage in Christian study.

#### B. Genre – Narrative and Poetry:

- i. Samuel is very typical of much of the prophetic writing in Scripture where the genre of “Poetry” is embedded in the genre of “Narrative.” The combination of genre is very intentional... it has the effect of “a purposeful pause while you are climbing a steep ascent to take in and enjoy the vista before you resume the climb.” It places the work of what you are doing in life in perspective of eternity in creation. This is how God chose to communicate with humanity... and it is not accidental that King David... “Beloved of God” would be the quintessential “Warrior Poet” of Scripture. Professor Brian Morgan once quipped that “only a Philistine would hate poetry”... meaning one whose identity precluded their ability to see the beauty and purpose that surrounded them.

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- ii. Poetry is a means of expressing theology in terms of emotion and imagery. Poems are metaphors – that is they are a comparison of a known object or paradigm to a lesser known or unknown object or paradigm. Poetry provides for an opening of the density and layers of meaning... where creation, eternity, history, spirituality and each reader's personal position/situation intersects with all the above.
- iii. It is definitely not by accident that Poetry – the genre of emotion and imagery, and narrative the genre of story... are the 2 dominate writing genres throughout Scripture. Together they provide a literary equivalent of stereoscopic vision into the text... in the story we are invited to enter into the action and walk around in it with the characters; and in poetry we are invited to see and feel what they saw and felt. It is a brilliant approach to communicating complicated thoughts and issues throughout time.

### 2. OUTLINE OF SAMUEL:

- A. The Crossing of fates of Eli [priest] and Samuel [prophet]: Samuel is a combination of Judge, Priest, and Prophet – 1 Sam 1-7
  - i. The corruption of the Priesthood was as evident as the corruption of the Judges... God chooses Samuel a “Nazirite-Prophet” – 1-3.
    - 1. 1:1-20 – a miraculous birth.
    - 2. 1:21-28 – dedication of Samuel.
    - 3. 2:1-11 – Hannah's song of rejoice.
    - 4. 2:12-26 – in contrast to Eli's wicked sons, Samuel is a child after the Lord's heart – “And the boy Samuel continued to grow in stature and in favor with the LORD and with men.” This is a birth narrative of a prophet, not a king... and it finds its New Testament outplay in the birth narrative of John the Baptist... the last Old Testament prophet, and Jesus... the Messiah [King of Kings and Lord of Lords].
    - 5. 2:27-36 – God had enough of the faithless Judges and Priests... He declares “Those who honor me I will honor, but those who despise me will be disdained [2:30b].”
    - 6. 3:1-19 – the calling of Samuel.
    - 7. 3:20-4:1 – the office of Prophet initiated.
  - ii. The Philistines as foil to Israel in Chiastic outline:
    - a. The Philistines defeat Israel – 4:2-9.
    - b. The Philistines capture the Ark of the Covenant – 4:10-20.
      - X. The Lord retaliates against the Philistines – 5:1ff
    - b' The Philistines return the Ark to Israel – 6:1ff
    - a' Israel defeats the Philistines – 7:1ff
- B. The Crossing of Fates of Samuel [prophet] and Saul [king] – 1 Sam 8-15:
  - i. Saul is chosen by prophetic anointing, by lot [prophetic direction], by charisma [the will of God and the people] and finally by victory [proof of his calling] – 8-11.
  - ii. Samuel's calling of the people into repentance – 12.
  - iii. Saul's record as king – his victories, his insubordination to God and His prophet Samuel, and Saul's rejection as king – 13-15.
- C. The Crossing of Fates of Saul and David – 1 Sam 16 – 2 Sam 1:
  - i. David's election – his anointing, charisma, victory – 16-17

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- ii. David in the wilderness – 18-24
  - 1. The story of contrasts in 2 kings – Saul relying of political and military power, and David relying on God and His spiritual power.
  - 2. Israel was intended to be a “Theocracy” a kingdom under the direct rule of God. God was moving Israel into a stewardship – a king ruling in His place on earth... much as man was created to rule earth in God’s name in the Garden.
- iii. Through these “Crossings of Fates” we observe a progression in the government of God’s earthy kingdom from the rule of Judges/priests, to charismatic prophet/judge (7:16), to charismatic prophet [Samuel] in conjunction with a charismatic king [Saul/David].
  - 1. These decisive crossings occur in context with the old age of the priest Eli and the moral failure of his sons Hophni and Phinehas (2:34-35; 4:10-11), and the old age of Samuel and the moral failure of his sons Joel and Abijah (8:1-5).
  - 2. Through these “Crossings” and the changes of government God initiated, God never relinquished His control of the Kingdom, but continues to search for noble and worthy men and women who honor Him and administer as servant leaders.
  - 3. The crossing of fates is celebrated in the “Song of Hannah” – (2:1-11).
- iv. David under Blessing – 2 Sam 1-9.
  - 1. David’s victory over the house of Saul – 1-4.
  - 2. Victory over the Philistines – 5.
  - 3. The Lord enthroned on Zion – 6.
  - 4. David’s house enthroned forever – 7.
  - 5. David’s victories reviewed – 8.
- v. David in decline, judgment, and restoration – 2 Sam 9-24.
  - 1. David’s fall, discovery, and confession – 9-12.
  - 2. David’s moral and ethical failure have ramifications for his family – 13-14.
  - 3. Absalom’s revolt – 15:1-20:26.

### D. Appendices – 2 Sam 21-24:

- i. Gibeon and the guilt of Saul – 21:1-14.
- ii. Hero tales of the Philistine wars – 21:15-22.
- iii. David’s psalm of thanksgiving – 22.
- iv. David’s final testimony – 23:1-7.
- v. Military lists of the kingdom – 23:8-39.
- vi. David’s census, judgment, and divine provision for the Temple site – 24.

### 3. STRUCTURE OF POETRY IN SAMUEL:

#### A. Chiastic Structure of 1 & 2 Samuel:

- a. Hannah’s Song – rejoicing in the Lord’s Sovereignty, faithfulness and provision – 1 Sam 2:1-10. This seems random but is an intended overture for the birth of the Monarchy.
- b. The prophetic rebuke by Samuel over Saul – the Lord’s judgment on the mighty – 1 Sam 15:22ff
- X. David’s lament over Jonathan’s death – 2 Sam 1:19-27
- b’ The prophetic rebuke by Nathan over David – the Lord’s judgment on the mighty – 2 Sam 12:1-4

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a' David's Song – rejoicing in the Lord's Sovereignty, faithfulness and provision – 2 Sam 22:2-51

### B. Story & Poem – the Rhythm of Spirituality:

<u>The Story:</u>	<u>The Poem:</u>
i. Creation:	Adam's Praise – Gen 2:23 This poem shows the equality of man and woman... there is health and grace, dignity and respect.
ii. After the Fall:	This poem regards Lamech who boasts to his wives that he killed a man for having received a minor wounding. This is a warning that his wives must be subservient to him... or else. This is a picture of depraved humanity. In contrast to Lamech, Ruth demonstrates a new direction of hope for women through her faithfulness and self-sacrifice.
iii. Exodus:	The Song of YAWHEH as Warrior – Ex 15
iv. Judges:	The Song of Deborah - Jud 5
v. Ruth:	Ruth 4:13-22
vi. 1 Sam	Hannah's song – 1 Sam 2... this poem is about the reversal of fortune and the grace of God.
vii. David in the Wilderness:	Psalms
viii. Solomon's kingdom:	Proverbs, Song of Songs, Ecclesiastes
ix. The Monarchy:	Israel's kings use Psalms in corporate worship; Prophets judges the Old kingdom, predict the New
x. Exile:	Jeremiah's Lamentations; Ezekiel, Isaiah 40-66; Zechariah
xi. Mathew, Mark, Luke, John:	Mary's " <i>Magnificat</i> ", Zecharias " <i>Benedictus</i> "
xii. Acts of the Apostles:	Psalm 2 (Acts 4:25)
xiii. Epistles:	1 Cor 13 Eph 5:18-19

### C. 3 Poems Frame the Book of Samuel:

<u>1 Samuel</u>	<u>2 Samuel</u>
Poem of Hanna (1 Sam 2:1-10)	Dirge of Jonathan (2 Sam 1:19-27)
	Praise of David (2 Sam 22:1-51) (Psalm 18)

### D. Story & Poem – the Chiastic Shape of David's Life in both story and poem:

- a. The Cave – the birth of the Poet in Isolation
  - The Story – 1 Sam 22:1-5
  - The Poem – Psalm 142
- b. Delivered from a pursuing king in the shadows of a cave
  - The Story – 1 Sam 24
  - The Poem – Psalm 57
- c. A friend – the lament of the poet over the death of a friend
  - The Story – 1 Sam 18:1-5; 20; 23:15-18; 31
  - The Poem – 2 Sam 1:17-29
- X. An eternal house – the Praise of the poet

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The Story – 2 Sam 7:1-17

The Poem – 2 Sam 7:18-29

c' A Fall – the lament of the poet over the death of a friend

The Story – 2 Sam 11-12

The Poem – Psalm 51 [cleansing of sin was not an Old Covenant reality, nor was dwelling forever in the Presence of God. David saw prophetically what God's redemptive grace would provide through the Messiah]

b' Delivered from a pursuing king in the shadows of the city

The Story – 2 Sam 15

The Poem – Psalm 3

a' A Departure – the restoration of the poet in isolation

The Story – 2 Sam 16

The Poem – Psalm 63

#### 4. HISTORICAL BACKGROUND:

##### A. Time Span and the Events

- i. Saul's reign as king was from 1050 to 1010 BC
- ii. David's reign as king immediately followed Saul from 1010 to 970 BC
- iii. Three significant changes occurred during this period of time:
  1. The center of worship changed from Shiloh to Jerusalem... the City of David.
  2. Israel's leadership changes from Judges who dealt with certain historical challenges, to a monarchy with a dynastic right of succession.
  3. Israel is transformed from a Tribal City State league to a unified kingdom capable of exercising imperial power over neighboring states.
  4. These shifts would play out with many consequences over the next 400 years of the monarchy including the divided kingdom following Solomon's reign.

##### B. Archaeology has borne out evidence of the stories in Scripture:

- i. "Tel Dan" – [Tel is a man-made hill usually used for religious purposes] dates from the 9<sup>th</sup> century BC has inscriptions that refer both to the "House of David" [monastic dynasty] and to the "King of Israel." These provide historical proof for the events cited in Samuel.
- ii. The city of Shiloh was found to have suffered a fiery destruction in the mid-11<sup>th</sup> century BC, and was never rebuilt – 1 Sam 4; Jer 7:12, 14-15.
- iii. Research by Trude and Moshe Dothan published in *People of the Sea – The Search for the Philistines* (1992) along with other research has provided considerable background and insight into this fierce sea faring people believed to have roots in ancient Greece and the Eastern Mediterranean Sea. There is evidence of several migrations of "Sea Peoples" from the Aegean and Eastern Mediterranean Sea over a period of several centuries. The Philistines were part of this migration and settlement which began around 1200 BC and included a long historical process.
- iv. Ancient references to the Philistines depict them as fearsome and war-like sea people. Though ruthless and with a barbaric religious system, they had a rather rich culture and were famed for their metallurgy. They had 5 principal city-states along the coast, and most likely numerous smaller settlements along the foothills and likely colonies extending to the south from Joppa.

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- v. “Tel Qasile” – this Tel has successive layers of temples built and buried one on top of the other over a period of some 200 years. Because one is built upon the other the preceding layers are well preserved including pottery and some artifacts... all were built with a common floor plan. Tel Qasile is a Philistine settlement with a Temple built facing east - presumably in relation to the rising of the sun.
- vi. Of Philistine religion, Zondervan’s Pictorial Encyclopedia of the Bible says: There is little evidence available with which to reconstruct Philistine religion. The three gods known to us from the Bible are Dagon, Ashtaroth, and Baalzebub... but these are the Hebrew names given them. Through Biblical/historical source criticism we know there were temples of Dagon in Gaza (Judg 16:21, 23-30), Ashdod (1 Sam 5:1-7), and probably also in Beth-Shan (1 Chron 10:10; cf. 1 Sam 31:10); temples of Ashtaroth in Ashkelon (Herodotus I. 105) and prob. in Bethshan (1 Sam 31:10); and a temple to Baalzebub in Ekron (2 Kings 1:1-16). Sacrifices were made to Dagon by the lords of the Philistines (Judg 16:23), and warriors wore small portable images of Dagon into battle (2 Sam 5:21). There were priests and diviners from whom advice was sought to remove a plague (1 Sam 6:2-9). The Philistines’ experience with Israel’s Ark revealed their belief in the existence of Israel’s God and of His extra-territorial jurisdiction (5:1-6:18). The Philistines also earned a reputation regionally for soothsaying (Isa 2:6).
- vii. The excavation of the temple at Tel Qasile has demonstrated a floor plan with 2 central columns that supported the roof structure as depicted in the story of Samson. Also found were temple worship vessels depicting lions - no doubt prized for the strength and ferocity. The tale of Samson tearing apart a lion by its jaws was no doubt a polemic on the strength of Yahweh and the relative weakness of Philistine idol worship.
- viii. David as a young boy killed an impressively large Philistine champion named Goliath. Goliath was from the city of Gath... one of the 5 principle Philistine cites. The Bible refers to Philistines in a derisive and uncouth manner. There were undoubtedly a dour, brutal, and ruthless culture... not the sort of neighbor Israel would have chosen. Ironically, something about them seemed to bring out the best (and sometimes worst) of Israel.
- ix. The Philistines were one of the most advanced cultures in the Ancient Near East with a well-developed international trade and commerce both by sea and over-land. Their cities were more developed than their contemporary Israel townships. Israel would ultimately supplant the overland trade operations which brought great wealth and power to David and Solomon, and allowed the investment into large municipal projects including the fortification of Jerusalem and strategic cities and building the Temple.

### 5. THEOLOGICAL TENSION OF “KINGSHIP”

- A. God had designated Israel to be a “Theocracy” – a form of government whose form and purpose is to live out God’s provision of moral & ethical mono-theism. Israel was to be a light to the world, and a blessing to all the nations and all the peoples. God had intended Israel’s king to be a “Steward” – ruling the nation as an earthly extension of the Kingdom of God. This is a Suzerain King [YAHWEH] ruling through a Vassal king [David, et al] not unlike Adam’s assigned rule over the earth. God’s covenants reflect this Suzerain/Vassal template. God repeatedly designated that kings would come forth from Sarah [Abraham’s wife] in numerous Scriptures – Gen 17:6, 16; 35:11; Num 24:17; Deut 17:14-20 long before the kingdom was established.

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- B. Israel's sin was in demanding a king to become "like the other nations" – this was never God's plan for His people who were to be a royal priesthood and a holy nation. The sin was a hunger for an internal mechanism that would guarantee permanent rule instead of walking by faith in the Lord's provision. This demand was tantamount to rejecting the covenant... their motives were wrong.
  - C. God still used Israel for accomplishing His greater purpose of redemptive history... the redemption of all humanity through the Messiah. However, like Adam those who forced their will upon God instead of trusting His goodness is what was punished. The same judgment can be seen in the Parable of the money Stewards – Luke 19:20-27.
  - D. Israel's Monarchy was not to be like the other nations – God sent Prophets who were to identify and anoint the king, and then to act as the king's "conscience." A Monarchy can be the greatest form of government when the King is gracious and benevolent toward his people... but it can be the worst form of government when the King is a despot caring little for his people. Kings through the ages were prone to abuse their power... thus the Spiritual role being outside the monarchy in the prophet and priest was essential to balance power with justice.
  - E. The purpose of the Judges period was to develop the ideal of a servant king who was supernaturally empowered. The people's demand to be "like the other nations" was unfortunately mostly what they got with Saul, and then what followed after the early success of David and Solomon. David became the "Type" of a benevolent steward who would give shape to the "Arch-type" of the Messiah [Jesus]. The fervent prayer of "Come Lord Jesus Come" should be what all Christians pray and hope for... the 2<sup>nd</sup> return of the Messiah and the establishment of God's rule on the perfected [made new without defect] earth where we live forever in peace and love with God (see Biblical Literacy/Bible Survey/Apocalyptic 1.1 Daniel, 1.2 Revelation, and 1.3 Eschatology).
6. ISRAEL'S MONARCHY in CONNECTION/CONTRAST with other ANCIENT NEAR EAST NATIONS:
- A. The political reality of the Philistines and the Spiritual reality of Israel gave rise to the crisis of leadership as it emerges in Judges and Samuel. When Israel turned to God... He always provided. When they turned away, their spiritual bankruptcy was most prevalent. In the Fallen human condition, the realization of the brokenness and dependence of God's people always preceded spiritual awakening and revival.
  - B. In relation to Deity...
    - i. In Egypt the king was deemed the incarnate God... though he had no spiritual power to prove it. It was merely a means to keep people subjugated.
    - ii. In Mesopotamia the king was considered to be a "superhuman" though not god... these were powerful men installed by their god or the whim of powerful individuals.
    - iii. In Israel the king was to be the "son of God" – anointed by God to fulfill His will on earth. It followed a Father/son relationship and entailed intimacy through prayerful dependence and discipline through obedience. Another term was "servant of the Lord" – again emphasizing that Israel's ideal king would be chosen, obedient, dependent, and fully committed to serve God's interest rather than his own.
    - iv. In their assessment of the kings of Israel, the early and later prophets clearly identified those kings "who did evil in the sight of God" and those kings "who did right before God." They made it clear that those who acting rightly were the minority. Israel's banishment from the Land in exile under the Babylonians and the Medes-Persians was foretold for many years as God made it clear that the



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nation as well as individuals would ultimately bear the responsibility for their decisions... be obedient and be blessed, be disobedient and be cursed – Deut 27:1-30:20.

C. In relation to the people...

- i. The worldly kings were primarily tyrants who served their own interests and the interests of a privileged few who kept them in power... they cared little for their people.
- ii. Israel's king was to be the equivalent of a shepherd caring for and nurturing their people. The shepherd protected the people from adversaries, and the Good Shepherd would go so far as to lay down his life for the people.

D. In relation to the priesthood...

- i. The worldly kings used the priests and organized religion to subjugate their people and control them.
- ii. Israel's king was to be a patron who provided for the priesthood enabling them to perform their duties as God ordained, including:
  1. Providing for the site of the Temple – 2 Sam 6.
  2. Build the Temple – 1 Chron 22:1; 1 Kings 6-8.
  3. Make arrangements for corporate worship – 1 Chron 23; 2 Chron 18:4; 30:4.
  4. Offered gifts from his own provision – 1 Kings 8-9; 1 Chron 16; 2 Kings 8.
  5. Was a priest-king... presiding over worship – Ps 110.
  6. Consulted with priests to seek God's will and favor – Deut 2:2; 1 Sam 14:3; 2 Sam 5:19-25.

E. In relation to the prophets...

- i. Worldly kings maintained the prophetic order to curry their favor and solicit their loyalty.
- ii. Israel's kings were to be subject to the prophets.
  1. The prophet was responsible for identifying the king and anointing him for office – 1 Sam 10; 16:1; 1 Kings 1:39.
  2. The king had to submit to the prophet's word... the prophet being God's mouthpiece in determining God's will and the application of Scripture – 1 Sam 10:8; 13:3ff; 2 Sam 7:12.

F. Jesus teaching of His disciples in who is greatest in the Kingdom emphasizes these elements in the distinction between the ways of the world and the way of Godly leadership – Matt 20:25-28; 23:11; Luke 9:46-48; 22:25-30.

7. STRUCTURAL & EXEGETICAL FLOW of THE CONTENT of SAMUEL:

A. Hanna's Song of Praise... a new beginning – 1 Sam 1-2:

- i. Hanna's problem is reflective of the Nation's problem:

The Problem of Barrenness

Scene 1 – Hanna's problem Elkanah as the concerned husband	Scene 2 – Hanna's petition and promise Eli as the priestly presence of God
Scene 3 – blessing in birth	Scene 4 – yielding in thanksgiving

The Resolution as Birth

- ii. Characteristics – Hannah is the key character in each scene, and only has one serious male partner in each.
- iii. Scene Markers – each scene is marked with a verb at the outset, indicating movement and a change of location in chiasmic form:
  - a. The man used to go up – vs 3



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- b. Hanna rose – vs 9
- b' They rose early – vs 19
- a' She took him up – vs 24
- iv. Yahweh's Voice – each scene centers around a crucial statement by God:
  - 1. The Lord had closed her womb – vs 5-6
  - 2. The God of Israel grant your petition – vs 17
  - 3. The Lord remembered her – vs 19
  - 4. The Lord granted me my petition – vs 7
- v. While Yahweh's voice is dominant, the other male voices are marginal... not unlike Israel's leadership:
  - 1. In contrast to God, Elkanah and Eli seem to be weak characters. They speak in each case only once and are not really engaged in the real situation.
  - 2. Elkanah does not understand Hanna's turmoil; Eli misunderstands Hanna's distress.
  - 3. In each case the voice of the man disappears in the second scene... indicating Hanna needs no human voice to assure her when God acts decisively.
- vi. Hanna Finds her 'Voice'... amid her Character Development:
  - 1. This narrative sketches Hanna's development as she gains her own voice and finds her decisive role in Israel's history. Though the scenes she moves from silence to speech.
    - a. In scene 1 she doesn't speak. She is irritated, conflicted, weeping and distraught. She has no power to be 'present' in the story.
    - b. In scene 2 she begins to speak. She speaks out her affliction first to God pouring out her deep hurt and need... not unlike David's Psalms of affliction – vs 10-11. This is followed by her 2<sup>nd</sup> complaint to Eli – vs 15-16. There is no real movement other than her need and pathos.
    - c. In scene 3 Hannah is the only one who speaks. Now she speaks freely and boldly... she is one whose pain has turned to joy and she exults in knowing God hear her and remembered her. God's remembrance ignites her speech in power and presence.
    - d. In scene 4 Hannah speaks a long and wonderfully buoyant affirmation to Eli. Now she is fully voiced, fully confident, fully present in Israel's history... her faith shines through and she exults in the joy of her life and her child's.
  - 2. This narrative sequence sets us up for Hanna's exultation in 2:1-10.
    - a. Hanna re-voices Israel's history in terms of God's awesome inversions... she powerfully voices Israel's long term royal hope.
    - b. Her transformation from a weeping tragic figure to a triumphant exultant figure foreshadows Israel's transformation from futile marginality to resplendent possibility.
  - 3. This narrative sets the theological stage for the king who remains both humble yet dependent on God through prayer... and it gives a foretaste of king David's greatest legacy in the Book of Psalms.
- B. Saul's Reign and Rejection by God – 1 Sam 8-15:
  - i. Chiastic Structure:
    - A. God chooses Saul when Israel demands a king at Ramah – 8:1-10:16

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- B. Saul chosen by casting lots at Mizpah – 10:17-27
- C. Story of war preparations and victory over Ammonites – 11:1-13
  - X. CENTER – Samuel’s farewell address – 11:14-13:1
  - C’ Story of war preparations against the Philistines – 13:2-15
  - B’ Saul’s tainted victory at Michmash with the casting of lots – 13:16-14:52
  - A’ God rejects Saul... Saul’s sin in Amalekite war – 15:1-35
- ii. Saul’s failure to repent of his sin – 1 Sam 15
  - 1. First round of confrontation – 15:13-19
    - a. Saul claims obedience, but Samuel denies it.
    - b. Saul says he completed the assignment and blames the people for keeping the animals for sacrifice.
    - c. Samuel responds that Saul did not obey God.
  - 2. Second round of confrontation – 15:20-23
    - a. Saul claims obedience through sacrifice.
    - b. Samuel responds by placing obedience above sacrifice.  
But Samuel replied: “Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams. For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the LORD, God has rejected you as king.”
    - c. The Torah had preceded the sacrificial worship system mediated by the priests. The Word of God breaks the human heart... which allows for true worship to occur. Worship that transpires in the strength of the individual, or for any purpose other than proclaiming and honoring God is not true worship. Saul seized the priestly function to further his ideal of national interests... his heart was not right before God and Samuel called him on it.
  - 3. Third round of confrontation – 15:24-26
    - a. Saul repents but is dishonest... he blames his action on his fear of the people. He doesn’t want any consequences for his sin, hoping that Samuel will relent and give him honor before the elders.
    - b. Samuel does go back, and he does not completely undermine the king before God chooses a new one.
    - c. Contrast Saul’s response to David’s response in Psalm 51... David immediately embraced his sin and inadequacy; he pours out his remorse from a broken heart, and completely places himself under God’s mercy and grace.
- C. David’s 1<sup>st</sup> service in Saul’s Court – 1 Sam 16:14-23
  - i. Chiastic Structure – text begins... the Spirit of the Lord departs from Saul; the text ends... the evil spirit departs from Saul through the intermediary of David:
    - A. Problem – the Spirit leaves Saul and he is instead terrorized by evil – vs 14
    - B. The servants see the problem and offer a solution to Saul – vs 15-16
    - C. Saul commands the servants to provide [lit ‘see’] a man to help – vs 17
    - X. David is Identified – vs 18

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- a. A new family line to the throne... “Son of Jesse of Bethlehem”
- b. Ability to sing Spiritual praise and prayer... skillful musician
- c. Supernatural strength... a warrior of strength
- c’ Strength to conquer enemies... a man of war
- b’ Ability to write Spiritual praise and prayer... skillful in speech
- a’ Divinely endowed... a handsome man and the Lord is with him! David is so endowed by the Spirit that no real opposition is possible. The key to David’s strength as king is his ability to trust and praise God through prayer and song.

C’ Saul sends servants to Jesse – vs 19-20

B’ Saul is pleased with the solution of the man – vs 21-22

A’ Epilogue – the problem is solved and all is well... at least for now... as David plays Saul is refreshed (in spirit) and it is well... the evil spirit leaves – vs 23

### ii. Themes:

1. The Necessity of Confrontation – in advancing His Kingdom on earth, God brings His chosen representative into the house of the earthly king to confront that king with the true kingdom. Thus the Spiritual king must of necessity learn to confront the earthly kingdom and be rejected by it in order to advance the Spiritual Kingdom.
2. How to Spiritually Maneuver – the theme of ‘seeing’... the fact that Saul cannot see is no problem to God. Here He uses anonymous servants who can see what the king cannot see to accomplish God’s purposes. God will get His man into the court in His own way.
3. The Weapons of Spiritual Warfare – God’s man of the Spirit while living in seclusion through the rejection of his family is gifted by God with powerful divine skills. Here David learns to pray and play the harp as he engages in spiritual worship, and as a shepherd he grows in intimacy and dependency on God. The gift of worship is one of the most powerful gifts of the Spirit, and it is proven to be more powerful than Saul’s spear or sword.

### D. Heart Responses to the Messianic King – 1 Sam 18

#### i. Chiastic Structure – 1 Sam 18:1-5:

A. Jonathan – his inner life [*nephesh*] is caught up with David... leads to brotherly love – vs 1

B. Saul – a day for taking, not giving – vs 2

X. Jonathan – covenant made with his adopted brother

B’ Jonathan – a day for giving everything – vs 4

A’ Saul – David sent out to be controlled... Saul’s emotions are left suspended. Instead of joy as expected after David’s success, we get expressions of control – vs 5

#### ii. Chiastic Outline: 1 Sam 18:6-30

A. Jonathan’s selfless actions contrasted with Saul’s actions of self-interest – vs 1-5

B. The women’s expressions of affection and joy... singing and dancing – vs 6-9

C. Saul’s expression of fear... attempts to kill David directly – vs 10-13

X. David prospering because the Lord is with him – vs 14-16

C’ Saul’s fear escalates... a plot to kill David indirectly using his daughter Merab – vs 17-19

B’ Michal’s expression of love – vs 20-27

A’ All emotions to David are consummated – vs 28-30

1. Michal and Jonathan both love David

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2. The Lord is with David guaranteeing his continual success
3. Saul becomes more fearful of David – Saul is David's continual enemy
4. David's name is highly esteemed among the people who once thought little of him

### E. The Revelation of Death and the Love of Life – 1 Sam 20

#### i. Chiastic Structure:

##### A. In the Court – the revelation of death... David>Jonathan – vs 1-11

1. Hardly a step between me and death
2. Truth is hidden from Jonathan who does not know what David knows
3. Sacrificial feast proposed by David is designed to provoke strong emotions in Saul
4. Covenantal love sought out by Jonathan

##### B. In the Field – the revelation of Loyal Love [Hessed]... Jonathan >David – vs 12-23

1. Jonathan's blessing... "the Lord be with you as He was with my father"
2. Jonathan's need... covenantal love from David if/when he dies
3. Jonathan's covenant... "the Lord is between you and me forever"

##### A' In the Court – the revelation of death... Saul>Jonathan – vs 24-34

1. Jonathan places himself in the empty place of David
2. Sacrificial feast mentioned by Jonathan evokes memory of David's anointing
3. The revelation made to Jonathan by Saul's speech and actions
4. Jonathan asks the same question David asked... the 'what' of vs 1
5. Jonathan takes the spear intended for David... now Jonathan knows what David knows

##### B' In the Field – the revelation of loyal love – Jonathan>David – vs 35-42

1. Jonathan reveals the truth to David... now they both know
2. Symbolism of youth... David becomes a man through the knowledge of life and death
3. David sent away safely... covenant is sealed "you will live, I will die"
4. "Lord will be between me and you, and your offspring and mine forever"
5. Jonathan returns to the city... willing to die in his friends place

#### ii. Dramatic Structure:

1. Scene 1: David ← Saul (death intended) – "hardly a step between me and death"  
1 Sam 20: 1-11

As the plot progresses Saul's evil intentions become more clear to David. Saul also realizes that he has lost God's favor and that it clearly rests upon David. Saul realizes that will not be able to hand the kingdom over to his son as long as David is around. Note the chiastic structure:

A. David – what is my sin? Your father is seeking my soul – 1

B. Jonathan – 'far from it' [impossible]... you will not die! Why would my father hide from me what he knows – 2

C. David – your father knows I have found favor in your sight – 3

#### X. Covenant promise and request:

1. Jonathan – whatever you say I will do for you – 4

2. David – allow me to hide in the field that you may come to know what I know – 5-7

C' David – be loyal to the covenant we have made – 8

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B' Jonathan – 'far from it' [impossible]... if I come to know I will tell you – 9

A' David – who will tell me if your father answers you harshly – 10-11

2. Scene 2: David ← → Lord ← → Jonathan – "Lord is between you and me forever"

1 Sam 20:12-23

There are three movements in scene 2 with the elements of uncertainty carefully plotted out and juxtaposed with what is certain. This scene demonstrates that the only things that can be relied upon are the covenantal love of God, and that also of your dearest and closest friend. Interestingly, the covenant of Hessed love [loyal love] between David and Jonathan finds fulfillment in the New Covenant – and Jesus is the "Son of David" and Saul [Paul] being a Benjamite. Saul was undoubtedly named for the most famous member of the Tribe of Benjamin [king Saul], although Jonathan possessed the character that is father lacked. Again note the chiastic structure:

A. Discovering the truth from Saul – 20:12-13

- a. Life's uncertainties – if there is good... but if my father means harm...
- b. Life's certainties – I will make it known to you
- c. David relies on the character of his friend... placing his life in his hands; and Jonathan takes a risk from his father for his friend... both knowing God can be relied upon.

X. The covenant of Love – 20: 14-17

- a. Life's uncertainties – If I am still alive...
- d. Life's certainties – when the Lord cuts off all David's enemies... show me God's loyal love [Hessed].
- e. Both know trusting each other may cost them their life... David is putting his life in his friend's hands, and Jonathan is counting on David to care for him and/or his family. In the face of death... their friendship is secure.
- f. David knows God is in control and he can rely in His character.

A' Revealing the truth – 20:18-23

- a. Life's uncertainties – If I say there is safety... but if I say... the Lord has sent you away.
- b. Life's certainties – the Lord is between you and me forever.
- c. The 2 possibilities still remain of good or evil... but now the reverence to 'father' has been replaced with 'Lord.' Both know that God is in control.

3. Scene 3: Jonathan ← Saul (death) – Jonathan takes the empty place to be between Saul and David, while David is hiding in the field – 1 Sam 20:24-34

David now asks Jonathan to step into his place in his father's court and discover for himself if David is right about Saul's intentions.

Their goal is to discover Saul's true intentions. David does not attend to Saul for 2 days and Saul finally asks Jonathan why he is not here. Jonathan's reply is clever in Hebrew – "If I have found favor in your sight" essentially means let me get away with this indiscretion [lit 'escape']. The scheme works and Saul erupts revealing his hidden intentions – 20:24-29

A. Saul is angry – calls his son a bastard disowning him in his anger – 20:30

B. Saul asks his son to bring David to him so he can kill him... essentially asking Jonathan

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to be Saul's intermediary for death – 20:31

X. Jonathan responds by placing himself as David's intermediary 'what has he done?'

The same question David asked in 20:1... this is what loyal love is all about... giving a voice to the other who cannot speak for himself – 20:32

B' Death is now revealed in his father's action to spear him... now Jonathan knows for sure – 20:33

A' Jonathan is angry & walks away refusing to eat... disowning his father in his action. Jonathan renounces his father and the loyalty between David and Jonathan is now fully protected – 20:23

4. Scene 4: David (safety) ← → Lord ← → Jonathan ← Saul (death)

The Revelation of Loyal Love [Hessed] – David is sent away safely with 2 lines of defense... "I am between you and Saul; the Lord is between me and you forever – 1 Sam 20:35-42.

Jonathan takes his leave from his father Saul, and goes out into the field to meet his best friend David. Jonathan and David had devised a means of communicating at the archery range so their duplicity would be discrete. The Hebrew word "to shoot" [*yarah*] has the same root word as "to teach." The ancient Hebrews thought of teaching and training as something very disciplined and specific... like hitting a target for an archer. Jonathan is acting as a spiritual director, sending David out into the wilderness where he will discover his destiny.

A. Jonathan comes out with a youth accompanying him to meet with David – 20:35

a. The youth is a symbol of childhood innocence

a' Both Jonathan and David began this story as innocent, and now maturity has been thrust upon them.

B. Jonathan instructs the young to find the arrows in the field – 20:36-38

b. Jonathan tells the youth to run [hurry... not stand still] to find the arrows he's about to shoot, and then shot an arrow well past him.

B' The situation is urgent... go at once!

c. The youth is sent to retrieve the arrow.

C' The truth is now revealed, David must flee for his life.

d. Jonathan says "is not the arrow beyond you?" as a sign to David.

D' David must depart on an unknown road with an uncertain future.

e. Jonathan shoots the arrow away... something important is now lost.

E' Jonathan takes the role as a spiritual master to David... one who renews the covenant, sends David in the correct direction, confirming his innocence and path.

X. Youth does not know anything... only Jonathan and David know – 20:39

B' Jonathan instructs youth to take weapons into the city – 20:40

f. "Go... bring *them* into the city"... the place David cannot now go.

F' When David is purified by his wilderness travail, he will return as king to the city.

g. The youth was gone, and the friends are now being separated.

G' Their innocence is now gone... they are entering into a new phase of life.

A' The youth is gone... Jonathan and David have entered into manhood – 20:41-42

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h. “Go in safety” = *Shalom* [peace].

H’ The Lord will remain between me and you and our descendants forever.

As this scene ends a few things come to mind...

- John 15:13 – “greater love has no one than this... that one lay down his life for his friends.”
- The likelihood that Paul [Saul] was named after the most famous Benjamite... King Saul. Thus the Son of David [Jesus] and the son of Jonathan [Paul] are united in the mission of the advancement of the Kingdom of God for the reclamation of humanity.
- The chapter begins with death, but ends with peace [safety]... not because Saul changed. But rather, because the faithful – Jonathan and David – persevered in their dedication to God and each other.
- As the story moves into the next scene, we find Saul living in a palace, and David living in a cave. Yet God transforms this cave into a holy sanctuary where God continues the work he began in David.

iii. The Cave of Adullam – hole in a hillside, or Holy Sanctuary – 1 Sam 22; Psalms 142

1. The Story – 1 Sam 22:1-5

There is no protection from Saul, so David flees for his life into his stronghold in the wilderness. David having been anointed as God’s choice in becoming Saul’s successor.

Note the Chiastic outline:

A. David **escapes** to Adullam – 22:1a

B. David’s **family** identify with him in Adullam – 22:1b

X. A **spiritual family** is born with a new king – 22:2

B’ David provides for his **family** in Moab – 22:3-4

A’ David **escapes** to the forest of Hereth by the word of the prophet, Gad – 22:5

2. The Poem: PSALM 142 – Prayer for Help in Trouble... Maskil of David, when he was in the cave.

I cry aloud with my voice to the LORD;

I make supplication with my voice to the LORD.

I pour out my complaint before Him;

I declare my trouble before Him.

When my spirit was overwhelmed within me,

**A. My plea – 142:1-3a**

Honest expression

increasing intensity

You knew my path [way].

In the way where I walk

They have hidden a trap for me.

**B. My plight – 142:3b**

Freedom to express

theological tensions

Look to the right and see;

For there is no one who regards me;

There is no escape for me;

No one cares for my soul.

**X. center**



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I cried out to You, O LORD;  
I said, “You are my refuge,  
My portion in the land of the living.  
“Give heed to my cry,  
For I am brought very low;  
Deliver me from my persecutors,  
For they are too strong for me.

### A’ My portion – 142:5-6

Leads to deeper trust

“Bring my soul out of prison,  
So that I may give thanks to Your name;  
The righteous will surround me,  
For You will deal bountifully with me.”

### B’ My prospect – 142:7

Leads to a new vision

#### F. Engedi – emerging from the darkness – 1 Samuel 24:1-22

- i. Setting – Engedi is the wilderness stronghold of David. It is a cave in a precipitous cliff that makes it an ideal hideout... to even get there is extremely difficult, but to launch an attack there is nearly impossible.
  1. In 1 Samuel 23 we find David in hiding and Saul on the run... now in chapter 24 we find David secure with his trusted men around him in virtually complete safety, and Saul is alone and vulnerable.
  2. Saul chooses to relieve himself in the privacy of a cave... the very cave where David is protected.
  3. While to change in fortune is intriguing, the true power of the story is David’s perception... overlooking the “opportunity” to kill his rival, David waits on God and again demonstrates his character.
  4. Three nouns... ‘day’ ‘hand’ and ‘eye’ and one verb ‘cut off’ are repeated by 3 different players in this drama... each one provides three different points of view as to what kind of day it is.
- ii. Scene 1 – the point of view from the perspective of David’s men... “a day for retribution” – 24:1-8
  1. This is the **day**! Your enemy is in your **hand**! Do to him what seems good to your **eyes**! David **cut off** a piece of Saul’s robe.
    - a. The scene opens with Saul being laid open and vulnerable before David. David’s men encourage him to kill Saul, while David explains his position is hope in God.
    - b. David unlike Saul is a man after God’s own heart. David purposes to live in such a way that his heart remains clear and dependent upon God.
  2. Note the Chiastic structure of this scene:
    - A. Saul approaches David... alone and vulnerable in the cave – 24:1-3
    - B. David’s men seek to persuade David to “do what seems good in his eyes”... David responds by cutting off a piece of Saul’s cloak – 24:4
    - X. David’s heart smites David – 24:5
    - B’ David persuades his men to spare Saul... who leaves in safety – 24:6-7
    - A’ David approaches Saul alone and vulnerable outside the cave – 24:8

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3. In the cave in the wilderness the hearts and minds of the two key men in this drama are laid bare... we see them for who they really are. The madness that is enveloping Saul is the result of his lack of character, and his dependence upon himself. The health and character of David is the result of his dependence upon God. One view of hell is the mind turned in upon itself... descending into the depths of fear and despair. One view of heaven is the mind turned fully upon God... ascending into the heights of praise and hope.
  4. The scene ends with Saul commending David for his faithfulness... the character of both is made known with Saul found lacking and David found righteous.
- iii. Scene 2 – David’s point of view... “a Day for Revelation” – 24:9-15
1. This **day**... your **eyes** have seen... the Lord has given you into my **hand**... my **eye** had pity on you... I will not stretch out my **hand** against you... see I have **cut off** a piece of your robe... my **hand** will not be against you... the Lord deliver me from your **hand**.
  2. Note the structure of this scene:
    - A. Question to Saul by David regarding his false perception of David – 24:9  
David in contrast of Saul doesn’t listen to the words of men.
    - B. David’s actions affirm his innocence – 24:10-11
    - C. The Lord judge between me and you – 24:12  
David has been strengthened by God and Jonathan, and acts according to his promises to both.
  - B’ An ancient proverb affirms David’s innocence – 24:13  
“Out of the wicked comes forth wickedness” ... it is apparent David is innocent.
  - A’ Question to Saul regarding the proper perception of David – 24:14  
After whom have you come out?
  - C’ The Lord judge between you and me – 24:15
3. To David’s men this is the day of vengeance and opportunity... God has delivered Saul into your hand... seize the moment! But David says no... having the opportunity and not taking it is more impressive than anything David could have said. Saul is listening to his men and acting on their advice... David hears his men but chooses to do what is right. This is how character is demonstrated.
4. “Do not overcome evil by evil... but rather overcome evil with good” – Rom 12:19-21.
- iv. Scene 3 – Saul’s Point of View – this is a day for Reward – 24:16-22
1. **Today**... the Lord delivered me into your **hand**... may the Lord therefore reward you... for what you have done to me **this day**... the kingdom of Israel shall be established in your **hand**... now swear to me by the Lord that you will not **cut off** my seed after me. The result of this interchange is because David restrained himself from doing what was right in his eyes; he allows Saul’s eyes to see what is right. Saul sees David as walking in God’s light, and the revelation at least for the moment delivers Saul from his own darkness.
  2. Note the structure of the scene:
    - A. Saul weeps over David... perhaps seeing God’s plan of replacement and/or seeing that God’s future plan is inevitable as his own failure is decreed – 24:16
    - B. Saul admits his present guilt and acknowledges David’s mercy – 24:17
    - C. Saul affirms that he was delivered into David’s hand by the Lord – 24:18

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### X. Saul imparts the Lord's blessing upon David – 24:19

C' Saul affirms the certainty that David will be king – 24:20

B' Saul seeks David's oath for future mercy for his household – 24:21

A' David makes an oath regarding the future of Saul's house – 24:22

3. David had the position of strength and easily could have taken Saul's life. Saul knows this, and realizes he would not have been so gracious if he had the same opportunity. The point of such a story is for us to walk around inside of it. What would you have done had you been in David's place... or Saul's... or Jonathan's? In times such as this our character is revealed... not who we want to be... not who we think we should be... but what we are.
  - a. David is revealed as a man of character acting in obedience to God. His humility and patience... his strength and gentleness... his mercy and grace marks him as a fitting precursor for the Messiah... the Son of David – Jesus.
  - b. Saul is revealed as one whose character is deeply flawed and knows he is doomed.
  - c. Saul's blessing over David is as a father would give his son.
  - d. Saul has no right to expect David to bless his family, but knows that David can be relied upon.
  - e. The pathos of the person who is Saul is in marked contrast to the elegant successor David.
4. Psalm 57 – is David's hymn written of this experience in the cave of Engedi:

Have mercy on me, O God, have mercy on me, for in you my soul takes refuge.  
I will take refuge in the shadow of your wings until the disaster has passed.  
I cry out to God Most High, to God, who fulfills his purpose for me.  
He sends from heaven and saves me, rebuking those who hotly pursue me;  
God sends his love and his faithfulness.  
I am in the midst of lions; I lie among ravenous beasts—  
men whose teeth are spears and arrows, whose tongues are sharp swords.  
Be exalted, O God, above the heavens; let your glory be over all the earth.  
They spread a net for my feet—I was bowed down in distress.  
They dug a pit in my path—but they have fallen into it themselves.  
My heart is steadfast, O God, my heart is steadfast; I will sing and make music.  
Awake, my soul! Awake, harp and lyre! I will awaken the dawn.  
I will praise you, O Lord, among the nations; I will sing of you among the peoples.  
For great is your love, reaching to the heavens; your faithfulness reaches to the skies.  
Be exalted, O God, above the heavens; let your glory be over all the earth.
5. Literary Outline of Psalm 57:1-11
  - A. Petition for grace with complete trust in God – 1
  - B. Confidence in God's 'loyal love' [Hessed] and truth from heaven – 2-3
  - C. Lament – his soul surrounded by the devouring speech of the wicked – 4
  - X Refrain – May God rise up above the heavens and manifest His glory over all the earth – 5
  - C' Answer to his lament – his soul bowed down in worship... the wicked fall into their own pit – 6

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B' Unrestrained praise – singing to awaken the dawn – 7-8

A' Vow of public thanksgiving for the gift of 'loyal love' [Hessed] and truth – 9-10

X Refrain – May God rise up above the heavens and manifest His glory over all the earth - 11

### G. David and Abigail – washing the feet of the servants of the King – 1 Sam 25

i. Introduction – David in his confrontation with Saul relied completely upon the promises of God to save and vindicate him. Saul was a powerful adversary, and though David was himself a mighty warrior, he restrained from attacking the Lord's anointed. Now in this story we see another dynamic... when David is confronted with the aggressive and boastful acts of Nabal [which means 'fool' in Hebrew], David is goaded into taking things into his own hands. We see in this confrontation a wise woman who shrewdly intervenes and prevents bloodshed. Though Nabal seems oblivious to the situation, David is very impressed. One can imagine that following the harrowing events preceding this story, that David's emotions are raw and his aggressive nature is merely below the surface. Abigail's intervention redeems the situation from what would otherwise be a bloody outcome.

#### ii. Literary Outline:

##### 1. Nabal's refusal of David's request – 25:1-13

A. Introduction – details wealth, marriage, qualities – 1-3

B. David's request of Nabal via his servants – 4-9

C. Refusal by Nabal – 10-12

D. David's explosive reaction – they all prepare for a fight - 13

##### 2. The intervention of Abigail – 25:14-38

E. A servant informs Abigail – 25:14-38

F. Abigail prepares food, but doesn't inform Nabal – 18-19

G. Abigail and David move towards one another – David's promise of destruction – 20-23

**X Center – Abigail's speech – 24-31:** she takes the blame and degrades Nabal, she humbles herself as David's servant, she affirms David's destiny King, She sets the stage for the honorable retraction of David's oath, and concludes by asking David to remember her when he has prevailed and come into power. This is an amazing example of how gentle words in humility can turn away wrath – Proverbs 15:1.

G' David's answer to Abigail – David's promise of blessing and gratitude that bloodshed was avoided by her wise words – 32-35

F' Abigail returns to her drunk husband, but doesn't inform him what has just occurred – 36

E' Abigail informs her husband who then later dies of a stroke – 37-38

##### 3. Resolution of the matter – Nabal's death and Abigail's marriage to David – 25:39-44

D' David's measured reaction – blessing and gratitude – 39a-d

B' David's proposal via servants – 39e-40

C' Abigail's acceptance – 41-42

A' Details of David's three marriages – 43-44

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iii. The Old Testament story lands in the New Testament – it is more than interesting that 2 well known New Testament stories find their inception in the Old Testament writings where honor is displayed for the King:

1. Nabal claims he doesn't know where David came from (1 Sam 25:10-11), and the leaders of the Jews claimed they did not know where Jesus came from (John 9:29). Identity is a big deal, and neither Nabal nor the Jews were aware of the anointing both David and Jesus had received by the prophet – Samuel for David; John the Baptist for Jesus. Discrediting one's identity was a means of discrediting one's word and authority... allowing you to ignore the person altogether.
2. Abigail washes the feet of the King's servants (1 Sam 25:40-41), where Mary washes the feet of Jesus (Luke 7:44-46). Jesus later performed the act of washing His disciples' feet as a demonstration of His love and humility as a servant of God to humanity (John 13:5-10). The washing of feet was an expected ritual of honoring a guest... and was usually performed by a servant. Abigail and Jesus demonstrated servant leadership that definitely was not the norm.

### H. CENTER OF THE COMBINED BOOK OF SAMUEL – THE GRIEF OF THE POET-KING – 2 SAM 1

- i. The Story – 1 Sam 31 – 2 Sam 1:16
- ii. Structure of the Poem – 2 Sam 1:17-27

Intro: <sup>2Sa 1:17</sup> David took up this lament concerning Saul and his son Jonathan,  
<sup>2Sa 1:18</sup> and ordered that the men of Judah be taught this lament of the bow – It is written in the Book of Jashar [the upright].

Theme: <sup>2Sa 1:19a</sup> "Your glory [*tzevi* = ornament – Saul, or gazelle – Jonathan... this word choice is deliberately vague, it could be either one being referenced]  
O Israel, lies slain on your heights.

Refrain: <sup>2 Sa 1:19b</sup> How the mighty [warriors] have fallen!

Strophe<sup>1</sup> 1: <sup>2Sa 1:20</sup> "Tell it not in Gath,  
proclaim it not in the streets of Ashkelon,  
lest the daughters of the Philistines be glad,  
lest the daughters of the uncircumcised rejoice.

Strophe 2: <sup>2Sa 1:21</sup> "O mountains of Gilboa,  
may you have neither dew nor rain,  
nor fields that yield offerings<sup>L</sup> of grain<sup>J</sup> .  
For there the shield of the mighty was defiled,  
the shield of Saul—no longer rubbed with oil.

Strophe 3: <sup>2Sa 1:22</sup> From the blood of the slain,  
from the flesh of the mighty,  
the bow of Jonathan did not turn back,  
the sword of Saul did not return unsatisfied.

Strophe 4: <sup>2Sa 1:23</sup> "Saul and Jonathan—  
in life they were loved and gracious,

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<sup>1</sup> Strophe means "to turn" – it is the meter/metric of Hebrew poetry – see Interpreting Scripture [hermeneutics] for more on poetry.

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and in death they were not parted.

They were swifter than eagles,

they were stronger than lions.

Strophe 5: <sup>2Sa 1:24</sup> “O daughters of Israel, weep for Saul,  
who clothed you in scarlet and finery,  
who adorned your garments with ornaments of gold.

Refrain: <sup>2Sa 1:25</sup> “How the mighty have fallen in battle!  
Jonathan lies slain on your heights.

Strophe 6: <sup>2Sa 1:26</sup> I grieve for you, Jonathan my brother;  
you were very dear to me. Your love for me was wonderful,  
more wonderful than that of women.<sup>2</sup>

Refrain: <sup>2Sa 1:27</sup> “How the mighty have fallen!  
The weapons of war have perished!”

### iii. Power of the Poem – 2 Sam 1:17-27

1. Juxtaposition of opposing images => identifies and articulates the grief. Verbalization of grief – the poem is crafted with opposing images placed side by side... this juxtaposition creates tension that intensifies the emotional response.
2. Repetition and variation of the refrain => dislodges and moves the grief. An ancient Hebrew in hearing this poem would have understood that the composition was very deliberate – the use of the word *tzevi* moves the hearer to Gilboa not really knowing what they would find there. This tension remains until the end where the final refrain repeated resolves the conflict... our worst fears are realized. We are invited into the pain and suffering of David as he comes to terms with the situation... his best friend and his father are dead.
3. Grief is expressed and spent => pain is purged. The point of the emotional language in this poem is not only to articulate grief but to purge it. Grief left unpurged can consume you... this is detrimental. Grief properly expressed and vented can heal you... this is a great blessing. At the end the pain is gone but the memory of the love remains.
4. A window into heaven is opened => a holy love fills the soul that transcends time and replaces the emptiness. In this reminder of the love we have for our family and friends, we see also that God loves us much more, and feels the same pains we do... we are invited to commiserate with God and invite Him to comfort our hurts. David and God remain... the sense of eternity beckons... and we are invited to see things from a different perspective.
5. Summation:

<u>BEFORE THE POEM:</u>	<u>AFTER THE POEM:</u>
Jonathan is dead.	Jonathan is alive.
David is absent.	David is present.
God is questioned.	God is love personified.
Gilboa is desecrated.	Gilboa is sanctified.
Time means grief & loss.	Time becomes a hopeful future.
6. In the Poem – we understand Saul is jealous because David is what he was not... love and

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<sup>2</sup> This is fraternal/brotherly love... not sexual love. This is the love of kindred hearts of dear friends who God joined together.

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respected by the people... including Saul's immediate family. David's gift to Saul is the time to change... where there is life there is hope.

7. You don't need words alone when you are grieving... you need emotional release which heart felt word-images can foster. Poetry articulates the emotion... we are invited to feel what David felt, knowing as he did that we are unable to prevent the outcome... however we can still take comfort as he did as evidenced in the preceding summation.

### I. THE DAVIDIC COVENANT – 2 Sam 7

- i. God's promises that were realized during David's lifetime – 7:8-11a
  1. God would give David a great name – 2: Sam 8:13
  2. God would provide a place for His people Israel.
  3. God would provide 'Rest' from war – 1 Kings 5:4.
- ii. God's promises realized after David's death – 7:11b-17
  1. An eternal house – the Old Covenant was based on blessing in the land... this is an entirely different level of blessing.
  2. An eternal throne – the promise of Messiah.
  3. An eternal Kingdom – life with God in heaven replaces life with God in the land.
- iii. Hymn of Thanksgiving and Praise – 7:18-29
- iv. Psalm 2 – has it's connection with 2 Sam 7:
  1. Psalm 2 is the coronation hymn for all of Israel's kings.
  2. The decree of the Lord is a direct reference to the Davidic covenant.
  3. At his coronation... the king was adopted into a father/son relationship with God – Ps 2:7-8; Mark 1:11.

### J. DAVID'S FALL AND CONFESSION – 2 Sam 11 & 12

- i. The Story:
  1. Entanglement:
    - a. The Problem of Easy Adultery – 11:1-5
      - i. In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army... but David remained in Jerusalem – hint #1... David should not have been there.
      - ii. One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, and David sent someone to find out about her. Hint #2... David is acting indirectly in both these statements.
      - iii. The man said, "Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?" Then David sent messengers to get her. She came to him, and he slept with her. Hint #3... it is presumed that the woman didn't bait David, but her bathing on the roof below the castle in plain sight is problematic at best. David also knew her husband as one of his "mighty men" – and David knew her husband was away and she knew that David was around.
      - iv. For she had purified herself from her uncleanness [menstrual period]. Then she went back home. Hint #4... bathing rituals for becoming clean were



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done in private places, not in public places.

- v. The woman conceived and sent word to David, saying, “I am pregnant.”

Hint #5... this is *your* problem David.

- b. Difficult deception – 11:6-13
  - c. Terrible treachery and treason – 11:14-25
  - d. Epilogue – only one loose end – 11:26-27
2. The Road to Recovery – 12:1-25
- a. Self-exposure – “you are the man” – 12:1-6
  - b. Silent submission to judgment – “the sword will not depart from you” – 12:7-14
  - c. Open confession – “I have sinned” – 12:15-23
  - d. Intense mourning – David fasted and grieved – 12:15-23
  - e. Comfort received – 12:24-25
    - i. David comforted Bathsheba with intimacy
    - ii. God comforted Bathsheba with a child
    - iii. God comforted David through Nathan the prophet
3. King David loses 4 sons... the unnamed son of Bathsheba, Ammon, Absalom, & Adonijah... in payment for what he has stolen... the life of Uriah and his wife Bathsheba [the lamb] – 12:6.
- ii. The Poem – Psalm 51:
- 1. The Occasion detailed – the prophet was sent to enter David’s soul... paralleling David’s entering Bathsheba: For the director of music. A psalm of David. When the prophet Nathan came to him after David had committed adultery with Bathsheba.
  - 2. The Appeal:
    - a. My God – Be gracious to me, O God, according to Your loving kindness; According to the greatness of Your compassion blot out my transgressions.
    - b. My Sin – Wash me thoroughly from my iniquity And cleanse me from my sin.
    - c. My need – For I know my transgressions, And my sin is ever before me.
  - 3. True Confession - a new understanding:
    - a. About God – Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge.
    - b. About himself – Behold, I was brought forth in iniquity, And in sin my mother conceived me. Behold, You desire truth in the innermost being, And in the hidden part You will make me know wisdom.
  - 4. Prayer of Restoration – a new hope:
    - a. Cleanse me – Purify me with hyssop [used to cleanse a leper], and I shall be clean; Wash me, and I shall be whiter than snow.
    - b. Heal me – Make me to hear joy and gladness, Let the bones which You have broken rejoice.
    - c. Grace undeserved – Hide Your face from my sins And blot out all my iniquities.
  - 5. Prayer of Restoration – a new creation:
    - a. Recreate me – Create in me a clean heart, O God, And renew a steadfast spirit within me.
    - b. Reclaim me – Do not cast me away from Your presence And do not take Your Holy

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Spirit from me.

- c. Restore me – Restore to me the joy of Your salvation And sustain me with a willing spirit.
  - d. Return to me that I might turn others to You – *Then* I will teach transgressors Your ways, And sinners will be converted to You.
6. True Praise – Deliver me from blood guiltiness, O God, the God of my salvation; *Then* my tongue will joyfully sing of Your righteousness. O Lord, open my lips, That my mouth may declare Your praise.
7. True Sacrifice – For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise.
8. This was all that David had written... his words ended in a new vision of Grace that would be revealed in Messiah... David's ancestor/heir. This Psalm remained as written until the exile when an unknown scribe added the last 2 lines... most likely because:
- a. They had a different hope in the renewal of Jerusalem and their restoration to the land.
  - b. Their hope was limited to the Old Covenant promises of land and blessing.
  - c. They could not imagine let alone enter into the Grace David envisioned.
  - d. Life with God in eternity was a hope David foresaw, but wouldn't be realized until Messiah completed His mission for the reclamation of humanity.
  - e. The last 2 lines are totally out of keeping with the character of the poem – By Your favor do good to Zion; Build the walls of Jerusalem. Then You will delight in righteous sacrifices, In burnt offering and whole burnt offering; Then young bulls will be offered on Your altar.

### K. THE RESTORATION OF THE POET-KING – 2 Samuel 13-20:

#### i. Pain and Suffering Precursors to the Story:

- 1. The rape of Tamar by Amnon – a reflection of David and Bathsheba's illicit affair – 13:1-22.
- 2. The murder of Amnon by Absalom – a reflection of David's murder of Uriah – 13:23-39.
- 3. The exile of Absalom by David – a reflection of David's judgment by Nathan – 14:1-33.
- 4. The rebellion of Absalom against David – David repents and is restored; Absalom refuses to repent and is destroyed – 15:1-12.
- 5. Although David was restored with God, his actions had dire consequences in his life – he lost the right and the authority to speak into his children's lives... and pain, suffering, and death ensued.

#### ii. The Chiastic Structure of the Story:

##### A. David's flight from Jerusalem – 15:13-18

##### B. 10 concubines left and violated by Absalom – 15:16; 16:22.

##### C. 5 encounters in leaving the city – 15:19-16:13

2 mirrors of loyalty – Ittai and Zadok

1 immediate answer to prayer – Hushai – see Psalm 3

2 mirrors of disloyalty – Ziba & Shimei

##### D. Spiritual restoration in the desert – see Psalm 63... a banquet in the desert – 16:14

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D' Political restoration in the desert – news of Absalom's death – 16:24-18:33

C' 5 encounters by the Jordan – 19:15-20:2

B' 10 concubines restored – 20:3

A' David's return to Jerusalem – 20:3

iii. Ittai's loyalty is a reflection of Jonathan – 2 Samuel 15:19-21... then the king said:

A. Why will you go with us? [I have nothing to offer you] 15:19

B. Return and remain with Absalom [I am likely going to my demise]

C. For you are a foreigner [no rights], and an exile [no home], return to your own place [a secure place I can't offer you].

X Center – only yesterday you came... and today shall I make you wander with me? 15:20

C' For I am now a foreigner with no rights [an exile in a foreign land]

B' Return and take back your brothers

A' Mercy and truth be with you [the only thing I can offer is a prayer]

iv. The story of David and Ittai is an interesting counterpoint to the drama surrounding them... each is thinking selflessly. They demonstrate a noble friendship where each gives priority to the other's position and interest... which appears to be in conflict with their own position. They both forcefully present their position in view of the dignity and best interest of the other. Undaunted they enter together into a dangerous future that is certainly uncertain... they remain in the paradox of inner certainty amid the situational uncertainty that surrounds them... much like David and Jonathan.

v. 15:21 – Ittai vows fealty... But Ittai answered the king and said, "As the LORD lives, and as my lord the king lives, surely wherever my lord the king may be, whether for death or for life, there also your servant will be."

1. Ittai redefines his place in extreme terms that transcend time and space, life and death. His loyalty is as firm and absolute as Ruth's loyalty to Naomi, and Jonathan's loyalty to David. What is interesting is that men need other men just as women need other women to help define life, purpose, our place, and what constitutes personal greatness.
2. God's faithfulness demonstrates that He provides another to replace the one taken away... He will not leave us as helpless orphans – Jeremiah 49:11; John 14:18.
3. Ittai essentially condenses Jonathan and David's covenant into a few sentences.
4. Ittai's commitment is as extreme as David's and Jonathan's... it is not just Ittai and a few family members joining David but his entire tribe... it is a community of husbands and wives and children.
5. One cannot help but wonder and ponder the character of David [or Naomi for that matter], that would elicit such a response from others. It is a great blessing indeed!

L. INSIGHTS INTO DAVID'S JOURNEY INTO THE WILDERNESS – 2 Samuel 16:1-14; Psalm 63:

i. As David flees Jerusalem from the threat of Absalom, a few things the original hearers of the story would have known:

1. Jerusalem is at the crest of a mountain, with rapidly descending crevices with ample foot space on the heights above. This made Jerusalem a great defensive city... as warriors could stand above and hurl rocks and debris on the advancing threat below. Shimei was in exactly this high ground kicking dirt and stones on David and his men while cursing them.
2. The way the story is constructed, the author employs the sinking geography as a means to

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expose David's and his men's sinking emotions and fears. As they descend, they grow more somber and sorrowful.

3. David's friend Abishai asks permission from David to go up and kill Shimei. David restrains him with true faith and humility... perhaps God asked him to do this... my own son seeks my life... can I not endure this as well? Perhaps God will return good for the evil they intend... but if God has abandoned me... I will not resist [as Saul had done].
  4. The low spot in the story is waiting for word by the banks of the River Jordan. When they receive the worst news that they feared and dreaded, they have no choice but to cross the Jordan into wilderness exile, they are at their lowest spot and leave weeping.
  5. The desert wilderness is bleak and barren... David and his group are holed up in a cave. They can get no lower in spirit, and no poorer in situation. This is the pits...especially after life in the palace in the grand city of Jerusalem. Then the unexpected happens... which makes no sense for another who is not a true believer... the result is simply astounding – David writes Psalm 63.
- ii. Psalm 63 is literally a “banquet in the desert” and a discovery of “heaven in the sand.” Imagine yourself in this remote desolation and looking around and hearing David's words where:

### 1. Appetites are Intensified – 63:1-4:

PS 63:1 O God, You are my God; I shall seek You earnestly;  
My soul thirsts for You, my flesh yearns for You,  
In a dry and weary land where there is no water.  
PS 63:2 Thus I have seen You in the sanctuary,  
To see Your power and Your glory.  
PS 63:3 Because Your loving kindness is better than life,  
My lips will praise You.  
PS 63:4 So I will bless You as long as I live;  
I will lift up my hands in Your name

### 2. The Soul is Satisfied – 63:5-8:

PS 63:5 My soul is satisfied as with marrow and fatness,  
And my mouth offers praises with joyful lips.  
PS 63:6 When I remember You on my bed,  
I meditate on You in the night watches,  
PS 63:7 For You have been my help,  
And in the shadow of Your wings I sing for joy.  
PS 63:8 My soul clings to You;  
Your right hand upholds me.

### 3. Vision is Clarified – 63:9-11

PS 63:9 But those who seek my life to destroy it,  
Will go into the depths of the earth.  
PS 63:10 They will be delivered over to the power of the sword;

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They will be a prey for foxes.  
<sup>PS 63:11</sup> But the king will rejoice in God;  
Everyone who swears by Him will glory,  
For the mouths of those who speak lies will be stopped.

### M. DAVID'S PSALMS JUXTAPOSED WITH THE BIBLICAL STORY IN HISTORICAL CONTEXT [Brian Morgan]:

- i. Escape from Saul who sent men to watch his house and kill him:
  1. Story – 1 Samuel 19:11ff
  2. Poem – Psalm 59
- ii. Delivered in Gath:
  1. Story – 1 Samuel 21:11
  2. Poem Psalm 56
  3. Story – 1 Samuel 21:10
  4. Poem – Psalm 34
- iii. Adullam – fleeing from Saul:
  1. Story – 1 Samuel 22:1-5
  2. Poem – Psalm 142
- iv. Betrayal, slander, intrigue, massacre – a voice after the violence:
  1. Story – 1 Sam 22:22ff
  2. Poem – Psalm 52
- v. Engedi – confronting Saul in a cave:
  1. Story – 1 Samuel 24
  2. Poem – Psalm 57
- vi. Saul & Jonathan's death – giving grief a voice:
  1. Story – 1 Samuel 1:31
  2. Poem – 2 Samuel 1:17ff
  3. Poem – Psalm 18
  4. Poem – 2 Samuel 22:1
- vii. Davidic Covenant – God's new house and endless praise:
  1. Story – 2 Samuel 7
  2. Poem – 2 Samuel 7:18
- viii. National defeat and lament – Euphrates:
  1. Story – 2 Samuel 8:14
  2. Poem – Psalm 60
- ix. Adultery and murder – a voice of confession and a plea for restoration:
  1. Story – 2 Samuel 11; 12
  2. Poem – Psalm 51
- x. Fleeing Absalom:
  1. Story – 2 Samuel 15
  2. Poem – Psalm 3
  3. Story – 2 Samuel 16
  4. Poem – Psalm 63

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- 5. Story – 2 Samuel 16ff
- 6. Poem – Psalm 7
- xi. Last Words of the King – give me a voice when I die:  
2 Samuel 23:1-7:

2SA 23:1 Now these are the last words of David.  
David the son of Jesse declares,  
The man who was raised on high declares,  
The anointed of the God of Jacob,  
And the sweet psalmist of Israel,  
2SA 23:2 “ The Spirit of the LORD spoke by me,  
And His word was on my tongue.  
2SA 23:3 “The God of Israel said,  
The Rock of Israel spoke to me,  
‘ He who rules over men righteously,  
Who rules in the fear of God,  
2SA 23:4 Is as the light of the morning *when* the sun rises,  
A morning without clouds,  
When the tender grass springs out of the earth,  
Through sunshine after rain.’  
2SA 23:5 “Truly is not my house so with God?  
For He has made an everlasting covenant with me,  
Ordered in all things, and secured;  
For all my salvation and all my desire,  
Will He not indeed make it grow?  
2SA 23:6 “ But the worthless, every one of them will be thrust away like thorns,  
Because they cannot be taken in hand;  
2SA 23:7 But the man who touches them  
Must be armed with iron and the shaft of a spear,  
And they will be completely burned with fire in *their* place.”