

Lesson #12 - 1 Samuel 2018

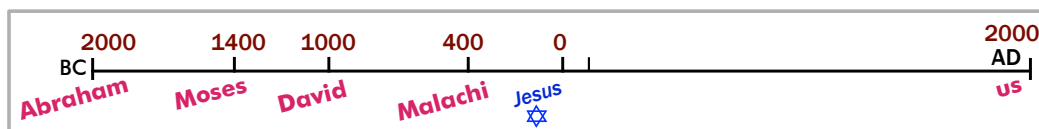
Before starting this lesson, read at least **1 Samuel, chapters 1, 3, 13, 14, 15, 16, 17**. If possible read the whole book. You may find it helpful to read just the minimum chapters, go thru the lesson and then read the whole book. You will discover what works best for you.

In our culture we like to use exact periods of time. For example, *that event lasted 45 years*. But the Bible does not always do that. For example, we do not know exactly how long the Jews were in Egypt or how long the judges were in power. So the dates that scholars use, may vary a hundred years one-way or the other. For the purpose of general **survey**, we do not need precise numbers. Our goal is to learn the connection between major events and people.

A **CHART** is the best way to see the general time periods and how they fit together.

In the New Testament, it is so much easier to follow events because they only involve a total of about **100 years**.

In the Old Testament, at the very least, events happen over a period of **4000 years**. Genesis 1-11 covers at least 2000 years. However these chapters cannot be dated precisely either by history or archeology. Abraham, who is first mentioned in Genesis 12, can be dated at 2000 BC (in round numbers). This is why we start with him on our chart that uses dates. Conveniently, this makes it easier to remember. First because it starts with the first letter of our alphabet – **A** for Abraham. In addition, in round numbers, his date corresponds with our date in history – the year **2000**.



This chart will help us fit events and people into smaller periods of time.

There are 600 years between **2000** and **1400** BC. In that time we have Abraham, Isaac, Jacob, Joseph and the years the Jews were in Egypt.

Between **1400** and **1000** BC are Moses, Joshua, all the judges, including Samuel plus Saul, their first king.

Starting with **1000** and going to **400** BC are David, Solomon and all the rest of Old Testament history. In other words, all the kings after David and all the Old Testament prophets live during the 600 years between 1000 and 400 BC.

Events in the books of 1 and 2 Maccabees (2 of the deuterio-canonical books) happen between **400** BC and **0** AD.

By looking at this line and memorizing 4 names - **Abraham, Moses, David** and **Malachi** and

4 dates - **2000, 1400, 1000** and **400** BC,

you can fit all the Old Testament into chronological order. Granted, it is not down to the exact year, but at least you have an idea of how closely the stories are related and how they fit with one another. Knowing these 4 names and dates will be invaluable as you read thru the Old Testament. I suggest you draw this chart in the front or back cover of your Bible so it will always be handy and easy to find. You can also download and print it out from the special section called **Reference Materials – Charts**, page 1.

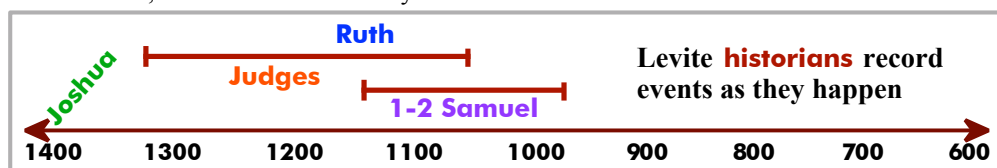
The last 2 lessons were about the time of the judges. The first part of 1 Samuel continues with the judges while the last part is about their kings. We can see the transition in the **OUTLINE**.

Samuel, their last judge	1-8
Saul, their first king	9-15
David before he is king	16-31

The entire book of 1 Samuel covers some 115 years from around 1125 to 1010 BC.

The **Books of History**, Joshua thru Esther, were written differently than the other Old Testament books.

Starting with the time of Joshua, special Levites write down events as they happen. They are called Levite **historians**. They are responsible to write the **historical** records, store them and make copies of them.



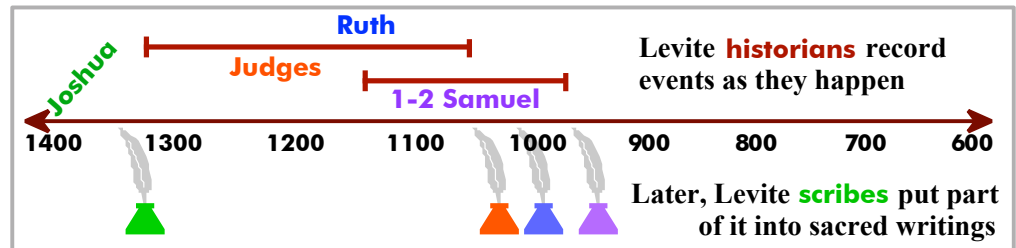
So for example, Joshua and the historians write events as they happen in their day (1400-1375 BC).

Time passes and new historians record events during the 300 years of the judges (1350-1050 BC). Ruth and Naomi lived during this period, so their story is part of this history. Levite historians continue to write about the events in the time of kings Saul and David. Samuel is one of these historians.

Besides Levite historians, there are also Levite **scribes**. They are responsible for the Jews' **sacred** writings. They write them, store them and make additional copies. The way they write the *Books of History* is unusual. Let's start with Joshua.

Fifty years after Joshua dies, the scribes go thru all the historical records of that period. Then guided by the Holy Spirit, they pick out portions

here and there, put them together and form the book of Joshua (1325 BC)

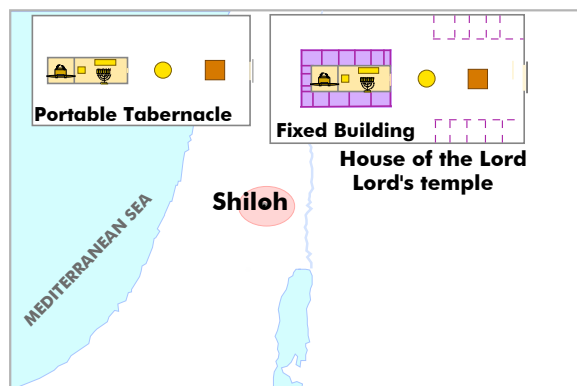


Twenty years after all the judges, scribes go thru 300 years worth of documents, take parts of them and form our book of *Judges* (1030 BC). One hundred and fifty years after the life of Ruth and Naomi, scribes go thru the history during the time of the judges, find their story and form the book we call *Ruth*. 1000 BC.

Ten years after David, scribes review the historical records and with the guidance of the Holy Spirit, choose events from the last 100 years of the judges, plus from the lives of Saul and David. With this they form the books we call 1 - 2 Samuel. (960 BC)

This lesson is about 1 Samuel. The important people are Eli, Samuel, Saul, Jonathan and David.

When the Jews entered the land of Israel, the tabernacle or portable temple came with them. They set it up in Shiloh, a town some 25 miles northwest of the Dead Sea. This was around 1390 BC. It is mentioned in the book of Joshua.



During the next 250 years, during the time of the Judges, the tabernacle is not mentioned in the Bible. This is probably because *everyone was doing what was right in their own eyes*. Then near the end of this period, around 1125 BC, we find the tabernacle is still in Shiloh. But it is now a fixed building. Attached to the building, there are rooms for the priests and Levites, during the time they are serving there. The courtyard has been enlarged to include rooms for Levites to eat meals with their families. It is now called *the house of the Lord* or *the Lord's temple*.

Chapter 1 of 1 Samuel begins c. 1125 BC. A man named Eli is judge as well as the head or high priest in Shiloh.

While most of the people are still *doing what is right in their eyes*, there is also a Jewish **remnant**. These are a minority of Jewish people scattered thruout the country who are faithful to Yahweh God and are obeying His laws. So in response to God's laws, a Levite family goes to Shiloh, to celebrate one of the Jewish holy days at the house of the Lord. Because they are Levites, they can eat their meals together in the courtyard.

The husband has 2 wives, one with children and the other without. The one without children is named Hannah. Because the Jews had a special relationship with God, He had given laws and promises just for them. He said if they obeyed Him, everything would be protected. They would have long life, their crops would never fail and couples would always have children. If they disobeyed, they would die early in life, their crops would always fail and they would not have children. This was only true during the time of the Old Testament.

Hannah does not have children, but this does not mean Hannah has disobeyed. From the story we know the problem is with the husband. He loves Hannah more than he loves his other wife. He has not been fair to the unloved wife, so God blesses her with children and withholds children from Hannah. God's purpose is to change the husband's attitude and make life easier for the unloved wife.

It is the husband and his attitudes that are wrong, but Hannah is also suffering the consequences. For years the other wife has been making fun of her and putting her down for not having children. This year, after one of the meals, Hannah walks closer towards the door of the Lord's temple and begins to pray. She promises that if God will give her a son, she will give him back to God in 2 ways. First she will give him back as a Nazirite, a person consecrated to God. Then because they are Levites, she dedicates him to live and serve the Lord in Shiloh.

God answers Hannah's prayer and the following year she gives birth to a son and names him Samuel. His name *Samuel* sounds like the Hebrew words, shāmū-ēl which means *heard of God* שמע-אל. As she promised, she consecrates him as a Nazirite.

When Samuel is weaned, Hannah fulfills the 2nd part of her vow and takes him back to Shiloh. In our culture, babies are weaned at a very early age. However in other cultures, a child is weaned somewhere between 3 and 5 years old. We can assume that Hannah waits until Samuel is about 5. Then she takes him north, 15 miles from their home and leaves him at God's house in Shiloh. Samuel will live with Eli and his wife to be raised and trained by them.

Several years go by. Samuel is now 12 years old and helping Eli in the work of God at Shiloh. Chapter 3:1 says the Word of the Lord was rare. Because of the people's disobedience, God was not speaking **to** people and He was not speaking **thru** people. As a result, Eli never tells Samuel about hearing God's voice. It explains why one night when Samuel hears his name, he does not know it is God.

Now Samuel did not yet know Yahweh. The word of Yahweh had not yet been revealed to him. 3:7

This verse means Samuel did not yet know Yahweh's voice. Up to this time God had not spoken to him. Eli tells him God is calling his name and he should respond with the phrase, *Speak Lord, I am listening*. In the Bible, the word *listen* means *to hear with the intention of obeying*.

In our lives, as we sit down to read the Bible or begin a Bible study, how wise it is to say, *Speak Lord, I am listening with the intention of obeying*.

In Samuel's day, the word of the Lord was *rare* because no one was listening. But now Samuel responds, *Speak Lord, I am listening; I will obey*. From that point on, God speaks **to** Samuel and also speaks **thru** him. That night God gives him a message for Eli. God uses a 12-year-old boy to speak to the highest spiritual leader, the head or high priest.

Never under-estimate what God can do thru a young person who is listening to God.

More years pass and eventually Eli dies.

Samuel continues in Shiloh as prophet and judge. After several years he moves back to his hometown of Ramah.

As a **Levite**, he offers sacrifices as they are needed in various locations - in Bethel, Mizpeh and Gilgal.

As **judge**, Samuel visits nearby towns every year in central Israel giving the people instruction and direction.

As **prophet**, Samuel encourages the people to obey and warns them of the consequences if they disobey.

As **teacher**, he trains others to be prophets.

In the Old Testament, prophets represented God to the people. They explained God's laws and explained how to apply them in daily life. Both men and women could be prophets. There were 3 requirements.

They needed to be called by God.

They needed to be gifted with the Holy Spirit.

They needed to receive training.

Before they could explain God's laws to anyone else, they needed to understand how to use them in their own life.

Samuel begins the first seminary where prophets are trained and prepared. He was their leader, teacher and mentor. 1 Sam. 19:20

In the Old Testament, when the Holy Spirit came over the prophets, they would *prophesy*. The word means *they gave a message of God to the people of God*. Everyone who heard them, understood the message. It was clear and in their language. The purpose was to encourage, warn or instruct God's people. Apart from one exception, the ministry of the prophet was always to God's people

As the years pass and Samuel gets older, the Jews are not satisfied with their situation. At the moment, God is their king, with judges and prophets as His representatives. It is a theocracy. But the people want something different. Part of the reason is Samuel's sons. They are now judges, but are guilty of bribery, injustice and greed. This is a legitimate concern.

However, there is a bigger reason God's people are dissatisfied. Over the years when the Jews were fighting their enemies, they lost so many of their battles. From the book of Deuteronomy, they should have known it was because they were not obeying God. But the people did not want to admit their disobedience. They had no desire to change. So they found another explanation for their losses in battle.

They know God is their King and He is with them in battle. But God is invisible. So they say they are losing battles because their enemies cannot see their King and therefore are not afraid of them. If they had a physical king who rode at the head of the army, the enemies would be intimidated and the Jews would win all their battles. The people convince themselves a **physical king** is the answer to their problems.

Samuel takes it personally, but God tells him,

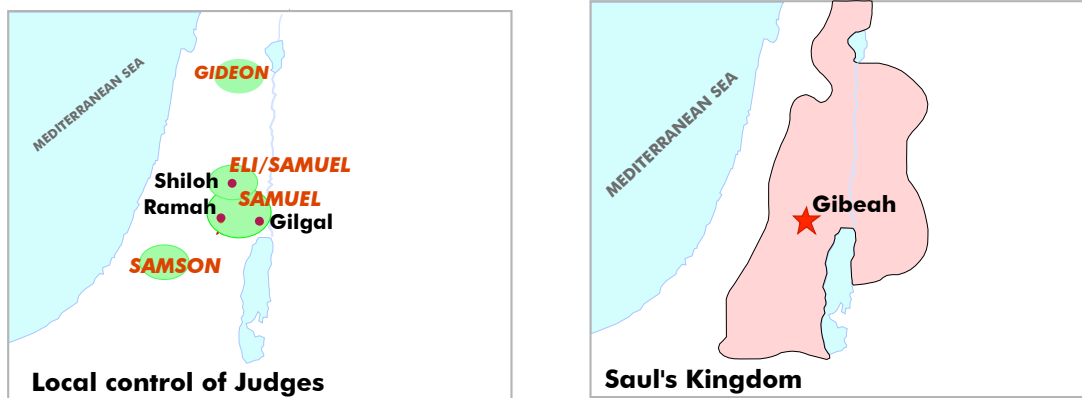
*Listen to all that the people are saying to you; it is not you they have rejected as their king, but **Me**. 8:7*

How foolish of God's people to want a human king who will fail. They already have God as King, who is perfect, who knows everything and has all power. How foolish not to be satisfied with God!

God tells Samuel He will let the people have their wish and Saul will be their king. I marvel at God's grace. He does not give them a loser, to prove what a terrible mistake they are making. He goes out of His way to give them a man who can be a wonderful king.

Chapters 9 and 10 tell us what Saul is like. He has physical appeal - he is tall, handsome and has charisma. These are not necessary to be a good king, but it certainly does not hurt. People thought of size and good looks as a sign of strength. Saul also receives God-given humility and spiritual preparation. God changes Saul's heart and the Spirit of God comes over him with power. God provides everything Saul needs to be a good king. But tragically he squanders what God gives him.

The judges had been leaders over local areas. Saul will now be leader over the whole nation.



Saul becomes king c. 1050 BC. During his rule, he will have major failures.

FIRST FAILURE

The background is chapter 10

Saul goes to Samuel's home-town of Ramah. Samuel gives him a list of instructions that cover the next six months. He tells him:

God has chosen you to be king. Today 3 things are going to happen so you can be sure this is of God. Once you are sure, then whatever situation arises that needs your leadership, do not be afraid to lead. Whatever your hand finds to do, do it with all your ability. Within the next 6 months you will be crowned king. The people will accept you and after awhile all the army will accept you. Just when everything has come together, the enemy will declare war on you. When that happens, gather the army together at Gilgal. Wait 7 days and I will come to give you the battle plans and tell you what to do.

This is quite a list of instructions. Saul leaves Samuel. That day the 3 things happen that Samuel predicted. Over the next months the other things happen just as Samuel said. Finally Saul is made king; both the army and people accept him. Then as predicted, the enemy now declares war against him. Following instructions he takes the army east to Gilgal and waits the 7 days.

By the morning of day 7, enemy troops are camped just outside the town of Gilgal. The army is terrified. By mid-afternoon, Samuel still has not come. Some of the army begins to panic and desert. To save the situation, Saul orders the priests to offer the burnt offering.

At first reading, it looks like Samuel did not come in time and Saul **had** to do something. But in reality, Saul only waits part of day 7. Samuel comes just in time to offer the sacrifice that is done at the end of every day, just a little before 6 p.m. Samuel delayed, to test Saul's obedience. He wanted to find out what he would do under pressure.

By not waiting until the **end** of the 7th day, Saul reveals his lack of trust. He does not believe God will send Samuel with the instructions. However, Saul is unwilling to admit his unbelief. He tries to cover it up when he gives his explanation to Samuel. He says,

*I thought, Now the Philistines will come down against me at Gilgal and I have not sought Yahweh's **favor**. So I felt compelled to offer the burnt offering.* 13:12

But saying he wants the Lord's *favor*, he does not mean he wants God's *help*. He is only asking for God's blessing. To put it in English of today, he is saying, *Too bad Samuel is not here with God's instructions, but I've come up with some plans. If God will just put His stamp of approval on **my** plans, we can get on with it.*

Saul's disobedience involves 2 issues.

He does not trust God to send instruction – lack of **trust**.

He does not think he needs God's instruction - lack of **dependence** on God.

Samuel now tells him the consequence of his action,

Saul, you have acted foolishly. If you had obeyed, your son Jonathan would have been the next king. But now you have lost the throne for him. Someone outside your family will be the next king.

SECOND FAILURE

This was bad enough, but chapter 14 records Saul's next failure. Altho he knows his army is going to be fighting all day, early in the morning he foolishly declares that no one can eat all day. It is to be a day of fasting. To make it worse, he adds the vow, *By the name of Yahweh, anyone who eats anything thruout the day will surely die.*

Saul does this out of pride and self-importance. We know this from his statement in 14:24.

*Cursed - death to any one who eats food before evening comes, before **I** have avenged **myself** on **my** enemies.*

Saul has the whole army with him, but he does not say, *until **we** have avenged ourselves on **OUR** enemies*. He is only thinking about himself and **his** glory. He has rejected the humility he received from God.

Because of this command to fast, his son Jonathan is almost killed. Jonathan had left camp before the command and vow were made so he knew nothing about them. After fighting for many hours, he became hungry and tired. Seeing some honey, he ate it.

It is only later that he hears about his father's vow. After explaining that he ate without knowing about the vow, he asks Saul, his father, *do I have to die?* Altho the vow was foolish, Saul had made it in God's name and so it has to be kept.

Saul tells his son, *yes, you have to die*. At this point the army intervenes. What Jonathan had done in the morning made it possible for them to win the battle in the afternoon. So the army speaks up and says Jonathan is not going to die. Chapter 14:45 says they *rescue him*. The actual Hebrew says *they redeem him*. Death was required, so they provide an animal as a sacrifice. The animal dies in place of Jonathan and he is redeemed.

The army now sees the weakness of their king:

He speaks without thinking.

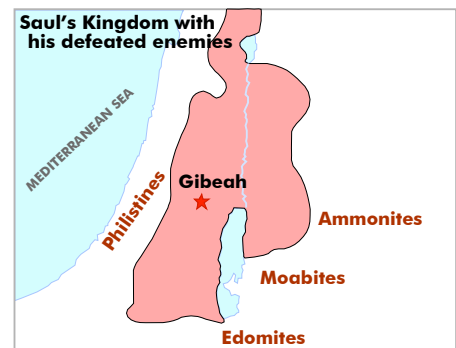
He makes rash vows.

He endangers the lives of those around him.

These 2 failures happen in the **first 2 years** of Saul's kingship.

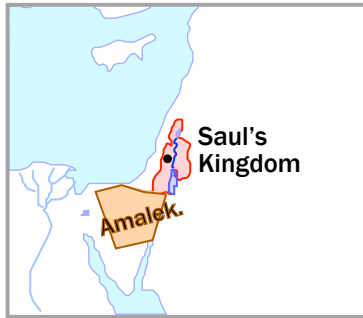
Chapter 14:47-52 give a summary of his **next 24 years**. In spite of his beginning failures, in grace, God gives Saul continued opportunities and blessings. He gives him victories over the surrounding enemies – the Ammonites, Moabites, Edomites and Philistines. While Saul did not take over their land, he no longer had to worry about their further attacks.

By chapter 15 Saul has been king for a total of 26 years. It is now 1024 BC. At this point God wants Saul to carry out a command that has been **pending** for 300 years. It has to do with the one enemy that has not been conquered.



Samuel comes with new instructions.

Go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys. 15:3



To understand how a God of grace and mercy could give a command like this, we need the background. At the beginning of Jewish history, Esau, Jacob's twin, had a grandson named Amalek. Over the centuries his descendants became a nation, called the Amalekites. When the Jews came out of Egypt, the Amalekite nation attacked the Jewish women and children. As punishment, God could have destroyed them right then. But instead He spared them. He wanted them to learn about Him, so if they wanted to, they could believe in Him.

After 300 years, instead of seeking God, they have become more cruel, ruthless and immoral, just like the Canaanites. When a nation or people become destructive to the extreme, God has to intervene and destroy them.

Because everything about the Amalekites is unholy, they are to be completely destroyed. *Things* are to be burned. *Animals* and *people* are to be killed. While it seems unfair to kill the children and infants, the life of these people is so bad that their children are affected to the 3rd and 4th generations. Older children were forced into incest and child prostitution. Infants suffered from sexually transmitted diseases and genetic defects. By having the children and infants killed, God is keeping them from the tragedies of this life and giving them a life with Him for all eternity.

Saul's

THIRD FAILURE

He is commanded to destroy **all** the Amalekites. But when he goes to battle, he does **not** destroy all of them. He spares the king and his relatives. Agag was not the name of the king. It was his royal title (15:9). Saul not only disobeys, but is also blind to his disobedience. When Samuel comes, Saul tells him, *I have obeyed in everything. We saved the best of the animals to offer in worship of God.*

Samuel replies,

Does the Lord delight in burnt offering and sacrifices, as much as in obeying the voice of the Lord? To obey is better than sacrifice... 15:22

Samuel says that worship is important, but obedience is even more important. In our English of today Samuel has said, *God cannot accept worship that comes from a disobedient life.* Saul had *not* destroyed all the Amalekites. Samuel kills the king but *others* of the royal family escaped. Their descendants will again try to destroy the Jews some 550 years later in the days of Esther (c. 480 BC).

At this point in Saul's life, he has 3 major failures. They reveal:

He does not trust God – He does not depend on God.

He endangers people's lives and speaks without thinking.

He disobeys God's commands and then is blind to his disobedience.

Saul will continue as king in his capital of Gibeah. He will be king for **another 14 years**, but he will no longer have God's help. 15:26.

God uses these 14 years to prepare **David** to be the next king.

He sends Samuel from his home in Ramah, to the family farm of Naomi, in Bethlehem. The years have passed and by this time, her great grandson Jesse is living on the property. He is married and has 8 sons. When Samuel sees the oldest son of Jesse, he thinks, *surely this must be the one that God wants as king.* God reminds Samuel, *you look at the outward appearance; I look at what goes on inside the person.*

The 7 oldest sons of Jesse are there but God says He has not chosen any of them. David, the teenage son arrives and God says he is the one. In front of all the family, Samuel anoints or pours a little oil over his head. With this they know God has chosen David, but they do not know what he is chosen for. Only Samuel and David know he is chosen to be the future king.

He is 16 and has only been a shepherd. David needs more experience.



To get **palace** experience, God sends him to Saul, to be his musician.

This brings us to chapter 16. Verse 14 raises several questions. So let's start with the first phrase. *Now the Spirit of the Lord had departed from Saul.*

In the Old Testament, when people were given special responsibility or ministry, the Holy Spirit was sent to be **over** them. He would give them the spiritual wisdom and power they needed. As long as they obeyed, the Holy Spirit was over them.

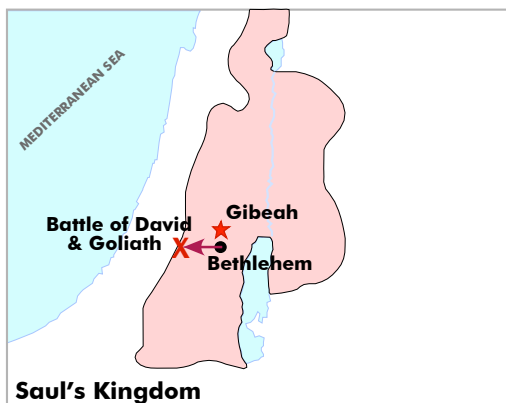
But if they disobeyed, the Holy Spirit left them. Saul had started out as king with the power and wisdom of the Holy Spirit. But with his 3 major failures and disobedience, the Holy Spirit was removed and was no longer over him.

The verse continues...*and an evil spirit from the Lord tormented him*

This does not mean God directly sent an evil spirit to Saul. It means He allowed it. Because Saul disobeyed, the Holy Spirit left him. He is now vulnerable to the influence of an evil spirit. God does not prevent it because it is a consequence of his disobedience. The purpose is to show Saul how much he needs God. But sadly, instead of turning **to** God for help, Saul only turns further away.

David gets **palace** experience in Gibeah, as part-time musician for Saul.

To start his **military** experience, God has David hear the challenge of Goliath.



Goliath and his relatives descended from an ancient Canaanite nation that was known for their people of unusual size. Goliath was over 9 feet tall. Over a period of forty days, the armies of the Jews and the Philistines faced each other across a valley. Goliath shouted insults against Yahweh God. He also presented a challenge – to have a battle decided by single combat – one person representing each side. The winner would then be the victor for the entire army and nation. King Saul and his army were terrified. Only David is willing to face him.

David knows an enemy cannot be trusted. If he defeats Goliath, will there be others who might try a sneak attack? Does Goliath have any family members who might attack? So David goes into battle – not only with complete trust in Yahweh God but also fully prepared.

He takes 5 stones and a sling. While he only expects to use one stone to kill Goliath, he has four others to use, in case he needs them. Complete trust **and** careful preparation is a winning combination.

Each stone is the size of a baseball. When it leaves David's sling it is traveling over 100 miles per hour. So when it hits Goliath's forehead, it kills him instantly and the *enemy* army is now terrified. That day the Jews win a tremendous battle.

David has gotten palace and military experience. Now he gets **spiritual** experience. As the people have seen David's victories in battle, they continually talk about his wonderful abilities. Saul becomes jealous and does everything possible to kill him. This forces David into hiding for about 2 years until the death of Saul. During these 2 years David learns complete trust and dependence on God.

This book has many **LESSONS** that we can apply to our lives today.

For 2 years David lived in hiding, in fear for his life. During that time, he experienced fear, depression and doubt. Questions kept flooding his mind. He had obeyed, so why was God letting this happen? Was God still in control? Did God still love him? Where were His blessings? The more questions David had, the more he turned **to** God. **This** is when he experienced God's presence and comfort as never before.

Lesson 1.

As believers, we will have problems, fears, doubts, uncertainties and failures. Will they drive us **from** God or **to** God? If we go **to** Him, then even in the midst of continued problems, we also will find God's presence and comfort as never before.

Lesson 2.

It is foolish not to be satisfied with God and with His guidance. How could I ever think I can do better?

Lesson 3.

Our worship has no meaning or value to God until first there is obedience in our lives.
Obedience is better than sacrifice.

Lesson 4.

Because of Jesus' payment, when we accept His payment, we have the Holy Spirit inside of us forever.
When we obey, the Spirit is inside of us and *active*.
When we disobey, He is inside of us and *inactive*, until we admit our disobedience and ask forgiveness.
We will *never* lose the Holy Spirit; He will never leave us John 14:16-17.

EXTRA INFORMATION FOR THE STUDIOUS AND INQUISITIVE

Saul's true spiritual condition – rebellious and arrogant Revealed in 1 Samuel 15

He created a monument in his own honor. 15:12

Three times Saul said to Samuel, *Yahweh your God* 15:15, 21, 30

He denies his disobedience; he tells Samuel, *I have obeyed the voice of the Lord.* 15:20

Samuel says he is guilty of rebellion and arrogance. 15:23

The Amalekites

The destruction of the Amalekites was not the job of Joshua nor the tribes as they got settled. They were to deal with the Canaanites first. God said the Amalekites were to be destroyed *after* the Jews were settled in the land and established. The time of the judges was too unstable. So the time of Saul, after being king for 26 years, was the right time. For 300 years the Amalekites had knowledge of God and opportunity to repent. When as a nation, they rejected that knowledge and became more cruel, God destroyed them as a nation. During that time, if any individuals had repented, they would have been forgiven.

Goliath and his brothers (descendants of the Rephaim, an ancient Canaanite nation Genesis 14:5; Deuteronomy 3:11.)

Goliath, killed by David - his spear point weighed 600 shekels which is 15 pounds.

A champion named Goliath, who was from Gath, came out of the Philistine camp. He was over nine feet tall. He wore a bronze helmet, and his bronze coat of mail weighed 125 pounds. He also wore bronze leg armor, and he carried a bronze javelin on his shoulder. The shaft of his spear was as heavy and thick as a weaver's beam, tipped with an iron spearhead that weighed 15 pounds (600 shekels). His armor bearer walked ahead of him carrying a shield. (New Living Translation NLT) 1 Sam. 17:4-7

Ishbi-benob, killed by Abishai, son of Zeruiah – his spearhead weighed 300 shekels = 7 ½ pounds.

*Once again the Philistines were at war with Israel. And when David and his men were in the thick of battle, David became weak and exhausted. **Ishbi-benob**, was one of the descendants of the Rephaim; his bronze spearhead weighed more than 7 pounds (three hundred shekels) and he was armed with a new sword. He had cornered David and was about to kill him. But Abishai son of Zeruiah came to David's rescue and killed the Philistine. Then David's men declared, "You are not going out to battle with us again. Why risk snuffing out the light of Israel?"* (New Living Translation NLT) 2 Sam. 21:15

Saph, killed by Sibbecai the Hushathite

*After this, there was again war with the Philistines, at Gob. Then Sibbecai the Hushathite struck down **Saph**, who was one of the descendants of the Rephaim.* (English Standard Version ESV) 2 Sam. 21:18

*And after this there arose war with the Philistines, at Gezer. Then Sibbecai the Hushathite struck down **Sippai**, who was one of the descendants of the Rephaim, and the Philistines were subdued.* (English Standard Version ESV) 1 Chronicles 20:4

Lahmi, killed by Elhanan, son of Jaare-oregim the Bethlehemite

*And there was again war with the Philistines at Gob and Elhanan son of Jaare-oregim the Bethlehemite, struck down (**Lahmi**, brother of) Goliath the Gittite, the shaft of whose spear was like a weaver's beam. (Compare the reading in 1 Chronicles 20:5 which says it is Lahmi who was killed). (English Standard Version ESV) 2 Sam. 21:19*

*And there was again war with the Philistines, and Elhanan son of Jair struck down **Lahmi** the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam. (English Standard Version ESV) 1 Chronicles 20:5*

Man of great stature with 6 fingers and toes, killed by Jonathan, son of Shimei, David's brother

*And there was again war at Gath, where there was a **man of great stature**, who had six fingers on each hand and six toes on each foot — twenty-four in number, and he also was descended from the Rephaim. And when he taunted Israel, Jonathan, son of Shimei, David's brother, struck him down.. **These four** were descended from the Rephaim in Gath, and they fell at the hand of David and by the hand of his servants. (English Standard Version ESV) 2 Sam. 21:20-22*

*And there was again war at Gath, where there was a **man of great stature**, who had six fingers on each hand and six toes on each foot — twenty-four in number, and he also was descended from the Rephaim. And when he taunted Israel, Jonathan, son of Shimei, David's brother, struck him down. These were descended from the Rephaim in Gath, and they fell by the hand of David and by the hand of his servants. (English Standard Version ESV) 1 Chronicles 20:6-8*

Dates of leaders

Gideon	1150
Samson / Samuel	1050
Saul	1050 - 1010
David	1010 - 970
Solomon	970 - 930

