

SUNDAY SCHOOL CLASSES FOR THE MONTH OF NOVEMBER 2026

November 1

The Prophet Is Called
Printed Text: 1 Samuel 3:8-20
Devotional Reading: 1 Thessalonians 5:11-22
Background Scripture: 1 Samuel 1:1-28; 3:1-4:1a
Key Text: Samuel 3:9

November 8

The Ark Is Lost
Printed Text: 1 Samuel 4:12-22
Devotional Reading: Psalm 29
Background Scripture: 1 Samuel 4:2-7:2
Key Text: 1 Samuel 4:22

November 15

Israel Recommits to Go
Printed Text: 1 Samuel 7:3-11, 15-17
Devotional Reading: 1 Corinthians 15:50-58
Background Scripture: 1 Samuel 7
Key Text: 1 Samuel 7:15

November 22

David Is Anointed King
Printed Text: 1 Samuel 16:4-13
Devotional Reading: Micah 6:1-8
Background Scripture: 1 Samuel 9:1-2; 15:10-16:13
Key Text: 1 Samuel 16:12

November 29

The City of David
Printed Text: 2 Samuel 5:1-12
Devotional Reading: Hebrews 12:18-29
**Background Scripture: Joshua 15:63; Judges 1:21;
2 Samuel 5:1-6:23; 24:18-25; 1 Kings 15:5**
Key Text 2 Samuel 5:12

Zoom Sunday School Classes – 1 November 2026, 9:00 AM EST

Meeting ID: 848-9423-0612

Pass Code: 669872

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The Prophet Is Called
Printed Text: 1 Samuel 3:8-20
Devotional Reading: 1 Thessalonians 5:11-22
Background Scripture: 1 Samuel 1:1-28; 3:1-4:1a
Key Text: 1 Samuel 3:9

Daily Bible Readings

Monday: God Speaks Through the Prophets – Amos 3:1-7
Tuesday: The Prophets Warn and Guide - Hosea 12:7-14
Wednesday: Many Gifts, One God - 1 Corinthians 12:1-11
Thursday: Orderly Worship - 1 Corinthians 14:1-5, 26-31
Friday: Here Am I; Send Me! – Isaiah 6
Saturday: Live Worthy Calling – Ephesians 4:1-13
Sunday: The Lord's Servant Is Listening – 1 Samuel 3:8-20

AIM FOR CHANGE:

COMPARE the God's call of Samuel to the call of later prophets (such as Isaiah, Jeremiah, etc.);

IDENTIFY ways to make truth telling speech a part of everyday life; and

DESCRIBE the historical background of Samuel's prophetic ministry.

KEEP IN MIND:

"So, Eli told Samuel, "Go and lie down, and if he calls you, say, 'Speak, LORD, for your servant is listening.'" So, Samuel went and lay down in his place." (1 Samuel 3:9, NRSV).

BACKGROUND:

According to Josephus, Samuel had just completed his twelfth year when the word of Jehovah came to him. This age is still an important point in the life of a Jewish boy. It was at the age of twelve that "the child Jesus" first went up to Jerusalem with his parents.

God had pronounced judgment on the degenerated priesthood and now Samuel was given a call by God to the prophetic office. The expression "the word of the Lord was rare" means that God seldom revealed Himself to any person. There was no one at this time publicly acknowledged to be a prophet to whom the people could go for spiritual help and encouragement. The call of Samuel was the first step in replacing Eli. It was necessary for Eli to realize Samuel's call was from God and that it was the beginning of the fulfillment of God's judgment against him. God's voice brought Samuel to Eli's bedside three different times during the night. Eli, not having called Samuel himself, recognized that it was a call from God to Samuel. Samuel, again hearing the voice, saw

a form standing by his bedside speaking to him. The form was, no doubt, the angel or messenger of God's covenant, of whom we read so often in the Old Testament. The "angel of the Lord" often appeared to patriarchs and prophets and was, in fact, the Lord Jesus before His incarnation.

LESSON COMMENTARY:

Samuel's Call (1 Samuel 3:8-14, NIV)

⁸The LORD called Samuel a third time, and Samuel got up and went to Eli and said, "Here I am; you called me." Then Eli realized that the LORD was calling the boy.

⁹So Eli told Samuel, "Go and lie down, and if he calls you, say, 'Speak, LORD, for your servant is listening.'" So Samuel went and lay down in his place.

¹⁰The LORD came and stood there, calling as at the other times, "Samuel! Samuel!" Then Samuel said, "Speak, for your servant is listening."

¹¹And the LORD said to Samuel: "See, I am about to do something in Israel that will make the ears of everyone who hears of it tingle.

¹²At that time I will carry out against Eli everything I spoke against his family--from beginning to end.

¹³For I told him that I would judge his family forever because of the sin he knew about; his sons made themselves contemptible, and he failed to restrain them.

¹⁴Therefore, I swore to the house of Eli, 'The guilt of Eli's house will never be atoned for by sacrifice or offering.'"

Samuel is referred to in verse 1 as a "boy," a term flexible enough to use with reference to a newborn infant or to a young man. Here in our text, I understand it to refer to Samuel as a young man, 12 years of age or so. It seems several years have passed since the end of chapter 2 and that chapter 3 picks up in Samuel's teen years.

The writer informs us that, "word from the LORD was rare in those days, visions were infrequent" (verse 1). Men were not listening to God in those days, and God did not speak very often. This "silence" is often a form of divine judgment, and if not broken, would prove to be Israel's undoing (see 1 Samuel 28; Psalm 74:9; Isaiah 29:9-14; Micah 3:6-7; also Proverbs 29:18). We are told that prophecy was rare, so that we see the calling of Samuel as an end to God's silence (see 1 Samuel 3:19-21).

The first two times Samuel is called by God, the young lad assumes he is hearing the voice of Eli, his master. It makes sense, especially if Eli sometimes calls to Samuel for assistance during the night. It is not until the third "call" that Eli finally grasps the situation and realizes that God is calling Samuel to reveal His Word to the boy. At his instructions, Samuel responds to God when He once again calls. A portion of that first revelation is recorded in verses 11-14.

God announces to Samuel that what He is about to do will cause the ears of those who hear the news of it to tingle, both ears! This is no exaggeration. When Eli hears, he collapses, resulting in his death (see 4:18). The message seems to be a personal

one addressed to Eli. It is somewhat like the prophecy God reveals to Eli in 2:27-36, except that the prophet is identified. In fact, the prophet will be Eli's replacement, functioning as a prophet, a priest, and a judge. The prophecy of chapter 2 is more distant, having apparently been delivered several years before Israel's defeat by the Philistines as described in chapter 4. The prophecy given to Eli through Samuel seems to speak of the defeat of Israel and the death of Eli's sons as an imminent event.

The message given to Samuel focuses on Eli's sin more than on the sins of his sons. More specifically, God indicates that He is bringing about judgment on Eli and his house because Eli knows of the sins of his sons and does nothing to hinder them. In contemporary terms, Eli is an "enabler." He facilitates his sons' sinful behavior rather than resist and oppose it.

1. How can we cultivate a heart that is attentive to God's calling, similar to Samuel's experience in 1 Samuel 3:8?
2. In what ways can we seek and recognize spiritual mentors in our lives, as Samuel had in Eli?
3. Reflect on a time when you felt God was calling you to a specific task or purpose. How did you respond, and what was the outcome?
4. How do the callings of Moses, Isaiah, and Saul (Paul) compare to Samuel's calling, and what can we learn from these biblical examples?
5. What practical steps can we take to ensure we are in a position to hear and respond to God's voice in our daily lives?

Samuel's Endorsement as a Prophet of God (1 Samuel 3:15-20, NIV)

¹⁵Samuel lay down until morning and then opened the doors of the house of the LORD. He was afraid to tell Eli the vision,

¹⁶but Eli called him and said, "Samuel, my son." Samuel answered, "Here I am."

¹⁷"What was it he said to you?" Eli asked. "Do not hide it from me. May God deal with you, be it ever so severely, if you hide from me anything he told you."

¹⁸So Samuel told him everything, hiding nothing from him. Then Eli said, "He is the LORD; let him do what is good in his eyes."

¹⁹The LORD was with Samuel as he grew up, and he let none of his words fall to the ground.

²⁰And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the LORD.

When morning comes, Samuel seems to avoid Eli. He goes about his regular routine, just as always, as though nothing has happened. Eli knows better. He knows that God has called Samuel three times during the night. He knows it is God who is about to reveal something to Samuel. He does not know what it is, although he surely has his fears. The last message he received from a prophet was an ominous one. So, Eli presses Samuel to tell him all that God spoke to him. He does not allow Samuel to hold back. Samuel reluctantly tells Eli the whole message.

What is most disturbing is the response of Eli to the prophecy. Eli is informed that judgment is coming, and this time at least, it cannot be stopped. God's judgment cannot be avoided, but Eli can at least repent of his own sins of neglect. Instead, Eli speaks words which have a religious ring and appear to be an evidence of his submission to the sovereign will of God, but which are really an expression of Eli's willingness to continue on in his sin. What we read is not an expression of faith in God's sovereignty, but an expression of fatalism expressed in religious terms.

THOUGHTS TO PONDER:

1. How can we discern God's voice in our lives, similar to how Samuel learned to recognize God's calling?
2. In what ways can we be faithful in our service to God, following Samuel's example?
3. How does the confirmation of Samuel as a prophet encourage us to seek God's confirmation in our own callings?
4. What role do prophets play in the church today, and how can we ensure we are listening to true prophetic voices?
5. How does understanding God's sovereignty, as seen in Samuel's recognition across Israel, impact our trust in His plans for our lives and nations?

LESSON IN SOCIETY:

God often calls us multiple times, patiently waiting for us to recognize His voice. We should be attentive and open to His calling in our lives. Eli's role in helping Samuel recognize God's voice highlights the importance of spiritual mentors who can guide us in our faith journey. Like Samuel, we may not always recognize God's voice immediately. We should seek discernment and wisdom to understand when God is speaking to us. Samuel's willingness to respond to God's call is a model of obedience. We should be ready to say, "Here I am," when God calls us to action. Regular prayer and reflection can help us become more attuned to God's voice, just as Samuel was in a place of service and worship when he heard God.

Samuel's journey teaches us the importance of learning to recognize and respond to God's voice in our lives. Samuel's life exemplifies faithfulness in serving God from a young age, encouraging us to be diligent in our own service to the Lord. Just as God confirmed Samuel as a prophet, He confirms His calling in our lives through the fruit of our ministry and the affirmation of others. The widespread recognition of Samuel's role from Dan to Beersheba illustrates God's sovereignty and His ability to establish His servants across a nation.

Zoom Sunday School Classes – 8 November 2026, 9:00 AM EST

Meeting ID: 848-9423-0612

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The Ark Is Lost
Printed Text: 1 Samuel 4:12-22
Devotional Reading: Psalm 29
Background Scripture: 1 Samuel 4:2-7:2
Key Text: 1 Samuel 4:22

Daily Bible Readings

Monday: The Holy City - Revelation 21:1-4, 9-27
Tuesday: The Glory of The Lord - Ezekiel 10: 1-7
Wednesday: A Vision of God's Glory - Ezekiel 10: 15-19; 11 :22-25
Thursday: We Reap What We Sow - Galatians 6: 1-10
Friday: When All Is Lost - 1 Samuel 4:12-22
Saturday: Promise of A New Body - 2 Corinthians 5:1-10
Sunday: Rejoice in God's Glory - 1 Samuel 6:13-18

AIM FOR CHANGE:

DESCRIBE the circumstances that led to the loss of the Ark of the Covenant;
EXAMINE what led to failure and dishonor for the Israelites; and
COMPOSE a personal lament for the times when seeking personal success and glory has led to harm.

KEEP IN MIND:

"She said, "The glory has departed from Israel, for the ark of God has been captured."
(1 Samuel 4:22, NIV).

BACKGROUND:

Samuel was called to be a prophet of God in a time of great crisis in Jewish history. The epoch was one of those which determines the character and destiny of nations. One great act in the drama of Jewish history was closing; another was opening. There were two great revolutions: one political, the other religious. It was at such a time that God called Samuel to meet the need of the great crisis and for great service. The religious crisis recorded in 1 Samuel 4 was the entire breaking up of Shiloh, the place where the tabernacle had been since the time of Joshua. With the removal of the ark, Shiloh forever ceased to be the place of worship.

LESSON COMMENTARY:

The Death of Eli (1 Samuel 4:12-18, NIV)

¹²That same day a Benjamite ran from the battle line and went to Shiloh, his clothes torn and dust on his head.

¹³When he arrived, there was Eli sitting on his chair by the side of the road, watching, because his heart feared for the ark of God. When the man entered the town and told what had happened, the whole town sent up a cry.

¹⁴Eli heard the outcry and asked, "What is the meaning of this uproar?" The man hurried over to Eli,

¹⁵who was ninety-eight years old and whose eyes were set so that he could not see.

¹⁶He told Eli, "I have just come from the battle line; I fled from it this very day." Eli asked, "What happened, my son?"

¹⁷The man who brought the news replied, "Israel fled before the Philistines, and the army has suffered heavy losses. Also your two sons, Hophni and Phinehas, are dead, and the ark of God has been captured."

¹⁸When he mentioned the ark of God, Eli fell backward off his chair by the side of the gate. His neck was broken and he died, for he was an old man and heavy. He had led Israel forty years.

The defeat of the army was very grievous to Eli as a judge; the tidings of the death of his two sons, to whom he had been so indulgent, and who, as he had reason to fear, died impenitent, touched him as a father; yet there was a greater concern on his spirit. And when the messenger concluded his story with, "The ark of God is taken," he is struck to the heart, and died immediately. A man may die miserably, yet not die eternally; may come to an untimely end, yet the end be peace.

News of Israel's defeat traveled without delay from Ebenezer to Shiloh. The speed of the report reflects the magnitude of the disaster: Israel had been routed, thousands had fallen, and the ark of God had been taken by the Philistines.

The messenger belonged to Benjamin, a tribe noted for capable fighting men and situated near Shiloh. His escape from the battlefield enabled him to carry the first report to the sanctuary. Benjamin would later supply Israel's first king, Saul, whose reign would also be marked by conflict with the Philistines.

Shiloh was Israel's central place of worship during the period of the judges, housing the tabernacle and serving as the residence of Eli the priest. The ark had been carried from Shiloh into battle as though it could guarantee victory, and its capture brought shame not merely upon Israel's army but upon the whole nation gathered around the worship of the Lord. Torn garments and dirt upon the head openly proclaimed mourning, terror, and national calamity. Before the messenger spoke a word, his appearance announced that grievous loss had come. Israel's outward grief was warranted, yet the deeper tragedy was the nation's presumption toward God and the corruption that had defiled the priesthood.

The Benjamite's appearance underscores the seriousness of the message he carries. In our lives, how we deliver and receive difficult news can reflect our understanding of its impact. Understanding the cultural context of mourning in biblical

times can deepen our empathy and connection with the accounts of Scripture.

As a place of worship and the presence of God, Shiloh's mention reminds us of the centrality of God's presence in our lives and the consequences when it is neglected. The Israelites' defeat and the capture of the Ark challenge us to consider how we respond to spiritual and personal crises, urging us to seek God earnestly.

Eli's failure to discipline his sons led to national disaster. Spiritual leaders must uphold God's standards to prevent moral and spiritual decline. The Ark's capture signifies God's judgment and the seriousness of sin. As believers, we must cherish God's presence and live in obedience.

Eli's account underscores the need for leaders who are both spiritually and morally upright. Leadership carries the responsibility of guiding others in faithfulness. Eli's death and the loss of the Ark reminds us that God's judgment is real and inevitable for unrepentant sin. Believers are called to live in reverence and obedience. Despite Israel's failure, God's plan for redemption continues. Believers can find hope in God's faithfulness to restore and redeem.

1. What does the Benjamite's appearance (torn clothes and dust on his head) teach us about expressing grief and distress in our own lives?
2. How does the role of Shiloh as a religious center influence the significance of the events in 1 Samuel 4?
3. In what ways can we ensure that we are responsible and truthful messengers in our own communities?
4. How do the cultural expressions of mourning in the Bible compare to those in our culture today, and what can we learn from them?
5. Reflect on a time of personal or spiritual crisis in your life. How did you respond, and what biblical principles can guide you in future challenges?

The Birth of Ichabod (1 Samuel 4:19-22, NIV)

¹⁹His daughter-in-law, the wife of Phinehas, was pregnant and near the time of delivery. When she heard the news that the ark of God had been captured and that her father-in-law and her husband were dead, she went into labor and gave birth, but was overcome by her labor pains.

²⁰As she was dying, the women attending her said, "Don't despair; you have given birth to a son." But she did not respond or pay any attention.

²¹She named the boy Ichabod, saying, "The glory has departed from Israel"--because of the capture of the ark of God and the deaths of her father-in-law and her husband.

²²She said, "The glory has departed from Israel, for the ark of God has been captured."

The wife of Phinehas seems to have been a person of piety. Her dying regret was for the loss of the ark, and the departure of the glory from Israel. What is any earthly joy to her that feels herself dying? No joy but that which is spiritual and divine, will stand in any stead then; death is too serious a thing to admit the relish of any earthly joy. What

is it to one that is lamenting the loss of the ark? What pleasure can we take in our creature comforts and enjoyments, if we want God's word and ordinances; especially if we want the comfort of his gracious presence, and the light of his countenance?

Phinehas's wife belonged to Eli's priestly household at Shiloh, a family entrusted with service before the Lord but brought under judgment because of Eli's sons' persistent corruption. Her unnamed condition underscores the devastation that would soon fall upon the whole house of Eli. The imminent birth of a child ordinarily promised continuity and hope, yet this child would be born as the priestly family and the nation endured calamity.

The Philistines' capture of the ark represented far more than a military defeat. Israel had treated the ark as a means of securing victory while refusing to repent, and the Lord allowed it to be taken as judgment upon His people. Phinehas and Hophni died in the same battle, fulfilling the sign given to Eli that both sons would die on one day (1 Samuel 2:34). Eli's death completed the collapse of the household that had dishonored God's worship. For Phinehas's wife, the report brought the loss of her husband, her family's head, Israel's priestly leadership, and the visible symbol of the Lord's covenant presence.

Overwhelmed by grief and shock, she went into labor and gave birth amid national disaster. Her suffering joined personal bereavement to Israel's spiritual ruin. The child's birth preserved Eli's family line, but it could not erase the judgment that had fallen upon it. The events at Shiloh showed that God's presence cannot be manipulated through sacred objects or religious office; He remains holy and judges those who dishonor Him.

Phinehas's wife faced death amid the ruin of Eli's household and Israel's humiliation before the Philistines. The capture of the ark, the deaths of Eli and his sons, and her own labor pains fulfilled the judgment announced against Eli's corrupt house (1 Samuel 2:31–34). Women assisted mothers in childbirth and sought to strengthen them with words of comfort. Their care could not overcome the grief that had fallen upon her family and the nation. The birth of a son ordinarily brought hope for a family's future and the continuation of its inheritance. Yet no personal blessing could erase the disaster of Israel's defeat or the loss of the ark, the visible sign of the Lord's covenant presence among His people.

Her silence revealed grief deeper than the joy of childbirth. Before she died, she named the child Ichabod, meaning "the glory has departed," declaring that the glory had departed from Israel because the ark had been captured (1 Samuel 4:21–22). Israel's crisis was not merely military or political; it exposed the consequences of treating the Lord's holiness lightly.

THOUGHTS TO PONDER:

1. How does the capture of the ark and the deaths of Eli's sons fulfill the prophecy given in 1 Samuel 2:27-36, and what does this teach us about God's justice?

2. In what ways does the reaction of Phinehas' wife to the tragic news reflect our own responses to crises, and how can we find strength in God during such times?
3. How does the significance of the Ark of the Covenant in Israel's history inform our understanding of God's presence and holiness today?
4. What lessons can we learn from the consequences faced by Eli's family about the importance of integrity and faithfulness in leadership?
5. How can the birth of Phinehas' child amidst tragedy inspire us to look for God's redemptive work in our own difficult circumstances?

LESSON IN SOCIETY:

The capture of the ark and the deaths of Eli's sons serve as a stark reminder of the consequences of disobedience and corruption in leadership. Despite the apparent defeat, God's sovereignty is evident. The capture of the ark does not diminish His power or presence, reminding us that God is not confined to physical symbols.

Phinehas' wife's response to the tragic news highlights the profound impact of national and personal crises. It invites reflection on how we respond to devastating news and where we find hope. This passage underscores the significant, though often understated, role of women in biblical accounts, as bearers of life and witnesses to God's unfolding plan. The birth of a child in the midst of tragedy points to the possibility of new beginnings and hope, even when circumstances seem dire.

Zoom Sunday School Classes – 15 November 2026, 9:00 AM EST

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Israel Recommits to Go

Printed Text: 1 Samuel 7:3-11, 15-17

Devotional Reading: 1 Corinthians 15:50-58

Background Scripture: 1 Samuel 7

Key Text: 1 Samuel 7:15

Daily Bible Readings

Monday: The Lord Is Patient - 2 Peter 3:9-13

Tuesday: Avoid Worldly Entanglements - Colossians 2:8-15

Wednesday: The Lord Is with His People - Deuteronomy 20:1-9

Thursday: Remain Steadfast Under Trial - James 1:1-12

Friday: God Hears and Rescues - Psalm 34:1 5-22

Saturday: The Lord Speaks to the King - 2 Chronicles 7:11-22

Sunday: Cry to God for Deliverance - 1 Samuel 7:3-11, 15-1

AIM FOR CHANGE:

KNOW the power of prayer and the purpose of praying for justice;

SENSE God's call for justice in our community; and

PRAY for justice in our community (the country).

KEEP IN MIND:

"And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel: and the LORD heard him" (1 Samuel 7:9).

BACKGROUND:

Samuel was a judge, prophet, and priest who was obedient to God. He was familiar with the power of God. Samuel knew that the Israelites were worshiping false gods; they were not committed to the true and living God.

The Israelites had suffered defeat by the Philistines when they had tried to use the power of the Ark of the Covenant to gain victory in battle. The Lord had given the Children of Israel strict instructions concerning the Ark. Instead of keeping the Ark in the most holy place, they were disobedient by moving it to the battlefield. Earlier, God had killed the men of Beth-shemesh because they had gazed upon the Ark. The Israelites had experienced 20 years of sorrow because they had not repented of their sins. Samuel urged the Israelites to repent and called them to meet him at Mizpah so that he could pray on their behalf. The Israelites believed that God had left them, but they did not do anything about it. Samuel urged them to make a change—to repent.

LESSON COMMENTARY:

Samuel Leads Israel to Repent (1 Samuel 7:3-7, NIV)

³And Samuel said to the whole house of Israel, "If you are returning to the LORD with all your hearts, then rid yourselves of the foreign gods and the Ashtoreths and commit yourselves to the LORD and serve him only, and he will deliver you out of the hand of the Philistines."

⁴So the Israelites put away their Baals and Ashtoreths, and served the LORD only.

⁵Then Samuel said, "Assemble all Israel at Mizpah and I will intercede with the LORD for you."

⁶When they had assembled at Mizpah, they drew water and poured it out before the LORD. On that day they fasted and there they confessed, "We have sinned against the LORD." And Samuel was leader of Israel at Mizpah.

⁷When the Philistines heard that Israel had assembled at Mizpah, the rulers of the Philistines came up to attack them. And when the Israelites heard of it, they were afraid

because of the Philistines.

Eleazar, whose name means “God is power” or “God is help,” had been selected to take care of the Ark of the Covenant. The Ark was taken to a city named Kirjath-jearim, which was near the battlefield, because the Israelites wanted to be victorious in battle. Unfortunately, their faith was focused on the Ark of the Covenant, not on God. Therefore, they believed it would bring them victory if it was nearby when they fought the Philistines. In essence, the Ark had become an idol for them. God Himself should have been the focus of their faith, not the Ark. Because God will not tolerate such misplaced faith, they were defeated. Because of this defeat, the Israelites realized that God was no longer blessing them. They needed to repent and return to God. Samuel, who was judge, called the assembly at Mizpah. He directed the Israelites to pray and ask God for forgiveness.

The Israelites prayed and fasted in sorrow for their sins. Fasting is a religious practice associated with making a request of God. Fasting is an act of humbling oneself before God prior to purification. The fasting and prayer represented acts of repentance—acts of turning from idolatry and turning to God. The Israelites desired to remove any obstacles or sins that had led to their defeat and subjection by the Philistines. They needed to reaffirm their covenantal loyalty to God in order to receive His blessings.

Samuel directed the Israelites to gather at Mizpah and pray. He was active in all his roles as prophet, priest, and judge for the Children of Israel. Samuel prayed to God on behalf of the Israelites and urged them to turn from their sins and turn to God in obedience. After Samuel prayed, he poured out water. The act of pouring the water was a sign of repentance. The Israelites no longer desired to worship false gods and so to sin. They wanted to return to God by obeying, serving, and worshiping Him. As judge, Samuel made decisions and settled disputes. Although God was the true leader of Israel, Samuel was His spokesperson. Samuel was obedient to God’s direction and judged the Israelites.

As with Samuel, our commitment to God should be continual. If we are distracted and place anything before God, we should seek Him and repent. When we follow God, there will be distractions; but we must focus on Him. We can easily make excuses, but we must follow God. When we seek God daily with a sincere heart, we can endure and keep our focus on Him.

Samuel Leads Israel to Victory (1 Samuel 7:8-11, 15-17, NIV)

⁸They said to Samuel, "Do not stop crying out to the LORD our God for us, that he may rescue us from the hand of the Philistines."

⁹Then Samuel took a suckling lamb and offered it up as a whole burnt offering to the LORD. He cried out to the LORD on Israel's behalf, and the LORD answered him.

¹⁰While Samuel was sacrificing the burnt offering, the Philistines drew near to engage Israel in battle. But that day the LORD thundered with loud thunder against the

Philistines and threw them into such a panic that they were routed before the Israelites.

¹¹The men of Israel rushed out of Mizpah and pursued the Philistines, slaughtering them along the way to a point below Beth Car.

¹⁵Samuel continued as judge over Israel all the days of his life.

¹⁶From year to year he went on a circuit from Bethel to Gilgal to Mizpah, judging Israel in all those places.

¹⁷But he always went back to Ramah, where his home was, and there he also judged Israel. And he built an altar there to the LORD.

The Philistines knew that the Israelites were not gathered at Mizpah for a religious observance; they suspected that the Israelites were united in an uprising. The Philistines planned to attack the Israelites, who wanted Samuel to continue to pray for them. The Israelites wanted Samuel to pray for their victory. At Aphek, they had depended on the Ark for victory. Now the Israelites depended on the power of God for victory.

Samuel offered a 1-year-old lamb (a spring lamb with the tenderest meat) to God. According to Levitical law, an animal could not be offered unless it was at least 8 days old. When Samuel offered the sacrifice, he prayed to God, who heard him. God responded with thunder and lightning, which are associated with the presence of a deity. As God thundered from heaven, He stood for the Children of Israel, and the Philistines were confused and defeated. Israel had strength under the leadership of Samuel, who redirected the Israelites to renew their covenant with God—this was the just thing to do. God intervened and gave the Israelites the victory. The Israelites chased the Philistines to Beth-car, which was a high place overlooking the Philistine territory.

After the battle, Samuel set up a memorial of stone between Mizpah and Shen and named the place Ebenezer, which means “stone of help.” God had delivered the Israelites from the hand of the Philistines. Like Joshua, Samuel commemorated God’s victories for the Children of Israel with a stone marker (Joshua 4). The Philistines had endured a final defeat at the hands of God. There were no other battles between the Israelites and the Philistines during the time when Samuel was judge. Because of the Israelites’ obedience, then, God executed justice through Samuel.

Like the Philistines, we may need to remember the personal victories that God has given us. When we are experiencing difficult moments, the memories will help us to endure. When we remember the victories that God has given us, we can endure the present suffering with confidence. We have faith that God has already given us the victory if we endure.

THOUGHTS TO PONDER:

1. Samuel knew that God hears the prayers of His children. Samuel called the Israelites to Mizpah to pray to God on their behalf. Do you believe that intercessory prayer is effective? Discuss the importance of praying for others in today’s society.

2. Society offers many temptations and distractions that cause humanity to be disobedient to God. What are some false idols in our society today? Discuss how we can stay obedient and focused on God while we live in this world. Discuss the encouragement that others have given you or that you have given others to live for God in all situations.

LESSON IN SOCIETY:

The Israelites believed that God had abandoned them. In reality, the Israelites had turned from God. God does not change; humanity changes. God continually waits for sinners with open arms and calls out to those who have turned from Him to return.

As humans, we live in a world of sin. As believers, we serve a loving God, who hears our prayers and knows our need for help. When we are disobedient, we cannot stay in our current state. We must make a change. We must repent—turn from our sin, and return to God. If you know someone who has stopped seeking God’s guidance, pray for that person. Encourage him or her to return to God.

Zoom Sunday School Classes – 22 November 2026, 9:00 AM EST

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David Is Anointed King

Printed Text: 1 Samuel 16:4-13

Devotional Reading: Micah 6:1-8

Background Scripture: 1 Samuel 9:1-2; 15:10-16:13

Key Text: 1 Samuel 16:12

Daily Bible Readings

Monday: Blessings of a Righteous Ruler - Proverbs 29: 1-14

Tuesday: God Appoints Authorities - Daniel 2: 16-23

Wednesday: Anointed for God's Service - Luke 4: 14-21

Thursday: God Rejects Saul - 1 Samuel 15:10-23

Friday: God's Righteous Servant - Matthew 12: 14-21

Saturday: I Do Not Judge by Appearances - John 7: 14-24

Sunday: God Looks on the Heart - 1 Samuel 16:4-13

AIM FOR CHANGE:

RECOUNT How David was chosen as God’s anointed one;

REFLECT on the significance of anointing in Scripture; and

PRAY for thanksgiving for God's ability to see the potential in every person.

KEEP IN MIND:

¹²He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, "Rise and anoint him; for this is the one." (1 Samuel 16:12, NRSV).

BACKGROUND:

Looking at Saul's sin in our text teaches us a valuable lesson about spiritual leadership. Spiritual leadership is not really about giving people what they want as much it is about doing what God wants. Spiritual leaders must first be followers of God. Saul is appointed king over Israel. His task is to know God's commands and obey them and to lead the nation in obedience. To whatever degree Saul's words about the pressure applied by the people are true, Saul fails to lead in a godly manner. His task is not to please men but to please God. In our day and time, when leaders are often elected, their election is very often based upon how well they have pleased others. This is not the test of a spiritual leader. The test is how well that person has pleased God by obeying His Word, and by challenging others to follow him as he obeys. This is not said to justify autocratic leadership, which merely claims to speak for God. This is said of biblical leadership, which is based upon, and tested by, the Word of God.

Our text is even harder on us than we might think. Not only is disobedience to God's Word a most serious sin, partial obedience of His Word is a most serious sin. Saul teaches us that *partial obedience to God's commands is, in truth, really disobedience*. Like Saul, many of us are inclined to give ourselves the benefit of the doubt, if we have almost completely obeyed God's commands. God does not view partial obedience the way we do. Serving God is not like horseshoes, where one gets points for coming close to the mark. Sin is falling short of the mark, no matter how close you come to it.

LESSON COMMENTARY:

Samuel Goes to Bethlehem (1 Samuel 16:4-5, NRSV)

⁴Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?"

⁵He said, "Peaceably; I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

The elders of the city of Bethlehem are white-faced when Samuel arrives. They fear that his arrival will not be peaceable. But Samuel's words put their minds at rest. He has come to offer a sacrifice, and they are invited to attend. They are to consecrate themselves and join Samuel in the sacrifice. In addition, Samuel consecrates Jesse

and his sons as invited guests.

The selection of Saul, years earlier, was not difficult for Samuel. God told him in advance that the king-to-be would be coming the following day. God made it clear at the outset that Saul was the one He had chosen (9:15-17). In the case of Saul's replacement, Samuel knows where and whose son the new king will be, but he does not know which one of the sons of Jesse. Samuel has his own criteria for selecting the new king, some of which must stem from the designation of Saul, reinforced by the criteria for kings of that day and our own day as well.

Just what would the criteria be? First, one would expect the first-born to be the choice for king. The first-born was given a double portion of his father's goods. Headship of the family was passed on to the first born. The oldest would be expected to be the most mature, the most experienced, the wisest of the family. So why would anyone expect the youngest son to be God's choice? In addition to priority in birth order, Samuel expects the king-to-be will be evident by his appearance. Studies show that most top executives tend to be "tall, dark, and handsome." Samuel expects the same. This was exactly the way it was with Saul (see 9:2).

1. How does Samuel's obedience to God's command in 1 Samuel 16:4 challenge us in our daily walk with God?

David Is Anointed (1 Samuel 16:6-13, NRSV)

⁶When they came, he looked on Eliab and thought, "Surely the LORD's anointed is now before the LORD."

⁷But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as mortals see; they look on the outward appearance, but the LORD looks on the heart."

⁸Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the LORD chosen this one."

⁹Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one."

¹⁰Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The LORD has not chosen any of these."

¹¹Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here."

¹²He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, "Rise and anoint him; for this is the one."

¹³Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

Jesse and his seven sons know what Samuel has come to do. Jesse and his sons must be awe-struck at the possibility of one of their family being the next king. So,

Jesse has his sons pass by Samuel one by one, beginning with the oldest. God knows what Samuel is thinking when he looks at Eliab, Jesse's oldest son, a tall, good-looking fellow (see verse 7). But He tells Samuel that this is not His choice for Israel's next king, indicating His criteria has more to do with a man's character than with outward appearances. So, Jesse has the next son, Abinadab, pass by Samuel, and he too is rejected. Then comes Shammah, and then the next four of Jesse's sons pass by Samuel, but God does not indicate any of them as His choice for king.

It seems as though none of Jesse's family considers David even a remote possibility for king. He virtually slips from their minds, until Samuel asks Jesse if there are no other sons. Well, there is David, of course, but he is a mere lad -- he is still considered a child -- not a man. How could he be the new king? He has been given a child's work -- keeping the sheep. As a child he tended a small flock of sheep. This is David's job, which seems to tell all. How can he even be considered as a candidate for Israel's king? What matters to God is David's heart. Saul is a man whose heart God had to change (1 Samuel 10:9, NASB). But Saul's heart did not remain true to the Lord, and he has to be set aside and replaced by a man, like David, who has a heart for God.

What no one realizes is that God will provide David with all he needs to be Israel's king. David is immediately given the Spirit of God to guide and empower him. In the providence of God, he is strategically placed in the presence of Saul as his armor-bearer (16:21), where he can learn how a king rules. David is not chosen to immediately replace Saul, but is first placed in a kind of internship, later to be mentally, morally, and spiritually groomed for the kingdom which will not be his for several years.

Jesse sends for David, and he is brought before Samuel. David is also a good-looking young man, lacking none of the qualities found in his older brother save his age and position as first-born. We see that God does not disqualify David for his good looks, but neither does He choose him because of them. David's character is pleasing to God, and it is the basis of his election to service. David's physical appearance is icing on the cake; David's deficiencies will be provided by the Holy Spirit and the preparation God has planned for him.

God indicates to Samuel that David is indeed His choice for Israel's king, and so Samuel stands up and anoints him. God's Spirit comes upon David, possessing and empowering him from this point onward. Samuel then gets up and returns to his home in Ramah.

THOUGHTS TO PONDER:

1. How does God's choice of David challenge our perceptions of leadership and qualifications?
2. In what ways can we ensure that we do not grieve the Holy Spirit in our daily lives, as warned in Ephesians 4:30?
3. How does God's choice of David challenge our understanding of leadership and qualifications?

4. What are some practical steps we can take to ensure we are not judging others based on appearances?
5. How do other scriptures, such as Matthew 23:27-28, reinforce the message of 1 Samuel 16:7 about the importance of the heart?
6. Reflect on a time when you felt God was preparing you for a future role. How did that preparation impact your faith journey?

LESSON IN SOCIETY:

God's selection of David, the youngest and seemingly least likely candidate, reminds us that God sees beyond outward appearances and chooses based on the heart. The rushing of the Spirit upon David signifies the empowerment needed for God's work. We, too, need the Holy Spirit's power to fulfill our God-given purposes.

David's anointing was the beginning of his preparation for kingship. God often prepares us for future roles long before we step into them. Anointing signifies being set apart for God's purpose. As Christians, we are anointed by the Holy Spirit to live out our calling.

Saul's loss of the Spirit underscores the necessity of obedience to God. Disobedience can lead to spiritual consequences and a loss of divine favor. God's allowance of an evil spirit to torment Saul demonstrates God's control over all circumstances, even those that seem negative. It also serves as a reminder of God's ultimate authority. The presence of an evil spirit highlights the reality of spiritual warfare. As believers, we must be vigilant and rely on God's strength to overcome spiritual challenges.

Zoom Sunday School Classes – 29 November 2026, 9:00 AM EST

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The City of David

Printed Text: 2 Samuel 5:1-12

Devotional Reading: Hebrews 12:18-29

Background Scripture: Joshua 15:63; Judges 1:21;

2 Samuel 5:1-6:23; 24:18-25; 1 Kings 15:5

Key Text 2 Samuel 5:12

Daily Bible Readings

Monday: God Defends the Chosen King - Psalm 2

Tuesday: Heir of God's Promises to David - Acts 13:21-25, 32-39

Wednesday: A Deliverer out of Zion - Romans 1 1:22-32

Thursday: Look upon Zion! - Isaiah 33: 15-22
Friday: The Lord Has chosen Zion - Psalm 132:8-18
Saturday: From Jerusalem to the Nations - Luke 24:44-49
Sunday: God Establishes David's Kingdom - 2 Samuel 5: 1-12

AIM FOR CHANGE:

REFLECT on the significance of the covenant David made with the elders of Israel; and **PRAY** for intercession for a leader in your life.

KEEP IN MIND:

"And David realized that the LORD had established him as king over Israel, and that He had exalted his kingdom for the sake of His people Israel." (2 Samuel 5:12, NASB).

BACKGROUND:

We come in 2 Samuel 5 to the point where David becomes king of all Israel and, at the same time, he finally obtains a place of his own. The place has been known as Jebus up to this point in time, and its inhabitants were called the Jebusites. But from our text onward, Jebus becomes Jerusalem, Zion, the "city of David." In the next chapter, Jerusalem will become the dwelling place of God, as the ark of the covenant is brought to the city, where Solomon will later build the temple. This text is climactic for David and very instructive for us.

LESSON COMMENTARY:

Israel Submits to David as God's King (2 Samuel 5:1-5, NASB)

¹Then all the tribes of Israel came to David at Hebron and said, "Behold, we are your bone and your flesh.

²"Previously, when Saul was king over us, you were the one who led Israel out and in. And the LORD said to you, 'You will shepherd My people Israel, and you will be a ruler over Israel.'"

³So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD at Hebron; then they anointed David king over Israel.

⁴David was thirty years old when he became king, *and* he reigned forty years.

⁵At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

The Israelites are in the spotlight in verses 1-3. They are the ones who come to David in Hebron and are also the ones who recognize and anoint him as their king. Once we recognize that the people are the initiators, we should also recall the people were the initiators when Saul became their king. We really cannot grasp the significance of the submission of the Israelites to David as God's king without seeing

this event in comparison and contrast to 1 Kings 8-12, where the people demanded a king, and Saul was given to them as their first king.

In 1 Samuel 8, Samuel is getting up in years, in verse 4 of chapter 8, the elders of Israel come to Samuel, demanding that he give them a king, **“to judge them, like all the nations”** (8:5). Samuel is greatly distressed by the people's demand, and God is displeased as well. They are not just rejecting Samuel as their judge; they are rejecting God as their King (8:7-8). Nevertheless, God instructs Samuel to warn them of the high price tag for having a king, and then to tell them they will indeed have their king. In chapters 9 and 10, Saul is designated and anointed as Israel's first king. In chapter 11, Saul leads Israel in war against Nahash and the Ammonites, who have besieged Jabesh-gilead and threatened to humiliate all of its inhabitants by gouging out the right eye of each citizen (11:1-2). God gives Saul and Israel a great victory over the Ammonites, and the people are jubilant. They want to get their hands on those who looked down upon Saul and put them to death (11:12-13).

Samuel puts this whole matter into perspective in chapter 12. Israel's demand for a king is a sin against God, for which a storm is sent to destroy their wheat crop (12:12-18). In one sense, this generation of Israelites is just like their forefathers. Opposition from foreign powers is a divine chastisement for Israel's disregard of God's laws. But in another sense, their sin of asking for a king is even greater than that of their forefathers. In the past, God sends Israel a deliverer in response to the nation's repentance and cry for deliverance. In this case, there has been no repentance at all. They do not plead for deliverance; they demand a king. I believe Israel wants a deliverer without repentance, and they want a king so that future deliverances is assured as well. They want a king so that they will not have to trust in or obey God. When Samuel points this out and underscores it with a storm, the people repent.

God gives the people a king like Saul because he is just like them. He rebels against God's Word, just as the people do. He falls short of fully obeying God, just as they do. In the case of 1 Samuel 8-12, the people demand a king, for all the wrong reasons. I believe now that the sins of Samuel's sons was merely a pretext, and that their real reasons for demanding a king were far less noble than “justice.” In 1 Samuel 12:12, Samuel informs the people that their real reason for demanding a king is fear of Nahash, who is advancing against Israel. They want a king to lead them in war and give them victory over their enemies. They want a deliverer like Samson, not a deliverer like Samuel. Samuel strips aside the sham and hypocrisy to expose the sin of Israel, which makes them worthy of a king like Saul.

But when we come to 2 Samuel 5, we see a distinct change. The change is not just that from a pathetic king like Saul to a patriot and leader like David; the change is also evident in the people. The Israelite elders come to David while he is in Hebron, submitting themselves to him as God's king. In 1 Samuel 8, they are rebelling against God as their King, but not here. Here, the Israelite leaders are acting out of obedience to God, not in rebellion against Him. The king they gain in David is, in some measure, the king they deserve. When they approach David, they acknowledge several vitally

important truths, which are the basis for David's kingship and thus their submission to him as their king.

(1) The Israelite leaders acknowledge their physical ties to David: “We are your bone and flesh” They acknowledge their essential unity, rooted in their common father, Jacob (whom God renamed *Israel*). They do not say to David, “You are one with us,” but rather, “We are one with you.” From the very beginning, there is a problem of unity among the sons of Jacob, as seen in their hatred of Joseph. Now the Israelites are willing to see themselves as one nation, not two. This is key to David's leadership of the whole nation.

(2) The Israelites recognize David's leadership over them in the past, even while Saul was their king. When the people demand a king, they want a king who will “go out before them to fight their battles” (see 1 Samuel 8:19-20). It was not Saul who went up against Goliath, but David. It was not Saul who led Israel in battle, but David (at least a one of their commanders). The Israelite elders recognize David's leadership in doing what a king is supposed to do. In effect, the elders of Israel are acknowledging that even when Saul was their king, David acted more like a king than he did. They are not choosing to follow an unknown commodity (as they do with Saul), but a man who has proven himself to be “a mighty man of valor, a warrior” (see 1 Samuel 16:18).

(3) The elders of Israel submit themselves to the Word of God as they recognize David as God's choice for the next king of Israel. David has been publicly anointed as Israel's next king (1 Samuel 16:1-13). All Israel has to know that David is the one God has proposed to be king in Saul's place (2 Samuel 3:9-10, 18). When the elders of Israel come to David, it is in obedience to the revealed will of God. This is far better than their previous rebellion against God by demanding a king in 1 Samuel 8.

When David is anointed as Israel's king by these elders, it is done in the context of a covenant which is made with David before the Lord (2 Samuel 5:3). This is an act of obedience and faith. The reign of David is a reign of righteousness, due in part to the repentance and obedience of Israel and its leaders.

David Captures Jebus, Which Becomes Jerusalem, the “City of David.” (2 Samuel 5:6-10)

⁶Now the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, and they said to David, “You shall not come in here, but the blind and lame will turn you away”; thinking, “David cannot enter here.”

⁷Nevertheless, David captured the stronghold of Zion, that is the city of David.

⁸David said on that day, “Whoever would strike the Jebusites, let him reach the lame and the blind, who are hated by David's soul, through the water tunnel.” Therefore they say, “The blind or the lame shall not come into the house.”

⁹So David lived in the stronghold and called it the city of David. And David built all

around from the Millo and inward.

¹⁰David became greater and greater, for the LORD God of hosts was with him.

The taking of Jebus in verses 6-10 is to be understood in comparison to verses 17-25, where David twice defeats the Philistines. It is not difficult to understand why David fought against the Philistines in this chapter, the Philistines attacked the Israelites, and specifically David. When the Philistines came up against David, there was little choice but to fight them. But the Jebusites were not at war with the Israelites. They had come to some form of coexistence. There was no apparent “need” for this fight. Why, then, did David lead all of Israel up against this city, a city which the Israelites had never been able to thoroughly defeat before?

First, it was a city that God had promised to give to the Israelites, and a people that He had ordered the Israelites to destroy. Their presence among the Israelites was corrupting God's people (Judges 3:5-6). Saul was reluctant to deal decisively with attacks from Israel's enemies from without. He was even willing to live with the enemy dwelling within Israel. The Jebusites were left alone. David recognized that no kingdom could be viewed with fear (or even respect) if it were not able to expel its enemies from its midst. The Jebusites had to be dealt with. It was time for these enemies of God to be defeated. The defeat of the Jebusites and the taking of Jebus would be the first step in Israel's conquest of their enemies, a conquest that was partial in the times of Joshua and the judges. This victory would overshadow the victory of Saul and the Israelites over the Ammonites (1 Samuel 11).

Secondly, David needed a new capital city. When David had been king of Judah alone, Hebron served well as his capital city. But now David was the king of all Israel. He needed a capital that was farther north. He needed a capital which would be more centrally located, and one which would unify the nation. Jebus was the perfect city. Israel's victory over the Jebusites would unite the nation. The possession of Jebus as David's new capital would do likewise. The city was virtually on the border of Judah and Benjamin. It was a city that neither the sons of Judah nor the sons of Benjamin had been able to capture. Thus, taking this city as his capital would not seem to favor either of these two tribes. In addition to all of this, its natural setting made it difficult to defeat.

There is a threefold reference to the “blind and the lame” in verses 6-10, they said this because they believed there was no way that David could ever enter the city and overtake it. Now, when the people of Jebus saw David and the Israelite soldiers coming against their city, it was not something new or frightening to them. In their history, such attacks occurred with some frequency, but never successfully. And so, safely behind the walls of the city, the Jebusites mocked David and his men. It was something like an arrogant bully threatening, “I can whip you with one arm tied behind my back.” They were not intimidated by David's army. So, they mocked them by bragging that they were so secure they could turn their defense over to those who were blind and lame. David's enemies were defeated, as he became greater and greater. He could not be stopped for God was with him.

David's house is built, in Jerusalem (2 Samuel 5:11-12, NASB)

¹¹Then Hiram king of Tyre sent messengers to David with cedar trees and carpenters and stonemasons; and they built a house for David.

¹²And David realized that the LORD had established him as king over Israel, and that He had exalted his kingdom for the sake of His people Israel.

Verses 11 and 12 introduce us to Hiram, the king of Tyre. Here is a man who could easily have viewed David as his enemy, but who chose to seek him as an ally. When God made His so-called Abrahamic Covenant with Abraham (see Genesis 12:1-3), He promised him that those who cursed him, He would curse, and that those who blessed him, He would bless. The Jebusites and the Philistines cursed David; Hiram blessed him. He sought to provide David with things he would need to build himself a palace in the city he had just defeated, and which he proceeded to strengthen and fortify. Hiram offered David the materials and the workmen who could build for him a great palace, and David gratefully accepted. Hiram's friendship with David

The text informs us that it was not until after this palace had been built that David fully grasped that he was indeed king of all Israel. It was like a dream to him for so long, but now he knew that God's promise had been fulfilled. What was it about the building of this house that brought about this realization

Israel was an agricultural nation. One would not be wise to build his house before he had prepared his field. Once the field was prepared, the farmer could devote himself to building his house, because the crops would need time to grow. It was simply a matter of putting first things first. Now that David had a house, a place of his own, it was obvious that his "job" as Israel's king was certain and secure. The reality that God had finally and fully fulfilled His promise that David would reign over His people finally sank in. What David had waited for more than 20 years was now his. The building of his palace in Jerusalem convinced David it had all come true.

THOUGHTS TO PONDER:

1. What does David's conquest of Jerusalem teach us about God's timing and purpose in our lives?
2. How can we apply the lesson of overcoming seemingly insurmountable obstacles in our personal spiritual journeys?
3. How can we draw parallels between David's physical battles and our own spiritual battles today?
4. What steps can we take to ensure that we remain humble and give glory to God in our successes?
5. What does the alliance between David and Hiram teach us about the importance of forming godly partnerships in our own lives?

LESSON IN SOCIETY:

David's conquest of Jerusalem demonstrates God's hand in establishing leaders according to His purpose. As believers, we can trust in God's sovereignty over our lives and in leadership roles. The Jebusites' taunt represents the challenges and doubts believers face. Like David, we can overcome obstacles through faith and reliance on God's promises.

Understanding Jerusalem's role in biblical history helps believers appreciate its spiritual significance as the city of God, both in the past and in eschatological prophecy. The physical battle for Jerusalem mirrors the spiritual battles we as believers must face. We are called to stand firm in faith, knowing that God equips us for victory. David's success was not due to his strength alone but God's favor. Remain humble and give glory to God for your victories.

NEXT WEEK'S LESSON: 6 December 2026

Attaining Christian Hope
Printed Text: 1 Peter 1:1-12
Devotional Reading: Psalm 37:27-40
Background Scripture: 1 Peter 1:1-25
Key Text: 1 Peter 1:8

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