

## Chapter 19

- v.4 “‘Goodness’ describes the proper treatment of one another by partners in a formal political relationship; in particular, to ‘do good’ is to treat one’s lord, vassal, or ally in the right way; to ‘seek good’ is to act as a friend or loyal ally.” (McCarter)
- v.6 “Saul’s volatile personality is not without its lucid (and penitent) moments, when he recognizes that David’s behavior toward him has been consistently just.” (McCarter)
- v.18 “Naioth Means ‘habitations’ or ‘dwellings.’ The term appears to designate a complex of houses in a certain section of Ramah where a company of prophets resided.” (NIV)
- v.20f Group prophecy. *cf.* contagious laughter
- v.24 Saul’s “frustrated attempts to kill David—his own inability to harm David and the thwarting of his plans by Jonathan’s loyalty, by Michael’s deception and by David’s own cleverness—all reach their climax here.” (NIV) *cf.* 10.11
- “The spirit of Yahweh now haunts [Saul] rather than helps him. Here he is more a victim of prophetic inspiration than a beneficiary of it.” (McCarter)

In ch’s 19-21 “David is protected from Saul by the leading citizens of Saul’s kingdom.” (McCarter)—crown prince, princess, prophet and high priest.

## Chapter 20

- v.5 “Each month of the year was consecrated to the Lord by the bringing of special sacrifices (Num 28.11-15) and the blowing of trumpets.” (NIV)
- v.13 “A clear indication that Jonathan expects David to become king.” (NIV) “Jonathan is quite content to acknowledge what his father still refuses to accept, viz. that Saul will establish no dynasty and that instead Yahweh is going to replace him with a ‘a man of his own choosing.’” (McCarter)
- v.16 “Jonathan aligns himself completely with David, calling for destruction of his enemies, even if that should include his father, Saul.” (NIV)
- v.30 “When God abandons a person and the devil takes over, there is no end to the wickedness that results.” (Missler).

v.31 “Saul is now convinced that David will succeed him if David is not killed, and he is incapable of understanding Jonathan’s lack of concern for his own succession to the throne.” (NIV) “David has left Gibeah, but his troubles with Saul are not at an end. The king believes he must pursue him and will do so relentlessly and obsessively.” (McCarter)

v.42 “Jonathan was giving up a kingdom for the love of a friend.” (Missler)

## Chapter 21

**Chapters 21-26 – “David in Exile”:** “As far as can be determined, David was a young man of no more than 20 when he was forced to leave Saul’s palace and his own home because of Saul’s relentless determination to destroy him. Driven to the wilderness area of Judah, the logical place because of his familiarity with it from childhood, David lived out a ‘Robin Hood’ existence for nearly 10 years.” (Missler)

v.1 “Nob. A town northeast of Jerusalem [~1 mi] and south of Gibeah where the tabernacle was relocated after the destruction of Shiloh. It appears David’s purpose in coming to Nob was to seek the Lord’s guidance by means of the Urim and Thummim.” (NIV)

v.2 “Ahimilech. Great-grandson of Eli, the priest of Shiloh.” (McCarter) “It is not clear why David resorts to deception in his response to Ahimelech. Perhaps it was an attempt to protect Ahimelech from the charge of involvement in David’s escape from Saul. If so, his strategy was not successful.” (NIV)

v.4 “Although the bread [of the presence (Lev 24.5-9)] was to be eaten only by the priests, Ahimelech agreed to give it to David and his men on the condition that they were ceremonially clean. Jesus uses this incident to illustrate the principle that the ceremonial law was not to be viewed in a legalistic manner (Mt 12.3f).” (NIV)

v.6 “David reminds the priest that no pious Israelite soldier will touch a woman while he is on active duty (*cf.* esp. 2 Sam 11.11). Fighting men are consecrated before battle (Josh 3.5), and the camp is kept ritually pure (Deut 23.9-14).” (McCarter)

“Unlike Michael or Jonathan, Ahimelech does not knowingly abet David’s escape from Saul” (McCarter)

v.11 “the designation of David as ‘king’ by the Philistines may be understood as a popular exaggeration expressing an awareness of the enormous success and popularity of David among the Israelite people.” (NIV)