

Chapter 22

“David assembled a loyal band of followers at the cave of Adullam, a crowd of 400 men that eventually grew to 600 (23.13). His experiences in the cave are found in Ps 54 and 142.” (Missler)

v.1 “The whole clan apparently joined David in exile. In the East it is not uncommon for a whole family to be put to death for the fault of one member.” (Missler)

v.2 “David, officially an outlaw, was joined by others in similar circumstances.” (NIV) “David...is now champion of the discontented, the disenchanting, and the mistreated.” (McCarter)

v.3 The king of Moab was a natural ally for David because Saul had warred against him (14.47) and David’s own great-grandmother was a Moabitess (Ruth 4.13, 22).” (NIV)

v.5 David has a prophet and will add a priest (v.23). “This Gad...later became David’s seer (2 Sam 24.11).” (Missler)

v.7 “people of Benjamin.” Saul appeals to tribal loyalty. Saul appeals to the kind of patronage that the prophet Samuel warned the people against.

v.13 Saul credits the impression given by Doeg (an Edomite) with greater merit than the words of his high priest.

v.14 Ahimelech had no idea David was on the run from Saul. As far as he knew, in helping David, he was helping Saul. What else was he supposed to do?

v.19 “the prophecy of judgment against the house of Eli is fulfilled (2.31).” (NIV) “Saul, now totally possessed by his own fears and suspicions, commands not only the massacre of the entire priesthood of Nob but also a pogrom against the inhabitants of the sacred city itself.” (McCarter). “Saul’s murder of the innocent priests at Nob shows to what extent people will go once they have rejected the Lord.” (Missler)

Saul has become a tyrant bent only on preserving his own power, with no regard to the Lord’s will. And the result is that at “the same time that David is joined to a priest, Saul is left without one.” (McCarter)

“This period of persecution in David’s life was a part of the preparation for the throne. He was already a great soldier; now he needed to suffer in the wilderness to learn *not to trust men* but to trust the Lord. All of us need ‘wilderness testings’ to bring us closer to the Lord and

to make us better equipped to serve Him. Saul's persecution of David is an illustration of the conflict between the flesh and the Spirit. It also pictures Satan's persecution of the church today." (Missler)

Chapter 23

"The subtitle of this section might be 'the Value of a Priest.'" (McCarter)

v.7 "So intense was Saul's hatred that he did not thank God for David's victory, but instead came to fight the victor himself." (Missler)

v.17 "I will be second to you. Jonathan's love and respect for David enable him to accept a role subordinate to David without any sign of resentment or jealousy. This is the last recorded meeting between Jonathan and David." (NIV)

v.27 "a messenger came to Saul." God is never late...but seldom early.

Chapter 24

v.3 "to relieve himself. That is, 'to defecate.' Masoretic Text's euphemism is 'to cover his feet.'" (McCarter) Saul had probably laid aside his robe upon entering the cave. This enabled David to cut off a piece of it unobserved." (Missler)

v.6 "David is determined not to wrest the kingship from Saul but to leave its disposition to the Lord who gave it." (NIV) "Yahweh's anointed, by virtue of his endowment of divine spirit was considered sacrosanct. To lay violent hands upon him was thus a sacrilege, indeed a capital offense (cf. 1 Sam 26.9-23; 2 Sam 1.14-16)." (McCarter) Surely this was a great temptation for David. *cf.* this great moral act with his great moral failure in the case of Bathsheba.

v.14 "a single flea. That is, a single flea upon the dead dog!" (McCarter)

v.16 "Saul's weeping and his admission of guilt were but shallow, passing emotions; they did not really come from his heart." (Missler) God gave David the grace needed to show kindness to his enemy. (Missler)

vv.20f "*cf.* 20.13b-16 where Jonathan acknowledges the inevitability of David's succession (also 23.17)." (McCarter)