

One Year Through the Bible

Week 14: March 31st through April 6th

Bible Texts for the Week	
Sunday:	1 st Sam. 17,18; Psa. 23
Monday:	1 st Sam. 19:1-18; Psa. 11,59
Tuesday:	1 st Sam. 19:19-24; 20,21; Psa. 56,142
Wednesday:	1 st Sam. 22; Psa. 17,34,35
Thursday:	Psa. 52,109,140
Friday:	Psa. 31,64; 1 st Sam. 23
Saturday:	Psa. 54,22; 1 st Sam. 24

Chapter Titles	
1st Samuel	
17.	David & Goliath
18.	David & Jonathan
19.	David Flees from Saul
20.	Jonathan Protects David
21.	David Continues to Flee
22.	David's Mighty Men
23.	Their Adventures
24.	David Spares Saul #1
Psalms	
23.	The Great Shepherd (Risen)
11.	The Psalm of the Steadfast
59.	Prayer for Deliverance and Judgment
56.	A Prayer of the Hunted One
142.	The Prisoner's Psalm
17.	A Prayer of David Against the Wicked
34.	Appreciation for Deliverance
35.	A Prayer for Intercessors
52.	"Green Olive Tree" Psalm
109.	"Satanic Power" Psalm
140.	Opposition from Evil
31.	A Psalm of Trouble & Trust
64.	Wicked vs. the Righteous
54.	"Mine Helper" Psalm
22.	The Good Shepherd

1 Samuel 17

- Chapter 17 is the famous David & Goliath chapter in the Bible.
- The Philistine-Israel War is summarized, and Goliath is introduced (1st Sam. 17:1-11).

- The United Philistine forces were gathered, as was the army of King Saul.
- The Philistines put forth a champion to determine the outcome of the war (1st Sam. 17:4).
 - אִישׁ־חַבְבַּנַּיִם iysh-habbenayim. בַּיַּן bayin #996: *an interval, space between.*
 - Goliath. גֹּלְיָת golyath #1555: *splendour(?) conspicuous (?)*. גָּלַח galah #1540: *to uncover, remove, reveal, carry to exile.*
 - Gath was one of the five Philistine cities (with Ekron, Ashdod, Ashkelon, and Gaza), and by this time was considered the capital of the five cities (1st Sam. 6:17).
 - Six cubits and a span. 117” tall. 9’9”
 - Heavy armor, 5,000 shekels of bronze. Over 126 pounds!
- The challenge is issued daily for 40 days (1st Sam. 17:8-11,16).
 - The result of the single combat between the Philistine champion (Goliath), and any champion Israel cared to send forth would be the enslavement of the defeated side (1st Sam. 17:9).
 - This custom was known among the Greeks, and Homer's *Iliad* contains the famous account of Achilles' victory over Hector. Apparently the Hittites of Asia Minor also practiced individual combat to a limited extent.¹
 - Parallels to the single combat between two parties to determine the outcome of a larger conflict have been identified in the *Iliad* (Paris and Menelaus in Book 3, Hector and Ajax in Book 7), in the Egyptian Story of Sinuhe (de Vaux 1971: 129; but see Hoffner 1968: 220–21), in the Hittite Apology of Hattushilish III (Hoffner 1968: 221–25), and in the Hebrew Bible (2 Sam 2:12–17, in which the battle is between two groups of soldiers equal in number).²
- Israel fails to take up the challenge for 40 days.

¹Elwell, W. A. (1996, c1989). *Vol. 3: Evangelical commentary on the Bible*. Baker reference library (1 Sa 17:1). Grand Rapids, Mich.: Baker Book House.

²Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary* (Vol. 2, Page 1073). New York: Doubleday.

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- 1) King Saul does not take up the challenge, even though he has been anointed by the Lord to judge (deliver) Israel.
 - 2) Jonathan does not take up the challenge. He is mentioned in 1st Sam. 18:1 as being present, and must have been under direct orders from his father to not go into battle.
 - 3) David's brothers were present, and also failed to step forward by faith (1st Sam. 17:13).
 - 4) David is not present, as his duties had placed him among his father's flocks (1st Sam. 17:15).
3. David finds out about the challenge, and cannot believe that nobody has gone forward to kill the uncircumcised Philistine (1st Sam. 17:12-30).
- a. His work-assignment as King Saul's minstrel was a part-time job, with extended time off to care for Jesse's flock (1st Sam. 17:12,15).
 - 1) We don't have specific information regarding David's age, but it appears that he is too young for regular military service under King Saul.
 - 2) We can estimate an age of 10 for David's anointing by Samuel (1st Sam. 16:13).
 - 3) We can estimate an age of 11 for David's musical ministry in Saul's court (1st Sam. 16:21-23).
 - 4) We can estimate an age of 12 for David when he kills the lion and the bear (1st Sam. 17:34-36).
 - 5) We can estimate an age of 13 for David when he kills Goliath (1st Sam. 17:50,51).
 - 6) We can estimate an age of 14-16 for his marriage to Michael (1st Sam. 18:27).
 - b. Jesse sends David to his brothers with provisions for them and their commander (1st Sam. 17:17-19).
 - c. David overhears some Hebrew soldiers speaking of the reward Saul was offering for possible champions to fight the giant (1st Sam. 17:20-27).
 - d. David's brothers are angry at his presence, and accuse him of seeking glory from a wicked heart (1st Sam. 17:28-30).
4. When it comes to Saul's attention that David is willing to kill the giant, he does not believe it is possible for David to win (1st Sam. 17:31-37).
- a. David convinces King Saul that he is not unaccustomed to danger.
 - b. David recounts his experience without boasting about it—simply describing the facts.
 - c. In the eyes of Saul's servants, David is a mighty man of valor (1st Sam. 16:18), but in Saul's eyes, he's but a youth (1st Sam. 17:33).
5. David's confidence in the Lord convinces Saul that he is the one to fight the giant (1st Sam. 17:37b).
- a. Saul provides David with his own armor and weapons (1st Sam. 17:38).
 - b. David felt uncomfortable with the untested (and ill-fitting) equipment, so he went forward with his shepherd's weaponry (1st Sam. 17:39,40).
 - c. David gathered five smooth stones (1st Sam. 17:40) because Goliath had four giant sons (2nd Sam. 21:15-22; 1st Chr. 20:4-8), and David intended to kill them all.
6. Goliath's viewpoint of David from the standpoint of a pagan unbeliever matched Saul's viewpoint of David from the standpoint of a reversionistic believer (1st Sam. 17:41-44).
7. David approached the giant with the faith that the battle is the Lord's (1st Sam. 17:45-47).
- a. Goliath's weapons were according to the flesh (1st Sam. 17:45a; 2nd Cor. 10:4).
 - b. David's weapons were divinely powerful for the destruction of fortresses (1st Sam. 17:45b; 2nd Cor. 10:4).
 - c. David's goal is to glorify the Lord God of Israel in the eyes of the unbelievers, and in the eyes of Israel (1st Sam. 17:46,47).
8. The Lord used David's shepherding weapons to achieve the victory (1st Sam. 17:48-50a), and the pagan's weapons to achieve his own execution (1st Sam. 17:50b,51).
9. The Philistines defy their obligation to become enslaved to Israel, and run in retreat (1st Sam. 17:52-54).
- a. David kept Goliath's head, and weapons for souvenirs.

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- b. The weapons will end up in the tabernacle at Nob (1st Sam. 21:9).
- 10. Although Saul had greatly benefited from David's prior musical ministry, he never bothered to find out David's family, or the advantages he might find by an alliance with the house of Jesse (1st Sam. 17:55-58).

1 Samuel 18

1. Saul & Jonathan reacted differently to David's victory over Goliath (1st Sam. 18:1,2).
 - a. Jonathan found a fellow believer with a matching soul-capacity love for the Lord (1st Sam. 18:1).
 - b. Saul found a mighty man of valor that he could attach to his staff (1st Sam. 18:2; cf. 14:52).
 - c. Jonathan gave gifts to David, and exalted David over his own claim as crown-prince (1st Sam. 18:3,4).
 - d. Saul used David, and sent him various places to win battles that Saul could not win (1st Sam. 18:5).
2. David's military success produced a jealousy on the part of King Saul (1st Sam. 18:6-9).
3. Saul's continued slide into reversionism was marked by the greater impact that his demonic affliction was permitted to have (1st Sam. 18:10,11).
 - a. As a believer, Saul cannot be possessed by demons (Lk. 11:21-26; 1st Cor. 6:19; 1st Jn. 4:4), but he can certainly be obsessed by them, as he submits to their influence (1st Tim. 4:1,2).
 - b. Saul went through a demonic cycle of anger, fear, & dread (anger+fear).
 - c. Even dispatching David to the frontier didn't help, as everywhere David served produced even more victories (1st Sam. 18:12-16).
4. Saul devises a plot "to snare" David into death at the hands of the Philistines (1st Sam. 18:17-30).
 - a. The bait for Saul's snare is his daughter's hand in marriage.

- b. David declines Saul's offer of marriage with Merab, as not being worthy of such a marriage arrangement (1st Sam. 18:17-19).
- c. Saul's other daughter, Michal, actually loves David, so Saul has another chance to "snare" his enemy (1st Sam. 18:20,21).
- d. Saul also allays David's concerns by "only" asking for a dowry of 100 Philistine foreskins (1st Sam. 18:22-27).
- e. Saul's efforts are fruitless, however, as David presents the king with a double-portion dowry for his daughter.
 - 1) David is blessed with career success.
 - 2) David is blessed with marital success.

Psalm 23

1. David the Shepherd knew Who his true Shepherd was (Ps. 23:1a; Jn. 10:11,14; 1st Pet. 2:25; 5:4; Heb. 13:20).
2. Through David's recognition of the Lord's shepherding ministry, he has no want (Ps. 23:1b-3; 34:9,10; Phil. 4:19).
 - a. The Shepherd provides rest.
 - b. The Shepherd provides nourishment.
 - c. The Shepherd turns the soul that is headed the wrong direction.
 - d. The Shepherd leads by example.
 - e. The Shepherd does this all for His own glory.
3. The believer focused on the Good, Great, and Chief Shepherd can have victory in every circumstance and detail of life (Ps. 23:4-6).
 - a. He has confidence in physical danger.
 - b. He has confidence in spiritual danger.
 - c. He has confidence in Divine protection.
 - d. He has confidence in Divine provision.
 - e. He has confidence in his spiritual-life blessings and service to the Lord—both in time and eternity.

1 Samuel 19

1. Saul's demonic affliction has driven him to the point of murder (1st Sam. 19:1a).
2. Jonathan's spiritual fellowship with David had become a great delight (1st Sam. 19:1b).
פָּנֵי chaphets ^{#2654}: *to delight in, take pleasure in.*
3. Jonathan warns David of the murder plot, and urges Saul to recognize the Lord's blessings upon him through David (1st Sam. 19:2-5).

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4. Saul listens to the wisdom of Jonathan, and rescinds the execution warrant (1st Sam. 19:6,7).
5. The next Davidic victory drove Saul to murderous anger once again (1st Sam. 19:8-10).
6. Saul has David's house watched, in order to ambush him in the morning, but Michal warns David, and assists in his escape (1st Sam. 19:11-17).
 - a. Michal covers for David with a lie, and provides him with additional time to make his escape.
 - b. She places a teraphim (household idol) in the bed, and tells the guards that he is sick (1st Sam. 19:13,14).
 - c. She tells another lie to her father to cover for her first lie (1st Sam. 19:15-17).
7. David flees to Ramah, and stays with the Prophet Samuel (1st Sam. 19:18-24).
 - a. Saul's repeated messengers will be unable to arrest David (1st Sam. 19:20,21).
 - b. Saul himself is unable to lay a hand on the Lord's anointed (1st Sam. 19:22-24).

Psalm 11

1. David understood that his spiritual fortress was the Lord, and therefore his soul had no other place to flee to, and no need to flee (Ps. 11:1).
2. Although David has physically fled from Saul, his soul was not fleeing in fear.
3. The wicked plan extensively for the downfall of the righteous (Ps. 11:2).
4. David chose to occupy his mind with the heavenly glory of the Lord, and the Lord's plan for the testing of His servants (Ps. 11:4,5).
5. David chose to occupy his mind with the Lord's ultimate judgment in eternity (Ps. 11:6,7).

Psalm 59

1. Psalm 59 is an Imprecatory Psalm, where David calls for God's vengeance against his enemies. The Imprecatory Psalms are: 35, 52, 55, 58, 59, 79, 109, & 137.
2. David opens his prayer (psalm) with an expectation of deliverance (Ps. 59:1,2).

- a. Deliver me. נָצַל natsal #5337: *to snatch away, rescue, deliver* (Ps. 22:20).
 - b. Set me high away. (NIV: protect me; NKJV: defend me). סָגַב sagab #7682: *to be high, to be set (securely) on high* (Ps. 20:1; 69:29; 91:14; 107:41).
 - c. Save me. יָשָׁא yasha' #3467: *to deliver, save* (Ps. 86:2).
3. David professes the innocence of his heart, and describes the wickedness of his enemies (Ps. 59:3-7).
 4. David enjoys the Sovereignty of God, Who laughs at his enemies (Ps. 59:8; 2:4; 37:13).
 5. David turns to the Lord for strength, and expects the Adversaries lies to be manifest for what they are (Ps. 59:9-15).
 6. David understands that spiritual conflict is cause for rejoicing because He provides the victory, and He is entitled to the praise (Ps. 59:16,17).

1 Samuel 20

1. David confronts Jonathan with Saul's latest murder plot, but Jonathan has no knowledge of Saul's current intentions (1st Sam. 20:1,2).
2. David advises Jonathan on a plan of action, so that Jonathan can discover Saul's true intentions (1st Sam. 20:3-8).
3. Jonathan agrees to David's plan, and initiates a procedure for surreptitious communication (1st Sam. 20:9-11,18-23).
4. Jonathan & David make a covenant with one another, that recognizes the Lord's will in anointing David to replace Saul (1st Sam. 20:12-17).
5. Jonathan puts David's plan into action, and finds out quite violently what Saul's intentions are (1st Sam. 20:24-34).
6. Jonathan uses his procedure for surreptitious communication, but then works against that plan by speaking directly with David (1st Sam. 20:35-42).

1 Samuel 21

1. David's flight takes him to Ahimelech the priest, at Nob (1st Sam. 21:1a).

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- a. Ahimilech was a priest of the line of Ithamar, and descended from Eli (1st Chr. 24:3; 1st Kgs. 2:26,27).
- b. Nob was a town of priests, just north of Jerusalem in Benjamin (Isa. 10:32).
2. Ahimelech is frightened by the manner in which David was coming to him (1st Sam. 21:1b).
3. David invents a story (the old “secret mission” story) and asks the priest for assistance (1st Sam. 21:2-9).
4. Doeg the Edmonite observes David’s presence, and will be used by the Adversary to bring about a great evil (1st Sam. 21:7; 22:9,10,18,19; Ps. 52).
5. David flees to the land of the Philistines (1st Sam. 21:10-15).
 - a. He intends to offer himself to Achish for service, but the Philistine servants recognize him (1st Sam. 21:10,11).
 - b. David acted insanely for the purpose of escaping from the Philistines (1st Sam. 21:12-15).

Psalm 56

1. David composes the Psalm as an expression of gratitude for the Lord’s deliverance from the Philistines.
2. Regardless of human (demonic) activity against us, we can rejoice in the grace of God (Ps. 56:1).
3. Believers have the faith in God’s deliverance, as a provision against fear (Ps. 56:3,4,11).
4. Believers have faith in God’s limits—the extent to which we must suffer and cry (Ps. 56:8).
5. Believers must walk in the light of life, giving praise to God for each victory over darkness (Ps. 56:12,13).

Psalm 142

1. Believers may come to the point of an overwhelmed soul (Ps. 142:3,6).
2. The answer in these troubled times is a fervent, effective prayer life (Ps. 142:1,2,5).

3. God’s motivation to deliver the believer is for the further glorification of His holy name (Ps. 142:7).

1 Samuel 22

1. David’s return to Israel was also a family reunion (1st Sam. 22:1).
2. David’s return to Israel was a subject of hope for many who were afflicted by Saul’s unrighteous reign (1st Sam. 22:2).
3. David secured his family’s care, and then kept himself in the geographic will of God (1st Sam. 22:3-5).
4. Saul hears of David’s return to Israel, and accuses his entire staff of a conspiracy with his enemy (1st Sam. 22:6-8).
5. Doeg proves his carnal allegiance to Saul by exposing the role Ahimelech played in David’s escape (1st Sam. 22:9,10).
6. Saul summons the house of Ahimelech for trial (1st Sam. 22:11-16).
 - a. The charge is conspiracy and treason.
 - b. The guilt is presupposed.
 - c. Ahimelech knows nothing about a conspiracy, and testifies to the righteousness of David.
7. Saul orders the priests’ execution, and Doeg is willing to carry it out (1st Sam. 22:17-19).
8. Abiathar escapes the massacre, and arrives safely into David’s company (1st Sam. 22:20-23).

Psalm 17

1. David understands the importance of prayer during times of affliction (Ps. 17:1).
2. David understands that he is accountable to the Lord at all times, and has no problem with the Lord’s scrutiny at any time (Ps. 17:2-5).
3. David understands that prayer enables him to take refuge in the shadow of the Lord’s wings (Ps. 17:6-12).
4. David understands that the wicked may prosper in this life, but the rewards of the righteous come in the next life (Ps. 17:13-15).

Psalm 34

1. Psalm 34 is an acrostic psalm.

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- a. There is no verse beginning with τ .
 - b. The surprise comes in Ps. 34:6 (Heb. v.7) with a verse that begins with τ : This poor man cried, and the Lord heard him, and saved him out of all his troubles.
 - c. Since the acrostic ends at v.21, instead of v.22, the final verse of the chapter makes the overall point—David's gospel message to the down-trodden.
2. David has blessings and praise for the Lord Who delivered him from the Philistines (Ps. 34:1).
 3. David will boast in the Lord, and allow his failures to instruct others (Ps. 34:2,3).
 4. David's Bible class was an encouragement to the down-trodden that had come to him for hope (Ps. 34:4-7; 1st Sam. 22:2).
 5. David's Bible class was an exhortation to those down-trodden, to live for the Lord, and for His glory (Ps. 34:8-14).
 6. David's Bible class was an exhibition of the Lord's faithfulness towards believers, and the Lord's righteous judgment against unbelievers (Ps. 34:15-22).

Psalm 35

1. David gives his battle to the Lord (Ps. 35:1-8).
2. David looks forward to seeing his prayers answered, although he doesn't know how long it is going to take (Ps. 35:9,10,17,18).
3. David examines himself to make certain of his own undeserved suffering, rather than divine discipline (Ps. 35:11-16).
4. David asks the Lord to thwart the conspiracy of the wicked (Ps. 35:19-26).
5. David values the prayers of others on his behalf, and looks forward to corporate worship in celebration of the Lord's deliverance (Ps. 35:27,28).

Psalm 52

1. Psalm 52 is David's rebuke of Doeg the Edomite.
2. Psalm 52 is God's rebuke of Satan.

3. Psalm 52 is a sad Psalm, because the evil man is uprooted (Ps. 52:5), when he could have been a tree firmly planted (Ps. 52:8,9; 1:3).

Psalm 109

1. The itemized imprecations of this Psalm are the most severe in Scripture.
2. The shadow prophecy here finds its fulfillment in Judas Iscariot (Ps. 109:8; Acts 1:20).
3. Psalm 109 was never used in later years for any part of Jewish worship. It has even been regarded by some as a magic spell!
4. The Church Age believer needs to understand that rejoicing comes in the deliverance of the righteous, and not the destruction of the unrighteous (Ezek. 33:11).

Psalm 140

1. Believers must guard against attacks from the Adversary (Ps. 140:1-3).
2. Believers must guard against being ensnared by the Adversary (Ps. 140:4,5).
3. The method for the believers' alertness is fervent, effectual prayer (Ps. 140:6-13).

Psalm 31

1. This psalm is a lament, along the lines of Job, and the grief he experienced (cf. Ps. 31:9-13).
2. David's grief produces the prophetic utterance of Christ (Ps. 31:5; Lk. 23:46).

Psalm 64

1. The verbal warfare of the Slanderer and his servants is deadly (Ps. 64:1-6).
2. The Lord's Word is more powerful than any word the Slanderer can devise (Ps. 64:7-10).

1 Samuel 23

1. David is notified of a Philistine raid on the Judean city of Keilah (1st Sam. 23:1).
 - a. King Saul is doing nothing about the raid.
 - b. The people of Judah are looking for leadership.
 - c. David inquires of the Lord, and receives his instructions to deliver Keilah (1st Sam. 23:2).

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- David's men, however, are not privy to the Lord's instructions, and are in need of encouragement (1st Sam. 23:3), so David inquires a second time of the Lord for the benefit of his followers (1st Sam. 23:4).
- The Lord provided for victory, as promised (1st Sam. 23:5).
- At this time, Abiathar arrives from Nob, with the High Priest's ephod in hand (1st Sam. 23:6). David now has a second witness to the Lord's leading, while Saul is being deprived of Divine witnesses (see 1st Sam. 28:6).
- Saul (with human observation) sees David in a trap (Keilah), and moves his armies to surround the city (1st Sam. 23:7,8).
- David, by prophetic knowledge, knows what Saul intends, and verifies it through priestly revelation in a public manner (1st Sam. 23:9-12).
- David & his men then flee to the wilderness, and rely upon the Lord to keep his movements hidden from Saul's daily search (1st Sam. 23:13,14).
- Jonathan has no problem finding David, and together they enjoy their final spiritual fellowship in their physical life (1st Sam. 23:15-18).
- The Ziphites sell out David's location to Saul (1st Sam. 23:19-24a).
- The Lord utilizes circumstances in Saul's kingship to deliver David from Saul's hand (1st Sam. 23:24b-29).

Psalm 54

- Salvation is according to the integrity of God's own name (Ps. 54:1a).
- Salvation is the outworking of God's own power (Ps. 54:1b).
- A great memory verse—God is my helper (Ps. 54:4a). הַגִּידָה אֱלֹהִים עֲזָרָה לִי. עֲזָרָה ^{#5826}: to *help, support* (1st Sam. 7:12; Job 9:13; Ps. 22:11; 37:40; 107:12; 118:7; Isa. 44:2; 49:8; 50:7,9; 63:5; Dan. 10:13).

Psalm 22

- Psalm 22 is the prophetic description of the crucifixion of Jesus Christ—described by David 1,000 years before-hand.

- No known incident in David's life matches the description of this psalm.
 - This psalm includes no confession of sin whatsoever.
 - This psalm includes no imprecation against his enemies.
- Psalm 22 is quoted in the New Testament in a variety of places:
 - Ps. 22:1 = Matt. 27:46; Mk. 15:34
 - Ps. 22:7 = Matt. 27:39; Mk. 15:29
 - Ps. 22:7,8 = Lk. 23:35,36
 - Ps. 22:8 = Matt. 27:43
 - Ps. 22:15 = Jn. 19:28
 - Ps. 22:18 = Matt. 27:35; Mk. 15:24; Lk. 23:34; Jn. 19:24
 - Ps. 22:22 = Heb. 2:12
 - Ps. 22:23 = Rev. 19:5
 - Ps. 22:28 = Rev. 11:15; 19:6
- In addition to the above quotations, the description of this psalm is so vivid it can only have reference to a crucifixion experience (Ps. 22:16).
 - David has no recorded literal crucifixion experience.
 - Yet this passage records a (visionary?) crucifixion experience.
 - As Ezekiel was taken out of his body for spiritual experiences (Ezek. 8-11; 40-48), Pastor Bob believes that David experienced the cross in a similar manner.
- The conclusion to the psalm speaks of resurrection and glory—the cross is not the end of the story (Ps. 22:25-31).

1 Samuel 24

- Saul finishes with pursuing the Philistines, and returned his attention to hunting David (1st Sam. 24:1).
- Saul needs to "cover his feet" and unknowingly picks the cave in which David & his men are hiding (1st Sam. 24:3).
- David's men are convinced that God was arranging circumstances to fulfill prophecy (1st Sam. 24:4a).
 - Such a direct prophecy is not revealed in Scripture.

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- b. God's promise to David before Keilah was to deliver the Philistines into his hand (1st Sam. 23:4).
- c. Jonathan had promised David that David would be the next king, but only stated that Saul's hand would not be successful against David. He made no mention of David's hand against Saul (1st Sam. 23:17).
4. David responds to the urging of his men, but not in a violent manner against Saul (1st Sam. 24:4b).
5. Although David clipped off Saul's robe as proof of his innocence, David's conscience was burdened because of what he had done against Saul (1st Sam. 24:5).
6. David's conscience does not allow him to stretch out his hand against the Lord's anointed (1st Sam. 24:6,12; 26:9,11,16; 2nd Sam. 1:14,16; Rom. 14:5,22,23).
 - a. מָשִׁיחַ mashiyach ^{#4899}: *anointed one, Messiah.*
 - b. Χριστός christos ^{#5547}: *anointed one, Christ, Messiah.*
7. David followed Saul out of the cave, and gave himself up to the mercy of the Lord (vv.8-15).
8. Saul's response was of grief and sorrow for what he had done against David, and the unrighteousness of his activity (vv.16-21).
9. David agrees to Saul's vow, but chose to remain in En-Gedi rather than return to court at Gibeah (v.22).

Note:

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Sources:

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