

Promise and Deliverance Student Workbook

Volume 6
Level 4

Harvey De Groot

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Preface

When S.G. De Graaf wrote his four-volume series, *Promise and Deliverance*, he showed educators how to teach Bible stories from a redemptive-historical perspective. Rather than turning Bible stories into moralistic tales, De Graaf taught us how all the Bible shows God revealing himself as the God of the covenant, who is working out His redemptive plan for humanity and all of creation.

The 80 workbooks written by Harvey De Groot are meant to supplement De Graaf's work. They are divided by volume and level number: 20 volumes with four levels per volume. Workbook lessons are written at four levels so that families with students in various grades can study the same Bible stories during the week in preparation for their classes on Sunday. Prior to class, the Sunday School teacher should study the lesson in De Graaf's book. The teacher and students can go through the workbook during class.

The levels are divided according to the following grades:

- **Level One:** Grades K-1
- **Level Two:** Grades 2-3
- **Level Three:** Grades 4-6
- **Level Four:** Grades 7-8

Each volume contains 12 or 13 lessons, and each lesson has the following sections:

- **Reference:** The volume and lesson number in De Graaf's series.
- **Scripture:** The passage from Scripture on which the lesson is based.
- **Memory Verse:** A memory verse related to the lesson
- **Lesson Truth:** A short statement to help the class focus on the main point of the lesson.
- **Lesson:** The lesson itself, which the teacher can read in class. For older grades, the teacher may opt to assign it as homework.
- **Questions:** Items to be discussed in class. For older grades, the teacher can assign these questions as homework but should also use them as a basis for class discussion. These are not the only questions that could or should be asked. Teachers should encourage students to come with their own questions as well.

This edition was written by Harvey De Groot and edited by his son Norlan De Groot.

Lesson 1

The Earth Is the Lord's

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 1

Scripture: Judges 1–5

Memory Verse: “Therefore take careful heed to yourselves, that you love the Lord your God. Or else, if indeed you do go back, and cling to the remnant of these nations—these that remain among you—and make marriages with them, and go in to them and they to you, know for certain that the Lord your God will no longer drive out these nations from before you.” (Joshua 23:11-13a)

Lesson Truth: The Lord maintains His claim on the entire land of Canaan.

Lesson

Under the leadership of Joshua the main battle for the land of Canaan was over. The land had been divided among the tribes, but a serious threat remained for God's people. Joshua saw this threat and warned the people about the enemy that remained. These were the Canaanites that still lived among the tribes of Israel. He warned that if the Israelites would mingle with these Canaanites and intermarry with them, then they should know for certain that God would no longer drive out these nations from before them. He told them these nations would become snares and traps for the children of Israel.

A few generations after the conquest these words of Joshua came to haunt God's people. They had been sinfully negligent in their association with the people of Canaan. God called upon individual tribes, beginning with Judah, to rid the land of the Lord's enemies. Even though they did fight some battles, they did not rid the land of these pagan people. The Lord claimed the entire land of Canaan as his own. He alone was to be worshipped in this land, but that isn't what happened. We are told: “The children of Israel did evil in the sight of the Lord, and served the Baals; and they forsook the Lord God of their fathers, who had brought them out of the land of Egypt; and they followed other gods from among the gods of the people who were all around them, and they bowed down to them; and they provoked the Lord to anger.” (Judges 2:11-12)

These people who bowed to both the Lord and to Baals would be of little use in the Kingdom of God. The Lord in His love and mercy came up from Gilgal to Bochim and reminded the people of the covenant He made with them. He reminded them that this was a covenant He would never break. But since the children of Israel had broken it, He would no longer drive out their enemies before them. He would use their own sins to punish them. The enemies they failed to drive out would be a constant source of temptation and trial for God's people. This was a judgment of mercy, a judgment in favor of His people. God's people would be sanctified through tribulation.

Israel broke the covenant in which the Lord alone is God. But the Lord remained faithful. In His grace, which is purchased through the Christ, He gains the victory over sin again and again. This grace was demonstrated in the days of the judges. Because of the sin of idolatry among His people, the Lord let them fall into the hands of their enemies. But even then His purpose was mercy. He did it to make them return to Him. When they cried out to Him in their distress, He sent judges who delivered them from their enemies. The judges also showed the Lord's justice against the Canaanites. Now according to the word of the Angel of the Lord at Bochim, these enemies would remain in Canaan so that following generations would learn, from the enemy attacks, to put their trust in God alone.

Just as God used Israel's enemies as instruments of His judgment, so He used the judges as instruments of His deliverance. These judges were heroes in Israel upon whom the Spirit of Jehovah rested. He would rally the surrounding tribes and deal with the enemy. In no sense were these judges kings, since they had no

authority other than their own ability to lead a small band. These are the men and women God used to deliver His people when they repented and cried out to Him.

The first of these judges that the Lord used to deliver His people was Othniel. The Lord gave the king of Mesopotamia into the hands of Othniel, who crushed this enemy of God's people so they had peace for 40 years. The Lord then raised up Ehud to defeat the Eglon king of Moab. Ehud used deceit and treachery to get to king Eglon and assassinate him by driving a dagger into his stomach. He then declared that Moab was an enemy of Israel and of the Lord, and that the Lord would deliver this enemy into Israel's hands. The Lord then sent Shamgar who killed 600 men of Philistia with an ox goad. In this way the Lord sent judges to deliver His people when they repented.

It is sad that after each time God's people would be delivered from an enemy they would again forget and sin against God. God would then send another enemy to chastise His people so they would repent and turn to the Lord. The enemy that God sent after Moab was the Canaanite king Jabin. He was a real threat because Sisera the commander of his army had 900 chariots. The Lord sent Deborah, a female judge, to deal with the threat of Jabin and Sisera. When her commander Barak was afraid to fight against Sisera, Deborah said she would go with him but the Lord would deliver Sisera into the hands of a woman. That is what happened when Sisera fled before Israel and tried to take refuge in the tent of Jael. She saw that the Lord gave this commander into her hand so she drove a tent peg through his temple as he slept. Following this battle Deborah sang her song, praising God for His faithfulness.

Questions

1. Who came up from Gilgal to Bochim to speak to Israel? (Judges 2:1)
2. What reminder about covenant faithfulness did the Angel of the Lord share at Bochim? (Judges 2:1b)
3. What did the Angel of the Lord remind the people they should not do with the inhabitants of Canaan? (Judges 2:2)
4. What did the Angel of the Lord say would happen because the Israelites did not obey His voice? (Judges 2:2b-3)

Lesson 2

The Reign of Grace

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 2

Scripture: Judges 6–9

Memory Verse: “And what more shall I say? For the time would fail me to tell of Gideon, and Barak and Samson and Jephthah, also of David and Samuel and the prophets; who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions.” (Hebrews 11:32-33)

Lesson Truth: The rule of God’s mercy over His people is always victorious.

Lesson

Deborah and Barak, assisted by Jael, defeated Jabin king of Canaan. What a joy it would be to read that they served the Lord faithfully after that. But that was not what happened! Instead we read the same Biblical refrain, “The children of Israel did evil in the sight of the Lord” (Judges 6:1). They failed to drive out the Lord’s enemies, and mixed with them more and more. Because of this mixing with the Canaanites they became deeply involved with Baal worship. They joined followers of Baal in worshipping the forces of nature. How tragic that God’s chosen people thought there were forces in nature that God did not control. Even worse they forgot that God reached out in favor to His people by hearing their cries and sending judges to deliver them.

This time when the Israelites forgot God, He sent the Midianites to oppress them for seven years. The Midianites went through the land like a band of nomads. They would steal both grain and livestock from the Israelites until the people of Israel went to hide in caves. What had happened to the land flowing with milk and honey? Yet it was grace that the Lord allowed the people to be oppressed. It was out of the depth of this oppression that they cried out to the Lord. Once again the Lord heard their cries. He sent a prophet who reminded them of the covenant God made with His people.

God showed His mercy by sending a prophet, but He also showed it by sending another judge to deliver His people. This time God called Gideon to deliver Israel from the Midian raiders. The Angel of the Lord, who is the Christ, came to Gideon at his threshing floor and told him he was selected to lead the army of Israel against the Midianites. At that time Gideon was a humble man and protested that his family was the weakest family of the tribe of Manasseh and that he was the least in his father’s house. Yet the Angel of the Lord was patient with Gideon. He waited for Gideon to prepare an offering. When the offering was brought out and put on a rock, the Angel caused fire to come out of the rock and consume it. Now Gideon knew it was an angel who spoke to him and he feared he would die. The Angel of the Lord assured him he would not die. Then Gideon built an altar and called it: “The Lord is Peace.”

After this encounter Gideon began to act with zeal to honor the name of the Lord. He took ten men and went at night to do what the Lord commanded him to do. He tore down the altar of Baal that was in his father’s house. He was afraid of the reaction of his father and of the men of the city. But the Lord’s grace also worked in the heart of his father, Joash. When the men of the city suggested that they kill Gideon, his father responded that they did not have to fight for Baal. If Baal was a god of power he could defend himself. Gideon was encouraged, yet he still had to struggle with his own unbelief.

Before Gideon was ready to attack the Midianites he wanted an unmistakable sign that God, and not Baal, was the God of the forces of nature. He asked God to give him a sign directly from the forces of nature. His request was that God make a fleece of wool wet with dew while the grass around it was dry. The following morning his request was granted. The fleece was wet and earth dry. Even then Gideon wasn’t sure, so he asked the Lord to reverse the sign of the dew to make the grass wet and the fleece dry. This request was also granted. Now Gideon knew that only the Lord controls the forces of nature.

As Gideon prepared for battle with the Midianites, the Lord approached him about the number of men he was going to use for his attack. Through signs the 32,000 men that Gideon had prepared for battle was cut to 300. The Lord assured him He would deliver the Midianites into their hands by the 300. In this way Israel would know that their enemies were defeated by the Lord and not by military might. It took an act of faith for Gideon to attack the Midianites with only 300 men. He had to rely on the Lord alone. Gideon's band was victorious, using only trumpets, jars, and small torches because the Lord caused the vast army of Midian to kill each other.

Gideon was used by the Lord to deliver his people. It was by faith that he dared to confront the armies of Midian with only 300 men. Yet sadly we read that Israel, including Gideon, forgot the Lord. This was evident in the spirit he passed on to his son Abimelech. Abimelech gained the throne of Israel by fast talk and then killed the sons of Gideon so he would have no rivals. He rejected the reign of grace that was evident when the Lord called Gideon. To reject the reign of grace is to reject the Christ.

Questions

1. Because the children of Israel did evil in the sight of the Lord into whose hands did the Lord deliver them this time? (Judges 6:1)
2. How did Gideon know it was the Angel of the Lord who called him to deliver Israel from Midian? (Judges 6:21)
3. What was the first act against Baal worship that the Lord asked Gideon to perform? (Judges 6:25)
4. What did the men of the city want to do to Gideon because of his attack on Baal? (Judges 6:30)
5. What was the sign Gideon asked for to confirm that the Lord would use him to deliver Israel? (Judges 6:37)

Lesson 3

Moved by Israel's Misery

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 3

Scripture: Judges 10–12

Memory Verse: “And the children of Israel said to the Lord. ‘We have sinned! Do to us whatever seems best to You; only deliver us this day we pray.’ So they put away the foreign gods from among them and served the Lord. And His soul could no longer endure the misery of Israel.” (Judges 10:15-16)

Lesson Truth: Even during a time of estrangement, the Lord is moved by the misery of His people.

Lesson

The book of judges records a cycle of events that the children of Israel lived through from one judge to another. That cycle went somewhat as follows: The children of Israel would sin against the Lord, the Lord would send an enemy to oppress them, the children of Israel would repent and cry out to the Lord, the Lord would send a judge to deliver them from the enemy. It was this cycle of events that occurred in the time of Gideon and the judges that followed. After Tola and Jair judged Israel for forty-five years the children of Israel again sinned against the Lord and served the Baals and the Ashtoreths. And again, the Lord sent an enemy to oppress them. This time He sent the Philistines and the Ammonites, who oppressed them for eighteen years.

Once again, the children of Israel cried out to the Lord, but this time the initial response of the Lord was different. He asked them: Did I not deliver you from your enemies? “Yet you have forsaken Me and served other gods. Therefore, I will deliver you no more. Go cry out to the gods which you have chosen; let them deliver you in the time of your distress.” The children of Israel realized that the Lord was just in His judgments and confessed their sins. They even put away the foreign gods from among them. Then we learn of the love and compassion of the God of all the earth when we read: “And His soul could no longer endure the misery of Israel” (Judges 10:16).

Again, the Lord raised up another judge: Jephthah a son of Gilead. Only he was an outcast from Gilead's true sons because he was born to a harlot. The sons of Gilead's wife sent him away so he would not receive an inheritance with them. Yet when the Ammonites made war against Israel, the elders of Gilead thought of Jephthah, because he was a man of valor. In spite of the fact that Jephthah was more concerned for his own honor than the honor of the Lord he did agree to lead them. He would lead them if they would keep him their leader, should the Lord deliver the Ammonites into Israel's hands. The elders of Gilead agreed that Jephthah would be their head.

Jephthah then confronted the king of Ammon to quit fighting. He suggested that they could keep all the land that their god, Chemosh, gave them, and Israel would keep what the Lord God took for them. He called on the Lord to judge between the people of Ammon and the people of Israel.

When the Ammonites did not listen to him, the Spirit of the Lord came upon Jephthah. It was through the power of that Spirit that Jephthah could be Israel's deliverer. Yet we see that Jephthah had a mistaken idea about how the Lord delivers His people. He thought it was necessary for him to make a vow to offer a sacrifice if the Lord gave him the victory over the Ammonites. He made a vow that if he was victorious he would sacrifice the first thing that came out of his house when he returned from battle.

Imagine his anguish when the first one to meet him as he came from the battle was his daughter. He tore his clothes and confessed that he was very low because of the vow. Yet it was a vow made before the Lord so he could not go back on it. Jephthah did sacrifice his daughter after he allowed her two months to moan her fate with her friends. The tragedy was that Jephthah thought that he had to suffer as payment of a debt for the Lord defeating the Ammonites. He did not realize that God's favor shown to Israel was earned

Lesson 4

The Mighty One of Israel

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 4

Scripture: Judges 13–16

Memory Verse: “Now therefore, please be careful not to drink wine or similar drink, and not to eat anything unclean. For behold you shall conceive and bear a son. And no razor shall come on his head, for the child shall be a Nazirite to God from the womb; and he shall begin to deliver Israel out of the hands of the Philistines.” (Judges 13:4-5)

Lesson Truth: The mighty one of Israel delivers his people.

Lesson

In the time of the judge, Jephthah, the Lord allowed two enemies to harass Israel. They were the Ammonites in the east and the Philistines in the west. You recall that the Lord gave Jephthah the victory over the Ammonites in the east. In nearly the same time period as Jephthah was fighting the Ammonites; the Lord raised up Samson to begin to deliver Israel from the Philistines.

The birth of Samson as a deliverer of Israel was certainly a miracle of the Lord. Samson was born to Manoah and his wife from the tribe of Dan. The miracle of Samson’s birth is evident when we are told that Manoah’s wife was barren. It was to this barren woman that the Angel of the Lord appeared and promised that she would have a son. He was to be special son called a Nazirite. She was instructed to refrain from any wine or strong drinks as she carried this promised son. She was also told that her son should not have a razor touch his head and that he too should refrain from strong drink. It was this son of Manoah that the Lord would use to begin delivering Israel from the Philistines. When her son was born, Manoah’s wife named him Samson.

There is no doubt that the Spirit of the Lord worked in Samson to use him to destroy God’s enemies. Yet he did things that were contrary to the law of the covenant. He sought a wife from the enemy Philistines at the village of Timnah, even after his parents urged him to seek a woman from among God’s people in Israel. After he rejected his parent’s counsel to seek a wife from Israel, he and his parents went down to Timnah for his marriage to the Philistine woman. This was contrary to what God wanted for his people, yet He used this marriage to set Samson against the Philistines to destroy them. On the way to Timnah Samson encountered a lion and killed it and left the carcass lay. When he returned to get his wife he found bees occupied the carcass and made honey in it.

Now he began to play in a reckless way with his calling as a Nazirite. He posed a riddle to 30 companions at his marriage feast about something sweet coming from the strong, with the promise of 30 garments if they could come up with the answer. The Philistines urged his wife to find the answer for them, which she did by weeping to Samson that he did not really love her. When his companions gave him the answer he knew they got it from his wife, so he went out and killed 30 Philistines to obtain the promised garments. Then he went back to Israel for a time.

When he later went to see his wife he learned that she had been given to another man. Now his anger was aroused and he caught 300 foxes and tied them in pairs with a firebrand between them and set them in the grain fields destroying their grain. Although Samson acted recklessly we are told it was the Spirit of the Lord who came upon him to destroy the Philistines. Later he attacked the Philistines for killing his wife and family before he went to dwell at Etam.

At Etam the Philistines came with an army against the men of Judah. When the men of Judah asked why they came to fight they were told it was because of Samson. Then even God’s people showed they did not understand that the Lord had sent a deliverer, and they agreed to help capture Samson. Samson agreed to

allow himself to be bound by the men of Judah as long as they would not harm him. When the men of Judah delivered him to the Philistines he broke the bonds and killed 1,000 Philistines with the jawbone of a donkey.

Later Samson married another Philistine woman named Delilah. She was a seductress and through her schemes she finally found out the truth about Samson's strength. When his hair was cut he broke the vow of the Nazirite. The Philistines captured him and put out his eyes and made him grind at the prison. Samson then called on the name of the Lord in a spirit of repentance. The Lord then gave him his strength back so he could pull down the temple of the Philistine gods, as the rulers of Philistia worshipped. Samson died with the Philistines, but killed more of them in his death than he did in his life. God used this chosen son of Manoah to begin destroying His enemies. Samson was a chosen son. He was a type of Christ. He showed how God would send His chosen son, Christ Jesus, to deliver His people from sin and death.

Questions

1. Who was the man from Zorah whose wife was barren? (Judges 13:2)
2. Who appeared to this barren woman and what did He announce? (Judges 13:3)
3. What special title was to be given to the son this woman would bear? (Judges 13:5)
4. From where did Samson seek his first wife? (Judges 14:1)
5. When Samson's wife tricked him into telling the answer to the riddle where did he get garments for the prize? (Judges 14:19)

Lesson 5

Falling and Rising

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 5

Scripture: Judges 17–21

Memory Verse: “Then all the children of Israel, that is, all the people, went up and came to the house of God and wept. They sat there before the Lord and fasted that day until evening; and they offered burnt offerings and peace offerings before the Lord.” (Judges 20:26)

Lesson Truth: The Christ causes the falling and rising of many in Israel.

Lesson

Israel was God’s chosen people who had been brought from the land of Egypt as the people through whom the Redeemer would come. God had defeated their enemies and given them the land of Canaan as a special possession. They were a people with whom God had made a covenant. In response, they should have lived in faithfulness to the God of the covenant. But that was not what happened. The two stories from the book of Judges that we study today are stories that show how sadly God’s people had forgotten the covenant. In both stories a Levite was involved. This was the tribe who was consecrated to the Lord to reveal His grace in Israel. Yet when they left His service, the Lord in grace caused them to stumble and fall.

The first story concerned a man named Micah who lived in the hill country of Ephraim. Micah had stolen 1,100 pieces of silver from his mother and became uncomfortable with his theft when his mother cursed the thief. When he confessed that he had taken the silver, his mother immediately blessed him. She seemed more concerned about the money than about Micah’s misconduct. She also showed how far the people of Israel had turned from the Lord when she had an image made with which she could worship the Lord in her own way. Not only did Micah set up the image in his home, but he also appointed his son as a private priest. This was a practice much like the pagan people of Canaan who set up worship to satisfy the desires their own hearts.

Micah really thought he was following the ways of the Lord when a Levite from Bethlehem wandered to the hill country of Ephraim. Micah immediately installed him as his priest. In this way the consecrated tribe that should have been a blessing to Israel became a curse. This curse became even more widespread when men from the tribe of Dan learned that Micah had a private priest as they were searching for more land. They convinced this priest that he would be of much greater service to a whole tribe than just to one family. So the Levite took the image Micah had made and went with the men of Dan. In this way the Levite caused the people of an entire region to stumble and fall. This worship center at Dan lasted until the Lord delivered Israel completely into the hands of the Philistines. Yes, the Lord causes the falling and rising in Israel.

The second story is about a Levite who also lived in the hill country of Ephraim. This Levite took to himself a woman in addition to his wife, to be his concubine. This concubine deserted him and went back to her father. The Levite went to her father’s house and reconciled with his concubine. As they returned home they neared Jerusalem near nightfall. They did not want to stay at Jerusalem because the Canaanites still occupied that city, so they went on to Gibeah to spend the night. At Gibeah they encountered the sin of Sodom among God’s people. An old man took in the Levite and his concubine only to find that the men of Gibeah came and asked the old man to send out the Levite that they might abuse him sexually. The old man in desperation sent out his own daughter and the concubine. Then a shameful thing occurred, the men of Gibeah abused the concubine until she died. God’s people had so completely forgotten the covenant that they committed even the most horrible sins of the heathen.

Once again, the Lord in His mercy sent judgment on the men of Gibeah. The abominations of Gibeah could not be tolerated, so the Lord sent fellow Israelites to bring destruction on Gibeah. First the men of

Lesson 6

The Redeemer

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 6

Scripture: Ruth 1–4

Memory Verse: “But Ruth said: ‘Entreat me not to leave you, or to turn back from following after you; for wherever you go, I will go; and wherever you lodge I will lodge; your people shall be my people, and your God, my God. Where you die, I will die, and there will I be buried. The lord do so to me and more also, if anything but death parts you and me.’” (Ruth 1:16-17)

Lesson Truth: The redeemer preserves the name of those who belong to his family and buys back the inheritance.

Lesson

The book of Ruth tells us about the laws God put into place so families in Israel would not lose their inheritance of land. These laws were called the laws of the kinsman redeemer. In the book of Ruth we see how God preserved the inheritance of Elimelech whose family became the direct ancestors to the Lord Jesus Christ. This is how it happened.

The land of Israel had a very serious famine, which was made worse by the invasions of the Midianites. The famine was so severe that one family in Israel lost faith and decided to move to Moab. This was the family of Elimelech from Bethlehem. He moved to Moab with his wife, Naomi, and his sons, Mahlon and Chilion. In the land of Moab things did not go well for this family. Elimelech died and left Naomi as a widow. Both of her sons married Moabite women, one named Orpah and the other Ruth. To their credit these Moabite women were very devoted to their mother-in-law, which was evident when Naomi decided to go back to Bethlehem in Israel.

Naomi heard that the famine in Israel had subsided so she urged her daughters-in-law to remain in Moab as she returned to her country. After some coaxing Orpah decided to stay in Moab, but Ruth would not part from Naomi. Ruth’s heart had been opened to the covenant in which the Lord promised to dwell with his people; so she would not leave Naomi. She told Naomi in one of Scriptures beautiful passages: “Entreat me not to leave you, or to turn back from following after you; for wherever you go I will go; and wherever you lodge, I will lodge; Your people will be my people, and your God my God. Where you die I will die, and there will I be buried. The Lord do so to me, and more also, if anything but death parts you and me” (Ruth 1:16-17). With that assurance Naomi took Ruth back to Bethlehem.

At Bethlehem Ruth agreed to go out with the poor of the land and glean grain that had been dropped by the reapers. There is no doubt that she was directed by the Lord to go to the fields of Boaz, who was a relative of Elimelech. While gleaning in the fields she gained favor with Boaz because the Lord was directing her future. Boaz invited her to lunch with the reapers and even made sure that she had extra grain to glean. This good fortune did not escape Naomi when Ruth came home with grain. She reminded Ruth of the laws of the kinsman redeemer.

The laws of the kinsman redeemer made provision for a close relative to buy back the land of a relative who had lost it. It also made provision for a close relative to marry the widow so that children could be raised for the deceased. Naomi reminded Ruth of this marvelous provision for her to gain back the inheritance of Elimelech, and also to have children who would be counted as his heirs. In order for this to happen Ruth had to ask Boaz if he would be the kinsman redeemer. She did this by going to the threshing floor at night and lay at the feet of Boaz. When he awoke he was startled to see this woman at his feet and listened to her request to be the kinsman redeemer of Elimelech. He promised he would answer her request if one closer relative did not fulfill the law of the next of kin.

The following morning in the presence of the elders at the gate of the city he asked the closer relative if he was willing to redeem the land of Elimelech and to marry the daughter-in-law so children could be raised as his heirs. This relative was willing to redeem the land but he did not want to marry Ruth. He knew that if he married Ruth the land would one day go back to her children. He removed a shoe as a pledge that he had waived his right to be the kinsman redeemer. Then Boaz redeemed the land of Elimelech and married Ruth.

The Lord blessed Boaz and Ruth for their faithfulness to His covenant. He gave them a son who was considered a descendant of Elimelech. They named their son, Obed, which means servant. Obed was the ancestor of David and therefore also of Christ. Boaz was truly a kinsman redeemer who pointed to the Redeemer of His children, the Lord Jesus Christ. God grace was seen in this kinsman redeemer.

Questions

1. Why did Elimelech take his family to live in the country of Moab? (Ruth 1:1)
2. What were the names of Elimelech's two sons? (Ruth 1:2)
3. What were the names of the wives of Elimelech's two sons? (Ruth 1:4)
4. What did Naomi ask her daughters-in-law to do as she prepared to return to Bethlehem? (Ruth 1:8)
5. What did Ruth say to convince Naomi that she would never leave her? (Ruth 1:16-17)

Lesson 7

The Forerunner of the King

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 7

Scripture: I Samuel 1–4

Memory Verse: “And Hannah prayed and said: ‘My heart rejoices in the Lord; my horn is exalted in the Lord. I smile at my enemies, because I rejoice in Your salvation. No one is holy like the Lord, for there is none besides You, nor is there any rock like our God.’” (I Samuel 2:1-2)

Lesson Truth: The Lord prepares the hearts of His people for the coming of the king.

Lesson

Our last lesson told about the ancestral line of the Christ. Christ was born of the line of David the king whose ancestral parents were Boaz and Ruth, the girl from Moab. Today we will learn of the judge in Israel who was the forerunner of the king. You should be aware that God repeated a miracle that we have seen before in the history of God’s people. In order to bring forth this forerunner of the king God made it possible for a barren woman to have a child. God’s covenant people were born from the barren wombs of Sarah, Rebekah, and Rachel. Now we learn of the birth of Hannah’s son who prepared Israel for their first king, and pointed to the King of Kings, Christ Jesus.

The story of God preparing His forerunner begins with the man, Elkanah. This man had two wives one named Penninah and the other Hannah. The rivalry between these two women was very real, because Penninah had children and Hannah did not. It was made more intense because Elkanah showed his love for Hannah more than he did for Penninah. Hannah was very downcast because she could not have a child. So she knelt in prayer at the tabernacle and vowed to God that if he would give her a child, she would return this child to the Lord. Her child would be consecrated to do the work of the Lord from his youth. The Lord answered this prayer of Hannah and gave her a son. She named her son Samuel, which means heard of God.

Hannah did just as she promised. She brought her son to minister before the Lord at the tabernacle as soon as he was able to remain in the care of the women of the sanctuary. Hannah did not yet know that her son would be used of God to prepare Israel for a king, and also to bring the word of judgment on the house of Eli. Eli was the high priest who served at the tabernacle in Shiloh.

Although Eli was a God-fearing man, his sons Hophni and Phinehas were very wicked. They also served as priests at the tabernacle, but in their office of priest they took the best of the offerings and even committed adultery with the women who came to the tabernacle. To add to this tragedy Eli did not warn his sons about the sinfulness of their actions. This led many of the people down the path of sin.

It was in this sinful arrangement at the tabernacle that God called Samuel. God called this son of Hannah not only to be the forerunner of the king, but also to be a prophet to speak the word of the Lord. Samuel was young. He had never heard the Lord speak, so when he heard a voice at night calling, “Samuel, Samuel,” he thought it was Eli calling. After the Lord called to Samuel three times, Eli finally realized it was the Lord who was calling. He then instructed Samuel to respond by saying: “Speak, Lord, for Your servant hears” (I Sam. 3:9). When Samuel answered the Lord that way, The Lord told him that the house of Eli would be destroyed. It was a judgment on the house of Eli so terrible that the ears of anyone who heard it would tingle. In the morning Samuel was very reluctant to share this terrible prophecy with Eli. Yet when he did Eli responded by saying: “It is the Lord, let Him do what seems good to Him” (I Sam. 3:18). Those words from Eli’s lips help us think that there was a victory in his faith. Christ Jesus also was victorious when He said in the garden of Gethsemane: “Not My will but Yours be done” (Luke 22:42). Samuel as a prophet began to lead the people back to the Lord, back to His covenant and His Word.

Lesson 8

The Return of the Lord

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 8

Scripture: I Samuel 5–7

Memory Verse: “When the Philistines took the ark of God, they brought it into the house of Dagon and set it by Dagon. And when the people of Ashdod arose early in the morning there was Dagon, fallen on its face to the earth before the ark of the Lord. So they took Dagon and set it in its place again.” (I Samuel 5:2-3)

Lesson Truth: After abandoning His people, the Lord returns to them so that they will fear him.

Lesson

The Philistines captured the ark of the Lord. It seemed that God had abandoned his people as they followed in the sins of the house of Eli. The Philistines thought they had won the war and that the God of Israel would never again come to the aid of His people since they had the ark of the Lord. But they would learn that God does not forget His people forever. They would learn, by the presence of the ark that God remains the God of the covenant who reaches out to His people again and again.

After the Philistines captured the ark of the Lord, they brought it from Ebenezer to Ashdod. Ashdod was the city where the statue of their god Dagon was kept. What better thing could be done with the ark than to place it at the feet of their god, Dagon? Dagon would be honored for bringing them this great victory. However, the Philistines would soon come to know that the ark of God continued to be a sign of His presence. The morning after the ark was placed at the feet of Dagon, the statue of Dagon was found on the floor lying face down before the ark. The Philistines first thought this was a chance accident, so they set up the statue of Dagon with the ark at its feet. The next morning not only had the statue of Dagon fallen face down again before the ark, but its head and its hands were broken off. The god without head and hands demonstrated that the gods of the heathen would always be powerless before the grace of Almighty God.

Not only did God cause the statue of Dagon to fall before the ark, but he also sent boils or tumors among the people. He ravaged their fields by having rodents devour their crops. They also found that it did not help to send the ark to Gath or to Ekron because the destruction of the Lord followed to each city. The citizens of Ekron cried out when they saw the ark of God appear, saying they have brought the ark of God so they may kill us. Finally, the Philistine lords realized they could not stand before the grace of the God of Israel that was evident in the ark. They decided they had to send the ark back to Israel or they would be utterly destroyed.

Still the Philistines were superstitious and wanted to make certain that it was the God of Israel who brought the plagues upon them. So they placed the ark of the Lord on a cart and hitched two milk cows to the cart who had never been hitched before and who had just given birth to new calves. This would be the test. If the cows went directly to Israel that would be a sign that the God of Israel was present in the ark of the Lord. The cows went straight to Israel to Beth Shemesh. Now it was clear that God was again looking out for His people.

Think of the joy the people of Beth Shemesh experienced when they saw the ark of the Lord return to Israel. Yet they had to learn that God is a God to be feared. They had to learn that without reverence for God there could be no faith. Some of the people of Beth-Shemesh did not have this reverence for God and the things of God and they looked into the ark. They died because they forgot to show reverence for the God of Israel who showed His presence in the ark. They were afraid to keep the ark, but they did not

dare to send it on to Shiloh. So they brought it to Kirjath-Jearim to the house of Abinadab. There the people again learned to show God the reverence He demands.

The return of the ark to Israel did not mean that the people were ready to serve the Lord in true humility. They did not know what to do with the ark of the Lord until Samuel began his work as a judge. He gathered all the people at Mizpah where he prayed for them and reconciliation between God and His people took place. Now when the Philistines attacked the people they asked Samuel to cry to the Lord on their behalf. Samuel was able to serve as a mediator for the people only because of the Mediator, Christ Jesus our Lord. When the Israelites defeated the Philistines Samuel took a stone and set it up between Mizpah and Shen. He called the stone Ebenezer, which means: "Thus far the Lord has helped us."

Questions

1. To what city did the Philistines bring the ark of the Lord? (I Sam. 5:1)

2. Into the presence of what Philistine god did they bring the ark of the Lord? (I Sam. 5:2)

3. In the morning what did they find happened to Dagon in the presence of the ark? (I Sam. 5:3)

4. What happened to the people of Ashdod when the ark of the Lord was there? (I Sam. 5:6)

5. What did the people of Ekron say was the reason they brought the ark to them? (I Sam. 5:10)

Lesson 9

Collision

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 9

Scripture: I Samuel 8–12

Memory Verse: “But the thing displeased Samuel when they said, ‘Give us a king to judge us.’ So Samuel prayed to the Lord. And the Lord said to Samuel, ‘Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them.’” (I Samuel 8:6-7)

Lesson Truth: The Lord’s counsel of grace collides with the expectations of His people.

Lesson

It was evident that the Lord did return to his people when the Philistines sent the ark of God back to Israel and when Samuel prayed for them at Mizpah. Today we will see the collision of the people’s expectations in wanting a king and the Lord’s desire that they live in the counsel of His grace.

Samuel served Israel for many years as a judge and a prophet. It would have been the custom in Israel to have his sons follow him as judge. But Samuel’s sons did not follow in the ways of the Lord. They were dishonest men who conducted their business by accepting bribes. For that reason, it wasn’t a surprise to have the elders of Israel come to Samuel and ask him to appoint a king to follow him as ruler in Israel. Nor was it wrong for the elders of Israel to desire to have a king. Years before, Moses had promised that someday they would have a king. The problem with the Israelites request for a king was that they did not think of a king as a means to help them live in the rule of God’s grace. They wanted a king who could make decisions independent of the Lord’s rule. Samuel always made his decisions by seeking the directions of the Lord. The Israelites thought that a king could make quick decisions without the process of consulting the Lord. That is why their request seemed to be evil in Samuel’s eyes.

The Lord assured Samuel that the Israelites were not rejecting him as judge; rather they were rejecting the rule of God over them. With this assurance the Lord instructed Samuel to continue to function as mediator and appoint a king as the people requested. He told Samuel to warn the people about the power a king would use to oppress them. But the Israelites were not ready to listen to Samuel, so the counsel of the Lord collided with the people’s desire.

Now it was time for Samuel to anoint the first king of Israel. But the question was, whom should he anoint? Now the Lord showed Samuel in an unusual way the man He had chosen to be king. Saul, the son of Kish, from the land of Benjamin was out looking for his father’s lost donkeys. The Lord made him aware that Samuel was in the vicinity where he was searching for the donkeys. So he and his servant decided to consult Samuel about the lost animals. Before Saul arrived the Lord made it known to Samuel that this was the man He had chosen to be the king over Israel. Saul at first objected to the idea of being king and reminded Samuel that he came from the smallest tribe. Samuel anointed him with oil in spite of his objections and assured him that the Lord would send three signs to show that this was from the Lord. All the signs that Samuel had predicted came to pass; yet Saul was hesitant. When Samuel called the people together at Mizpah and cast lots to see which tribe and family and person the Lord had chosen, Saul hid himself. When they brought him out the people shouted, “Long live the king!”

In spite of the signs and the casting of lots, it took a threat to the men of Jabesh Gilead from the Ammonites to get Saul to begin leading as the king. The Ammonites told the men of Jabesh Gilead that the only way they would make an agreement with them was if they put out the right their right eyes. This was so demeaning that the men of Jabesh Gilead told Saul. Then the Spirit of God came upon him and in his righteous anger he led the Israelites in a great victory over the Ammonites.

After Saul led the people to victory over the Ammonites, they were ready to make him king. At Gilgal they made him king before the Lord. While the people were gathered at Gilgal, Samuel laid down his task as judge. There he called on the people to turn from their wickedness and serve the Lord. Then he prayed for one more sign to indicate that he spoke for the Lord. He prayed that God would send thunder and rain in the time of the wheat harvest. This would be a certain sign because the wheat harvest was in the dry season when it did not rain. The thunder and rain came causing the people to confess their sins and to ask Samuel to intercede for them.

Questions

1. What did the elders of Israel request of Samuel? (I Sam. 8:4-5)
2. Who did the Lord say the people rejected when they asked for a king? (I Sam. 8:7)
3. What brought Saul into the area where Samuel was judging? (I Sam. 9:3)
4. Who told Samuel the person he should anoint to be king? (I Sam. 9:15-16)
5. What did Samuel tell Saul about the donkeys that were lost? (I Sam. 9:20)

Lesson 10

Put to Shame

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 10

Scripture: I Samuel 13-14

Memory Verse: “Then Jonathan said to the young man who bore his armor, ‘Come let us go over to the garrison of these uncircumcised; it may be that the Lord will work for us. For nothing restrains the Lord from saving by many or by few.’” (I Samuel 14:6)

Lesson Truth: The Lord puts His people to shame by giving them His blessing in spite of the sin of the king and the people.

Lesson

The desire of the children of Israel to be like the other nations and have a king did not agree with the Lord’s desire that the people live under the rule of His grace. Yet the Lord commanded Samuel to anoint Saul as the first king of Israel. At first Saul seemed to be humble and he made an effort to live in obedience to the commands of the Lord. But he became willful and was not willing to wait for Samuel to make the sacrifice before he went into battle with the Philistines. We must be very grateful that the Lord put His people to shame by giving them His blessing in spite of the sins of Saul and the people.

Soon after Saul became king, he selected three thousand men to form a small standing army. He didn’t seem ready to fight an all-out war with the Philistines, but he did not want to allow them to make any advances. He put one thousand men under the command of his son Jonathan at Gibeah. When Jonathan attacked the garrison at Geba the Philistines became incensed and decided to go after Saul and his army. This is when Saul realized that it was necessary to make a sacrifice and to call on the name of the Lord. He also knew that he had to wait for Samuel, the priest of the Lord, to make this sacrifice. Saul waited seven days for Samuel and then he became impatient and offered the sacrifices himself. This was contrary to the Lord’s command that the priest should make the sacrifices. Even worse it showed that Saul did not trust the Lord to defeat his enemies, but trusted his own military strategy. King Saul failed the test. Samuel now informed him that his kingdom would be taken away.

In spite of the willfulness of Saul, the Lord did not forget His people. He gave them a victory over the Philistines through Jonathan, the son of Saul. The Philistines were encamped against just six hundred men of Israel who were without weapons. What could six hundred men do against the armies of Philistia? But faith is not dismayed by the size of an army and Jonathan went against the Philistines in faith. He said to his armor bearer: “Come let us go over to the garrison of these uncircumcised; it may be that Lord will work for us. For nothing restrains the Lord from saving by many or by few.” With this confidence in the Lord, Jonathan and his armor bearer went up to the garrison. The Lord not only allowed Jonathan and his armor-bearer to kill twenty men, but He also caused the whole army of the Philistines to retreat in confusion. The Lord gave Israel a great victory as they pursued them.

Saul became so caught up with the retreat of the Philistines that he again acted willfully. He pronounced a curse in the name of the Lord on anyone who should eat before evening. Anyone who ate would die because Saul said he had to take vengeance on his enemies. Saul did not see the Philistines as the Lord’s enemies, but as his enemies. The tragedy was that Jonathan did not hear Saul’s curse and ate some wild honey throughout the day. When Saul inquired of the Lord if he should continue his attack against the Philistines, the Lord did not answer. From this silence Saul knew that there was a sin separating the Lord from His people. He then cast lots to find out who had sinned. When the lot fell to Jonathan, Saul intended to kill him. But the people rushed to Jonathan’s defense.

When Saul pronounced his curse on anyone who ate before evening, he called on the name of the Lord. When Jonathan ate, a sin was committed against the name of the Lord. Yet it was not Jonathan who sinned but Saul. It was Saul's rash oath that brought dishonor to the name of the Lord. Yet the Lord allowed Saul to continue his role as the king of Israel. He even gave Saul victories over the enemies of Israel. The Lord wanted his people to develop a longing for the great King of Kings who would deliver His people from all their enemies.

Questions

1. How many men did Saul choose as a standing army? (I Sam. 13:2)
2. Who attacked the Philistine garrison at Geba? (I Sam. 13:3)
3. Where did the men of Israel hide to escape the Philistines? (I Sam. 13:6)
4. What did Saul do before the battle with the Philistines that only a priest was to do? (I Sam. 13:9)
5. Why didn't the men of Israel have swords or spears to fight with? (I Sam. 13:19)
6. Why did Jonathan believe Israel could win against the Philistines? (I Sam. 14:6)

Lesson 11

Divine Rejection

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 11

Scripture: I Samuel 15

Memory Verse: “Now the word of the Lord came to Samuel, saying, ‘I greatly regret that I have set up Saul as king, for he has turned his back from following Me, and has not performed My commandments.’ And it grieved Samuel, and he cried out to the Lord all night.” (I Samuel 15:10-11)

Lesson Truth: For the sake of His grace toward His people, the Lord rejects the one who rebels.

Lesson

The Lord’s rejection of Saul as the king of Israel was a demonstration of His grace. It was grace for the Lord to reject a leader of His people who did not obey His commands. A disobedient leader would lead God’s people into disobedience and make it impossible for the Redeemer to come from this chosen nation. As we study this lesson, we must be aware of God’s grace, rather than Saul’s rejection.

Samuel was sent to Saul, the king of Israel, with very specific instructions about destroying the Amalekites. The Amalekites were the first nation that attacked the children of Israel when they came out of Egypt. They showed utter contempt for the nation that the Lord had chosen as His covenant people. They did not believe that God, in His grace, would bring forth the Redeemer from His chosen people. In this way the Amalekites were representative of all the peoples and nations that were hostile to God’s plan of salvation. Therefore, they had to be completely destroyed. Samuel told Saul that the Lord wanted him to destroy everything the Amalekites had. He was to destroy every man woman and child and all their livestock, because of what they did to Israel when they came out of Egypt.

Saul gathered a large army and went to attack the Amalekites. He was successful in the attack and was able to destroy the people of Amalek. Then disobedience set in. Instead of concentrating on the Lord’s honor, Saul started to think of his own honor. He wanted a trophy of his victory, so he saved the king of Amalek alive. He also brought home the best of the sheep and the oxen as well as the lambs and fatlings. Saul would become wealthy with the spoils of war.

A righteous God could not look the other way at such disobedience. So God in His grace appeared to Samuel and told him that He regretted that He had made Saul the king of Israel. His regret came because of Saul’s disobedience. This announcement from the Lord grieved Samuel so much that he cried out to the Lord all night.

The next morning Samuel went out to meet Saul. He was angry with Saul for turning his back on God’s grace. Yet, he knew that God had rejected Saul and that this rejection was irrevocable. Think how Samuel must have felt when Saul greeted him with great cheerfulness and assured him that he had carried out the Lord’s commands. Samuel could only respond with disgust when he asked, “What then is this bleating of the sheep in my ears; and the lowing of the oxen, which I hear?” (I Sam. 15:14). Then Saul added insult to injury when he said he saved the best of the livestock to offer to the Lord. Didn’t he realize that it was impossible to offer anything to the Lord that was under His judgment? Didn’t Saul understand anything about the Lord’s righteousness anymore? When Saul still tried to find an excuse for what he had done, Samuel cut him short. He asked Saul “Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?” (I Sam. 15:22a). Then he continued with an unequivocal statement to Saul when he said, “Behold to obey is better than sacrifice, and to heed than the fat of rams” (I Sam. 15:22b). As Saul asked for forgiveness, Samuel reminded him that he had rejected the word of the Lord and that the Lord had rejected him from being king over Israel. Then Samuel turned to leave.

As he left, Saul caught Samuel's robe and tore it. Then Samuel used this tearing of his garment as a prophetic lesson. He told Saul, "The Lord has torn the kingdom from you today and given it to a neighbor who will follow the Lord" (I Sam. 15:28). By rejecting Saul as king of Israel, God showed His grace. A new king who would live in obedience would prepare the people to look for the Redeemer.

Questions

1. Who said that the Amalekites should be punished for what they did to Israel? (I Sam. 15:2)
2. How completely was Saul instructed to destroy the Amalekites? (I Sam. 15:3)
3. What person from Amalek did Saul save alive? (I Sam. 15:8)
4. What other things did Saul and the people spare from the Amalekites? (I Sam. 15:9)
5. What did the Lord tell Samuel about how He felt in making Saul king? (I Sam. 15:10-11)
6. What excuse did Saul give to Samuel for saving the livestock from Amalek alive? (I Sam. 15:15)

7. What question did Samuel ask Saul about the Lord's attitude toward sacrifices? (I Sam. 15:22)

8. What did Samuel announce to Saul about his reign as king? (I Sam. 15:26)

Lesson 12

Divine Election

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 12

Scripture: I Samuel 16

Memory Verse: “For My thoughts are not your thoughts, Nor are your ways, My ways,” says the Lord. “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts,” (Isaiah 55:8-9)

Lesson Truth: The Lord chooses a new king for His people and leads him toward the throne along His path.

Lesson

The title of our lesson today is “Divine Election.” We will learn about the way Almighty God elected David to sit on the throne of Israel instead of Saul. When Saul became proud and self-willed, God rejected him as king. Samuel the prophet was told to anoint a new king of whom the Lord described as a man after His own heart.

Even after Samuel told Saul that the Lord had rejected him as king, he continued to grieve for Saul. Samuel no doubt had great expectations for Saul and was hurt to see him decline as he followed his own proud heart. It was into this grieving that the Lord came with a question for Samuel. He asked, “How long will you mourn for Saul, seeing I have rejected him from reigning over Israel?” (I Sam. 16:1). The Lord then told Samuel to fill his horn with oil and go to Bethlehem to anoint a son of Jesse as king.

Samuel knew the proud heart of king Saul and told the Lord he was afraid to go to Bethlehem. He said if Saul heard that he went to anoint another king, he will kill him. The Lord told Samuel to take a heifer to Bethlehem and offer a sacrifice there. In this way Saul would never know that Samuel went to Bethlehem to anoint a new king. The sacrifice would be a private affair in the home of Jesse.

It was known that Samuel went to cities in Israel to uphold the righteousness of the Lord. Because of this the elders at Bethlehem trembled when Samuel came, asking if he came on a peaceful mission. Samuel assured them his mission was peaceful and asked them to purify themselves by washing their clothes and confessing their sins. As the household of Jesse was purified, Samuel watched closely for he intended to eat the sacrificial meal with Jesse’s family. Before Jesse’s sons sat down for the sacrificial meal, Samuel had them pass before him. As soon as he saw Eliab the oldest of Jesse’s sons, he thought this is surely the one whom the Lord has chosen. He was a man with handsome physical features that would turn the eyes of anyone who saw him. But the Lord had a different standard by which to measure the man of His choosing. He said to Samuel, “For the Lord does not see as man sees; for man looks on the outward appearance, but the Lord looks at the heart” (I Sam. 16:7). The Lord was looking for a man of humble faith, a faith that he received from the Lord.

Seven sons of Jesse were presented to Samuel one at a time. As each one was presented, the Lord informed Samuel that the one He had chosen as king was not among them. Samuel then asked if all the sons of Jesse had been presented. Jesse answered that there remained one that was out tending the sheep. Samuel said they could not sit down for the sacrificial meal until this youngest of the sons of Jesse was also presented. When David the youngest son of Jesse was presented to Samuel, the Lord told the prophet to anoint him as king. So David was anointed in the presence of his brothers. The Lord gave His chosen people a king who would prepare them for the coming of the true king, the Lord Jesus Christ. Would David be willing to wait to wear the crown while the Lord tested him for many years?

Not long after David was anointed, he was called to serve Saul in the king’s court. Saul showed by his troubled spirit that the Lord had rejected him. When Satan came to trouble Saul, Saul would become very

distressed. His servants suggested that he get someone to play soft music to quiet the distress he felt. They even suggested that David would be the person with the right spirit and skill to play before Saul. Saul agreed to send for David. Once again we see that the Lord was preparing the one He had chosen by bringing him to the king's court to be trained. In this way David became a blessing to Saul and also to all Israel. God made it possible for the transition to be made from one king to the next without the country going through a period of confusion. The Lord elected David as king.

Questions

1. For whom was Samuel mourning when the Lord told him to go anoint a son of Jesse? (I Sam. 16:1)
2. What was Samuel fearful Saul would do to him if he heard he anointed another king? (I Sam. 16:2)
3. What was the reaction of the elders of Bethlehem when Samuel came? (I Sam. 16:4)
4. Who did Samuel first think the Lord had chosen as king? (I Sam. 16:6)
5. What did the Lord tell Samuel about the way that he chooses a person? (I Sam. 16:7)
6. How many of Jesse's sons were presented to Samuel before David was called? (I Sam. 16:10)

7. Why was Saul troubled with a distressing spirit? (I Sam. 16:14)

8. Who was sent to the court of Saul to play a harp to ease Saul's distress? (I Sam. 16:21)

Lesson 13

The Deliverer Revealed to the People

Reference: De Graaf, *Promise and Deliverance*, Volume 2, Lesson 13

Scripture: I Samuel 17:1–18:13

Memory Verse: “Then David said to the Philistine, ‘You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel.’” (I Samuel 17:45-46)

Lesson Truth: Israel’s deliverer is revealed to the people.

Lesson

The story of David going out to fight the giant, Goliath, reveals David as the deliverer of God’s people. God had chosen David to deliver his people from their enemies and to lead them back to faith in the God of heaven. It was through the act of faith in fighting Goliath that David was revealed as this deliverer. David’s act of faith became Israel’s hope.

The Philistines continued to be enemies who fought against Israel. What was even worse, they taunted Israel and Israel’s God. They would send out a giant named Goliath to challenge anyone from Israel to come out and fight him in a duel. With Saul being tormented by evil spirits there seemed to be a terrible decline of faith in the ranks of Israel’s army. No one had the faith in the God of Israel to go out and meet this giant. So day after day as each army stood on the hillsides, with a valley between them, this giant would sneer at Israel and Israel’s God. Saul promised great rewards, including his daughter’s hand in marriage, to any soldier who would kill the giant. No one dared to challenge the giant. Wasn’t there any faith left in Israel? Had Jonathan lost the faith he had when he attacked the Philistine garrison?

No, faith was not gone, but it was stifled by Saul’s proud self-seeking spirit. Israel was being punished because God had rejected their king. Then David, God’s anointed one, came on the scene. He no doubt returned home when the war with the Philistines started, but his three older brothers were serving in Saul’s army. On this occasion David came to bring news and gifts to his brothers from his father. Just as David came into the army ranks, the giant, Goliath came out to challenge and sneer at the armies of Israel. David was filled with anger and emotion when he heard the giant mock the armies of the living God of Israel. He questioned why there wasn’t anyone to challenge the giant. Then he made it known that he would fight the giant in the name of the Lord.

When Saul heard that David volunteered to fight Goliath, he tried to suit him up in his own armor. But David could not move about freely in Saul’s heavy armor, so he insisted that he go to meet the giant with his staff and sling. Imagine the humiliation for this champion of the Philistines when he saw a lad come to meet him with only a staff and sling. He sneered even more at the sight, and promised David that he would give his flesh to the birds of the air. At that David responded with a response of faith in the God of Israel when he said: “You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied” (I Sam. 17:45). Then David slung a stone and it hit the giant in the temple so that he fell on his face to the earth. With the giant’s own sword David cut off his head. At that the Philistines fled before Israel. They had seen a power in Israel that they could not match. This was the power of the Spirit of the living God.

David was revealed as the deliverer of Israel. He was revealed as the man in whom the Spirit of the living God was active. There was a threefold reaction to the victory over Goliath and the Philistines. Jonathan

reacted with faith and made a covenant of friendship with David. As a sign of this covenant he gave David his clothes and his weapons. The second reaction came from the women who met Saul and David as they returned from the war. They sang of Saul killing his thousands and David his tens of thousands. They sang in praise of Saul and David, not in praise of the Lord. This was not a song of faith. The third reaction came from Saul. He knew that David was successful because the Spirit of the living God was in him. Saul came to hate that Spirit and showed his hatred when he threw his spear at David and tried to kill him. Through the victory over Goliath, the Lord revealed His deliverer to Israel.

Questions

1. With whom were the armies of Israel in battle? (I Sam. 17:1-2)
2. Who was the champion of the Philistines who challenged Israel? (I Sam. 17:4)
3. How large was the staff of the giant's spear? (I Sam. 17:7)
4. What was the giant's challenge to the armies of Israel? (I Sam. 17:8-9)
5. What were the reactions of Saul and the armies of Israel to the giant's challenge? (I Sam. 17:11)

