

**SUNDAY SCHOOL
LESSONS**

**ENGLISH
VOLUME 33**

2026 EDITION

THE LATTER GLORY
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PREFACE

THE MISSION CONTINUES

John 4:34, Jesus saith unto them my meat is to do the will of Him that sent me, and to finish His work.

Doing the Father's will and finishing His work was the Lord's primary focus and utmost desire, and it was His satisfaction and fulfilment.

That same Spirit and conviction drove us to complete the full preaching of the Gospel to every Nations by the end of year 2025.

But the mission of the Gospel continues, we must keep preaching and teaching the Nations how to live as the Lord instructs in Math.28:19-20, "Go Ye", therefore and teach all nations, baptising them in the name of the Father and of the Son, and of the Holy Ghost; Teaching them to observe all things whatever I have commanded you, and lo I am with you always even unto the end of the world, Amen.

This is the Father's will and it should be your Vision and Shape your lives priorities. The Nations need to be taught, the word of God, they need to be Discipled and prepared for the coming of the Lord. God has given us the Rhapsody of Realities as divine tool for this purpose. Through it, by the power of the Holy Spirit, we're teaching and helping God's people live to their fullest potential in Christ.

Habakku 2:14, declares: for the earth shall be filled with the knowledge of the glory of the Lord as water cover the sea. Let your life be driven by this vision. Every Soul you win, every seed you Sow in Faith into the spread of the Gospel, all contribute to the fulfilment of the great vision of Habakkuk 2:14.

Therefore refuse to be distracted.

Live for the joy of unveiling of others, the Christ life, educating them on the transcendence and supreme dominion of the righteousness we possess in Him.

Be committed to disciple the Nations, teaching them the truth of the Gospel.

PRAYER:

Dear Father, thank you for counting me faithful to be a part of your end time work. I live for the fulfilment of your Divine Mandate to teach the Nations and impact people round the world with knowledge of your living word. I'm strengthened, stirred and empowered by the Holy Spirit for this great task, for my life is your glory and the advancement of your kingdom in Jesus name, Amen.

Watchword
FOR THE GRACE OF GOD
THAT BRINGETH SALVATION
HAS APPEARED TO ALL MEN
TITUS 2:11

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LESSON ONE

CHILDREN, A GIFT FROM GOD (PART I)

8TH FEBRUARY, 2026

Central Truth: As an heritage of the Lord, children are both a blessing and a responsibility.

Memory Verse: Children are an heritage of the Lord. Psalm 127:3

Study Text: I Samuel 1:1 through 2:11

OUTLINE

I. Parental Love

- a. Parental dedication
- b. Parental devotion

II. Parental Care

- a. Samuel presented to Eli

I. PARENTAL LOVE. I SAMUEL 1:9-23

a. Parental Dedication

What a woman of faith Hannah was! Yet her faith was developed in the midst of difficulties, problems, and sorrow. Her husband Elkanah loved her, yet, because she was childless, he took a second wife, Peninnah. This

was according to the custom of the time and was allowed by the Law. At the same time, the Law recognized that polygamy had its origin in sin and rebellion (Genesis 4:19), and as such brought its own punishment in the form of division and unhappiness.

Though Elkanah was a kind and generous man, when Peninnah had children he was unable to prevent her from lording it over Hannah. In fact, Peninnah did everything she could to disturb and vex Hannah. Even at the Temple while they were feasting before the Lord, Peninnah continued to shower insults and injuries in a deliberate attempt to anger Hannah. This so filled her with bitter and sorrowful thoughts that she could not eat. Even her husband's kindest word could not comfort her.

QUESTION: How did she solve her problem?

1

She finally took it to the Lord. From her song in chapter 2, we can see that she knew something of the power and promises of God. As she wept before the Lord, we can be sure she remembered that God gave Abraham and Sarah a child and promised to multiply their seed as the stars of the heaven and as the sand of the seashore (Genesis 22:1-7). Though at the end of his life, Moses pointed out that God had already multiplied Israel as the stars of heaven (Deuteronomy 1:10, 10:22), he did not mean there could be no further fulfillment of God's promise. There was still something in it for Hannah if she would come in faith.

QUESTION: How did Hannah show her faith?

She made a vow to the Lord, honouring Him as the Lord of Hosts, the Deliverer of His people who trust in Him. She was but His handmaid His humble servant, who came to present her desire for a son. She was not selfish in her

request. There was no desire for vengeance against Peninnah. She only wanted a son she could give back to the Lord as a Nazarite dedicated to Him (Numbers 6:1-8, 13-21).

Then Hannah showed her faith further by continuing in earnest prayer. When Jesus said, "Ask, and it shall be given you" (Mathew 7:7), the Greek uses the continuous present tense. We must keep on asking, Hannah stayed in the presence of God. Even when she was misunderstood by the high priest, Eli, she gently and humbly restated her position. He gave her assurance, and she went her way in faith and in the joy of the Lord.

b. Parental Devotion

Hannah found that God is indeed a prayer answering God. In due time a son was born to her whom she named Samuel. In this way, she acknowledged the name and character of God as the One who heard her petition and who was faithful to His

2

promises.

She devoted herself to the care of her child, directing him in his most impressionable years towards the things of God.

QUESTION: How else did she show her devotion to God?

II. PARENTAL CARE. I SAMUEL 1:24-28

a. Samuel Presented to Eli

Hannah stayed at home taking care of Samuel until she weaned him. Children in ancient Israel were weaned at about two or three years of age. Tradition also tells of a second "weaning" from the mother's care when the child was six or seven. In either case, we can be sure Hannah was a good and faithful mother. Then, when the proper time came, she and Elkanah brought him to the house of the Lord in Shiloh.

With Samuel, his parents took an offering of three bullocks, an ephah (about 21 litres) of flour and a goat-skin

of wine. Two of the bullocks were for the annual family sacrifice and feast. The third was presented with Samuel, probably to be offered as a burnt offering in dedication to God.

Hannah's words were simple, yet beautiful. She reminded Eli of her persistent prayers. Then she said, "For this child I prayed." The child standing by her side was a living witness to the fact that God answers prayer.

DAILY DEVOTIONAL GUIDE

M: Faithful parents. Genesis 17:15-22

T: God's concern for the under-privileged. Genesis 21:14-21

W: Responsibility for God's heritage. Deuteronomy 6:4-9

TH: A considerate husband. I Samuel 1:1-8

F: Jesus' concern for children. Mark 10:13-16

S: Praise for a promised child. Luke 1:5-13

LESSON TWO CHILDREN, A GIFT FROM GOD (PART II)

15TH FEBRUARY, 2026

Central Truth: As an heritage of the Lord, children are both a blessing and a responsibility.

Memory Verse: Children are an heritage of the Lord. Psalm 127:3

Study Text: I Samuel 1:1 through 2:11

OUTLINE

I. Parental Care

a. Samuel presented to God

II. Parental Praise

a. Hannah's Joy

b. Hannah's God

I. Parental Devotion

a. Samuel Presented to God

God was faithful to her, and Hannah was faithful to the Lord. She did not forget her vow. She did not change her mind or make excuses. She presented Samuel, not merely to Eli, but to the Lord.

QUESTION: By lending Samuel to the Lord, did she mean she was just giving him over temporarily?

She wanted him to be the Lord's as long as he lived. Actually, the word translated lent has a stronger meaning in Hebrew. It has the idea of "given over" or "given back" in response. God in His love and grace gave Samuel to Hannah, in response to His love, she gave Samuel back to God. Hannah wanted nothing more than for Samuel to serve the Lord all his life. Thus, she left him at Shiloh to serve in the sanctuary. There Eli could train Samuel for the greatest possible usefulness. Elkanah then, led as head of the household, in a family worship that honoured God for His blessing and provision.

QUESTION: How should we train our children regarding religion?

She first expresses her joy in

the Lord. He has given her salvation and honour. Joy has always marked those who are in touch with the Lord. Sin made Adam fear, and he ran and hid when he heard the voice of God. But when Abraham caught a glimpse of God's plan, he rejoiced (John 8:56). When God brought the Israelites through the Red Sea, they sang with joyful praise (Exodus 15:1, 2). Again and again the New Testament calls us to rejoice. Hannah rejoiced because she knew by her own experience that God answers prayer.

III. PARENTAL PRAISE. I SAMUEL 2:1-11

a. Hannah's Joy

As Elkanah led in worship, Hannah broke out in a mighty prayer of thanksgiving. This time she did not pray silently as before, but let it roll out for all to hear.

QUESTION: What marks the opening of her prayer?

b. Hannah's God

QUESTION: What does

Hannah's thanksgiving emphasize?

She did more than talk about what the Lord has done for her. In fact, after the first verse she said nothing specifically about her own experience. Instead, she was completely taken up with her God. She literally overflowed with praise to Him for being the kind of God He shows himself to be.

She saw Him first as holy, that is totally separated from sin and evil and completely dedicated to carrying out His great plan of redemption. Then she saw His holiness as the reflection of His glory as the one true God.

QUESTION: Why did she call Him a rock?

A great rock on the edge of the desert pictured a place of refuge, of shelter, shade, and strength. It was a landmark, a guide to the weary desert traveler, so the Holy One, the one true God is the one Rock in which the righteous can trust. How the wicked should

put aside their lofty, insolent talk that brags about what they as men have accomplished! God hears, sees, and shows. He weighs the actions of men in justice. These weighed actions, these just and equal actions of the Lord are described in verses 4-8. He upsets the plans of wicked men and answers the prayers of the righteous. He can do this because He is the Creator, Governor and Upholder of the world. (Hannah did not mean in verse 8 that the earth is really on pillars, but that the Lord is the real upholder. He is the "pillars." He created whatever forces keep it in place. As Job said, He hung it on nothing. See Job 26:7).

QUESTION: About whom is God especially concerned (verse 9)?

His special care is for the saints, the true believers who have responded to His love and become channels for it. Because He governs the world with such mighty power, they have nothing to fear. He keeps

their feet so that they need not stumble or fall.

Then, still praying in the Spirit, Hannah ended with a prophecy which looks ahead to God's King. His Anointed One or Messiah. Surely, Hannah's joy was full.

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W: Responsibility for God's heritage. Deuteronomy 6:4-9

TH: A considerate husband. I Samuel 1:1-8

F: Jesus' concern for children. Mark 10:13-16

S: Praise for a promised child. Luke 1:5-13

LESSON THREE

GOD'S CALL TO SERVICE (PART I)

8TH MARCH, 2026

Central Truth: Though God does not call everyone in the same way, He does call each of us to service for Him.

Memory Verse: Speak, Lord; for thy servant heareth. I Samuel 3:9

Study Text: I Samuel 3:1-21

OUTLINE

I. Ministering to the Lord

- a. Serving without inspiration
- b. Serving with devotion

II. Listening to the Lord

- a. A new experience

I. MINISTERING TO THE LORD. I SAMUEL 3:1-3

a. Serving without Inspiration

Young Samuel responded very well to Eli's training. Other boys might have wandered off seeking their own pleasure. But Samuel was always in his place, always faithful, always serving the Lord.

QUESTION: Why does the Bible say the Word of the Lord was precious in those days?

The word precious may mean either rare or valuable. In the case of precious stones or gems, it means both. Here it means rare. Actually, the Word of the Lord was not valued as it should have been. The days when "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle (Exodus 40:34) were long gone. The worship was no longer the channel of blessing God intended it to be. It had degenerated into mere forms and ceremonies. Then, because the Word of the Lord was neglected, the people became lukewarm, indifferent to the weakness and corruption of the priesthood.

QUESTION: How could this problem be corrected?

God often used prophets to

warn and guide His people. But prophecy was rare in those days. One prophet did come and warn Eli (I Samuel 2:27-36). But he came, delivered God's message to Eli personally, and left. There was no open or public declaration of the prophetic vision or message. And no one expected any.

Nevertheless, in Samuel's faithful service to the Lord, there was hope. The Bible shows that faithfulness is often followed by revelation from the Lord (see I Kings 19:21) and compare with 2 Kings 2:15; Acts 13:2).

b. Serving with Devotion

Eli made sure Samuel learned how to carry out the external acts necessary for the ongoing worship in the Tabernacle. He learned the kind and amount of oil that must be put in the seven branched lampstand so that it would not go out during the night. He learned to open the gates at the appointed hour. He even slept in a room connected with the temple court so he might always be

near, ready to serve it and its priest.

As Eli grew older and his eyes grew dim, he depended more and more on young Samuel. Not did Samuel disappoint him. Samuel's devotion was real. He had a hunger for God in spite of the empty formalism and corruption that Eli permitted and his sons promoted.

A careful study of the divine calls and visions in the Bible reveals that most were preceded by a burden on the heart of the recipient, especially when they were young men. Who knows what burdens were upon the heart of Samuel as he lay down to sleep at night? Day by day he saw Eli's son promote spiritual and moral decay in Israel by their example. His young, sensitive heart must have been deeply grieved, though we do not read that he said anything openly.

But on this occasion the Bible indicates that the lamp of God was about to go out. It was near morning. God saw in the

heart of a 12-year-old boy a faith that would respond to Him. A new day was about to dawn, both for Samuel and for Israel.

II. LISTENING TO THE LORD. I SAMUEL 3:4-14

a. A New Experience

QUESTION: Why did Samuel fail to recognize the voice of the Lord when He called him?

There were several reasons, but the most important was that Samuel did not know the Lord in a personal way. He had never seen God work nor heard him speak. He accepted what his mother and Eli told him, but he knew nothing of God's power in his own experience. He lived in a religious atmosphere but was unaware of the reality that lay beyond those things seen by the natural eye (see 2 Corinthians 4:18).

Some of the blame must also be put on Eli. He was so lacking in spiritual perception that he sent Samuel back to bed twice. Had he been closer to God he might have been

quicker to give direction and encouragement.

QUESTION: Which is more important in the service of the Lord, the office (pastorate, diaconate, priesthood, etc.) or the quality and character of the man filling the office?

Samuel did not become discouraged, however. He did not tell himself the call was only his imagination. His concern for Eli made him go again and again. Eli finally perceived God was the One calling Samuel. He then counseled the boy accordingly. Samuel was ready to respond, listen, and obey.

This was to be a new experience for Samuel. He had said prayers before, but now prayer was to become a two-way conversation. This time Samuel must have returned to his bed with expectation and desire. And he was not disappointed. Soon he was aware of a presence in the room, and then his eyes beheld a divine person.

QUESTION: What is the point of the phrase in verse 10, "as at other times?"

God's call came as it had before, God had not changed. His call had not changed. The difference on this occasion was in Samuel. Samuel had been directed and instructed. He now knew he could expect to hear the voice of God and should obey it.

DAILY DEVOTIONAL GUIDE

M: Misplaced faith. I Samuel 4:1-19

T: A lesson in believing. I Samuel 4:10-22

W: Treatment of holy things. I Samuel 5:1-12

TH: Correcting mistakes. I Samuel 6:1-21

F: Justified by faith. Romans 5:1-8

S: The source of victory. I John 5:1-12

LESSON FOUR GOD'S CALL TO SERVICE (PART II)

15TH MARCH, 2026

Central Truth: Though God does not call everyone in the same way, He does call each of us to service for Him.

Memory Verse: Speak, Lord; for thy servant heareth. I Samuel 3:9

Study Text: I Samuel 3:1-21

OUTLINE

- I. Listening to the Lord
 - a. An important message
- II. Obeying the Lord
 - a. The message told
 - b. A growing ministry

I. LISTENING TO THE LORD. I SAMUEL 3:4-14

b. God's Hand Recognized

QUESTION: What made the Philistines finally recognize the hand of Israel's God?

God sent a plague on them that was similar to bubonic plague. At first, the Philistines took this as a coincidence, and sent the ark to other Philistine cities. But as it went from city

to city the plague went right with it and progressively became more severe and deadly. Finally, they were ready to send the ark back.

III. RESTORED BLESSING. I SAMUEL 6:1-21

a. The Ark sent Back

The Philistine priests and diviners or fortune-telling prophets advised their people to send the ark back with a trespass offering of gold in the shape of mice (or rats) and in the shape of the emerods that were plaguing them. The golden rats would seem to indicate that the Philistines took the emerods to be bubonic plague, though there is no evidence that mice or rats were actually involved here.

QUESTION: Were all the Philistines satisfied that they should send back the ark?

Some felt that giving up the ark would be an admission of

defeat – perhaps the plague was accidental, and not connected with the ark at all. So the priests devised a test. They would put the ark on a new cart and hitch it to two fresh cows that had never pulled anything before, keeping their calves away. If the God of Israel really had power and really wanted the ark again. He would see to it that the cows took it back. If the cows obeyed their natural instincts and turned back to their calves, the Philistines would know the plague was a coincidence and only by chance took place while the ark was present.

b. A Hard Lesson

The cows of course, took the ark into Israelite territory without looking back. With joy the people received it and used the cart and cows to honour God with burnt offerings and thank offerings.

QUESTION: What mistake did they make?

Though they used Levites to take down the ark as the law

required, they let curiosity cause them to disobey the Law and look in the ark. Death was their judgment.

QUESTION: What is more important in God's eyes: obedience or proper procedure?

IV. TRIUMPH OF FAITH. I SAMUEL 7:1-17

a. Godly Sorrow

First Samuel 7 is one of the great revival chapters of the Old Testament. In the natural, the situation did not look promising. For twenty years after the ark had been returned, Israel remained under the yoke of Philistine oppression. Samuel's ministry had no spectacular results. The ark was never restored to its proper place in the holy of holies.

QUESTION: What encouraging sign was there?

There was a change in the hearts of the people. When the ark was captured, they lamented after it. Now they lamented after the Lord. There was a new desire, a new

hunger. With it came the sort of godly sorrow which leads to genuine repentance (see 2 Corinthians 7:10).

QUESTION: What specific steps did Samuel ask the people to take if they wanted divine deliverance?

1. They must return to the Lord in a positive, wholehearted way. The Hebrew word means both a turning and a returning. They must make a complete about-face. They must mean business with God.
2. They must remove and destroy all idols and heathen emblems. Along with them must go the sin, corruption, and immorality that worldly heathen religion encouraged.
3. They must continue to direct their hearts to the Lord. Only a set and steadfast purpose would keep them from becoming entangled

again with the world.

4. They must serve the Lord alone. This means active service and worship.

QUESTION: What else was needed?

They lived in a time when "ever man did that which was right in his own eyes" (Judges 17:6; 21:25). The tribes were drifting farther and farther apart. They needed to come together, confess their sins against God and against each other, and wait together in one accord before God. This they did, pouring out water before the Lord as a symbol of their sorrow for sin and their renewed consecration to Him.

I Samuel 7:3-12 presents a picture of what is necessary if we are to be holy people of a holy God. There must be personal conviction, a true repentance, and righteous living brought about as we yield to the Spirit of God each day.

b. Ebenezer

When the Philistines heard

that Israel was massing her people, they called out their armies. This sent a chill into the hearts of the assembled Israelites. But they turned in faith to Samuel, asking him to continue to pray, not merely to his God, but "to the Lord our God." They recognized God as their God.

Then Samuel took a sucking lamb and offered it as a burnt offering while he cried out to the Lord in intercession. God answered with an unexpected thunderstorm, and faith brought great victory. Then Samuel gave praise by setting up a stone and calling it Ebenezer.

LIVING THE TRUTH

Revival still happens when men return to the Lord. This involves forsaking the sins that have hindered revival.

God longs to visit His people with blessing. He waits to forgive them when they repent of their wandering from Him. If the spirit of this age has invaded our hearts and made them cold,

repentance is the road we must take if we would see God move in power.

A holy God can be truly served only by a holy people.

DAILY DEVOTIONAL GUIDE

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T: A lesson in believing. I Samuel 4:10-22

W: Treatment of holy things. I Samuel 5:1-12

TH: Correcting mistakes. I Samuel 6:1-21

F: Justified by faith. Romans 5:1-8

S: The source of victory. I John 5:1-12

LESSON FIVE WAY TO REVIVAL (PART I)

22ND MARCH, 2026

Central Truth: Our faith is misplaced unless it is centered in God and His Word.

Memory Verse: Hitherto hath the LORD helped us. I Samuel 7:12

Study Text: I Samuel 4:1 through 7:17

OUTLINE

I. Misplaced Faith

- a. The ark brought out
- b. Ichabod

II. Misused Blessing

- a. God's power vindicated
- b. God's hand Recognized

I. MISPLACED FAITH. I SAMUEL 4:1-22

a. The ark brought out

QUESTION: Why did the Israelites bring the Ark of the Covenant out of the holy of holies into the line of battle?

The Israelites were in a desperate situation. Without consulting the Lord they had attacked the philistines. The

result was a complete defeat with 4,000 Israelites slain.

The elders did have sense enough to know that God had permitted this, but they still did not seek Him. Instead, they decided that if they brought out the ark, the external symbol of God's presence, it would assure them victory. Perhaps they remembered how the ark led the Israelites to the Jordan and accompanied them in the march around the walls of Jericho (Joshua 3:3, 11, 13, 6:4). But they forgot the spiritual preparation, the seeking of God, and the obedience to His Word that preceded that victory.

QUESTION: What is the role of ritual or ceremony in true worship?

It seems almost as if they were trying to force God to give them a victory. Perhaps they felt He could not let anything happen to the ark.

QUESTION: Did anyone have any misgivings about the ark going into battle? (vs. 13).

We read later that Eli's heart trembled or was fearful over the ark. As high priest he was its appointed guardian. Thus, he did disapprove of its removal. But he was so accustomed to letting his sons have their way that he gave in. apparently, no one else had any misgivings. When the ark came into the camp, it was received with joy, and enthusiastic shouts echoed across the hills.

b. Ichabod

The news of the arrival of the ark in the Israelite camp threw the Philistines into a state of consternation. They knew enough about Israel's God and His power (although they were idolaters) to make them think He might bring something like the plagues of Egypt on them. But the Philistine leaders urged their men to take courage. This time 30,000 Israelites were killed, the ark was captured, and the Israelite army

disbanded and fled to their homes ("His tent" in verse 10 does not mean his tent in the army camp but his home, wherever it was).

QUESTION: What effect did this defeat have on Eli and his family?

II. MISUSED BLESSING. I SAMUEL 5:1-12

a. God's power vindicated

QUESTION: What mistake did the Philistines make when they captured the ark?

They jumped to the conclusion that their victory proved the superiority of their gods. Therefore they put the ark in the temple of Dagon, their chief god, as a trophy of victory. It is also possible that they thought any power left in the ark would add to the prestige and power of Dagon and, therefore, of the Philistines.

The Philistines did not deny the existence of Jehovah, but like other polytheistic neighbours of Israel, they considered Him to be one God among many. It may be that they even hoped He would be

pleased to show favour to the Philistines now that the ark was in a place of honour in their temple. What they did not realize was that Israel's sin, not Dagon, was responsible for the capture of the ark.

In the morning, the image of Dagon was found fallen on its face before the ark as if compelled to do homage to the Lord. The heathen priest took this to be an accident and set the image back in its place. But the following morning the image was not only fallen, but its head and hands were broken off. This should have taught the Philistines that their god had no power to think or act. Instead, because the image fell across the threshold, they supposed this made the threshold holy. Thus they added another ceremony to their list and jumped over the threshold each time they entered that temple.

b. God's Hand Recognized

QUESTION: What made the Philistines finally recognize

the hand of Israel's God?

God sent a plague on them that was similar to bubonic plague. At first, the Philistines took this as a coincidence, and sent the ark to other Philistine cities. But as it went from city to city the plague went right with it and progressively became more severe and deadly. Finally, they were ready to send the ark back.

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LESSON SIX WAY TO REVIVAL (PART II)

12TH April 2026

Central Truth: Our faith is misplaced unless it is centered in God and His Word.

Memory Verse: Hitherto hath the LORD helped us. I Samuel 7:12

Study Text: I Samuel 4:1 through 7:17

OUTLINE

- I. Restored Blessing
 - a. The ark sent back
 - b. A hard lesson
- II. Triumph of Faith
 - a. Godly sorrow
 - b. Ebenezer

I. RESTORED BLESSING.

I SAMUEL 6:1-21

a. The Ark sent Back

The Philistine priests and diviners or fortune-telling prophets advised their people to send the ark back with a trespass offering of gold in the shape of mice (or rats) and in the shape of the emerods that were plaguing them. The

golden rats would seem to indicate that the Philistines took the emerods to be bubonic plague, though there is no evidence that mice or rats were actually involved here.

QUESTION: Were all the Philistines satisfied that they should send back the ark?

Some felt that giving up the ark would be an admission of defeat – perhaps the plague was accidental, and not connected with the ark at all. So the priests devised a test. They would put the ark on a new cart and hitch it to two fresh cows that had never pulled anything before, keeping their calves away. If the God of Israel really had power and really wanted the ark again. He would see to it that the cows took it back. If the cows obeyed their natural instincts and turned back to their calves, the Philistines would know the plague was a

coincidence and only by chance took place while the ark was present.

b. A Hard Lesson

The cows of course, took the ark into Israelite territory without looking back. With joy the people received it and used the cart and cows to honour God with burnt offerings and thank offerings.

QUESTION: What mistake did they make?

Though they used Levites to take down the ark as the law required, they let curiosity cause them to disobey the Law and look in the ark. Death was their judgment.

QUESTION: What is more important in God's eyes: obedience or proper procedure?

IV. TRIUMPH OF FAITH. I SAMUEL 7:1-17

a. Godly Sorrow

First Samuel 7 is one of the great revival chapters of the Old Testament. In the natural, the situation did not look promising. For twenty years after the ark had been

returned, Israel remained under the yoke of Philistine oppression. Samuel's ministry had no spectacular results. The ark was never restored to its proper place in the holy of holies.

QUESTION: What encouraging sign was there?

There was a change in the hearts of the people. When the ark was captured, they lamented after it. Now they lamented after the Lord. There was anew desire, a new hunger. With it came the sort of godly sorrow which leads to genuine repentance (see 2 Corinthians 7:10).

QUESTION: What specific steps did Samuel ask the people to take if they wanted divine deliverance?

1. They must return to the Lord in a positive, wholehearted way. The Hebrew word means both a turning and a returning. They must make a complete about-face. They must mean business with God.
2. They must remove and

destroy all idols and heathen emblems. Along with them must go the sin, corruption, and immorality that worldly heathen religion encouraged.

3. They must continue to direct their hearts to the Lord. Only a set and steadfast purpose would keep them from becoming entangled again with the world.
4. They must serve the Lord alone. This means active service and worship.

QUESTION: What else was needed?

They lived in a time when "ever man did that which was right in his own eyes" (Judges 17:6; 21:25). The tribes were drifting farther and farther apart. They needed to come together, confess their sins against God and against each other, and wait together in one accord before God. This they did, pouring out water before the Lord as a symbol of their sorrow for sin and their renewed consecration to Him.

I Samuel 7:3-12 presents a

picture of what is necessary if we are to be holy people of a holy God. There must be personal conviction, a true repentance, and righteous living brought about as we yield to the Spirit of God each day.

b. Ebenezer

When the Philistines heard that Israel was massing her people, they called out their armies. This sent a chill into the hearts of the assembled Israelites. But they turned in faith to Samuel, asking him to continue to pray, not merely to his God, but "to the Lord our God." They recognized God as their God.

Then Samuel took a sucking lamb and offered it as a burnt offering while he cried out to the Lord in intercession. God answered with an unexpected thunderstorm, and faith brought great victory. Then Samuel gave praise by setting up a stone and calling it Ebenezer.

LIVING THE TRUTH

Revival still happens when men return to the Lord. This

involves forsaking the sins that have hindered revival.

God longs to visit His people with blessing. He waits to forgive them when they repent of their wandering from Him. If the spirit of this age has invaded our hearts and made them cold, repentance is the road we must take if we would see God move in power.

A holy God can be truly served only by a holy people.

DAILY DEVOTIONAL GUIDE

M: Misplaced faith. I Samuel 4:1-19

T: A lesson in believing. I Samuel 4:10-22

W: Treatment of holy things. I Samuel 5:1-12

Th: Correcting mistakes. I Samuel 6:1-21

F: Justified by faith. Romans 5:1-8

S: The source of victory. I John 5:1-12

LESSON SEVEN CHOOSING A LEADER (PART I)

19TH April 2026

Central Truth: We need to exercise godly wisdom in choosing our civic and spiritual leaders.

Memory Verse: God is the judge: He putteth down one, and setteth up another. Psalm 75:7

Study Text: I Samuel 8:1 through 12:25

OUTLINE

I. Refusing God's Plan

- a. A King requested
- b. A Solemn warning

II. Revealing the Choice

- a. A common task

I. REFUSING GOD'S PLAN. I SAMUEL 8:1-22

A. A KING REQUESTED

When Samuel was old, he was less able to meet the growing needs of Israel. To help lighten the load he deputed his sons as judges over the southern part of the country at Beer-sheba. There, out of touch

with their father, they yielded to temptation and became very unjust judges. The people used his sons' way of life as an excuse to ask for a king.

QUESTION: Was this their real reasons?

God could have raised up a worthy successor to Samuel, but the people were not looking to Him. They did not seem to care that God had called them to be His people in a special way. The real reasons they wanted a king was to be like the other nations around them.

B. A SOLEMN WARNING

Samuel might have taken the people's request as a personal insult and rebuked them.

QUESTION: What kept him steady?

He was more concerned for the people than for himself. Thus he took the whole matter to the Lord. Prayer was a

keynote in Samuel's life. To him it was as natural as breathing.

God's answer encouraged him. First, the Lord pointed out that Israel's desire for a king was basically a rejection of God's rule and only superficially a rejection of Samuel. It was possible, of course, for a king to take a humble place as a servant of God and His people. Solomon did in the early part of his reign (I Kings 3:9). But as this point Israel did not want such a king. Their king must be like the kings of other nations.

Then God reminded Samuel that this was not the first of such outbreak of rebellion in the history of Israel. At Sinai, they freely chose the Lord as their King. Covenant-maker, and Law-giver (Exodus 19:6, 8, 24:3). Only a few days later they turned their backs on Moses and God and began worshipping a golden calf (Exodus 32:8). From that time on their history was sprinkled with periods of spiritual decline and even apostasy.

How patient God was!

Now God told Samuel to let Israel have their king, but he must warn them. As always, God was just as faithful to warn His people as to bless them.

QUESTION: What kind of picture did Samuel sketch for them?

It was a dark one. The kind of king they wanted would conscript labour to serve him. He would establish a huge army, give the people's land to his officials and court favourites, and order heavy taxation. The people would then find that though it was easy to choose a king, it would be hard to get rid of him.

All these things were true of the kings of surrounding nations. They proved to be true of many kings of Israel later on (see I Kings 12:4, 10-14). Then, if they did get rid of a bad king, the next one was often worse.

QUESTION: How did the people respond to Samuel's warnings?

Their minds were already made up and they refused to listen. Nothing mattered to them now but the gratification of their own desire to be like the other nations. All they could see was what their own imaginations pictured. How nice it would be, they thought, to have a king lead them and fight their battles for them the way kings of other nations did. This they expressed to Samuel and shut their eyes to the future consequences of their desire.

II. REVEALING THE CHOICE. I SAMUEL 9:1-27

A. A COMMON TASK

QUESTION: What can we learn about the ways of divine providence from this story of how Saul was brought to Samuel?

God was guiding Saul even though he did not know it. Saul was busy about a very ordinary task. There was nothing unusual about the loss of Saul's father's asses. In those days farm animals were allowed to roam free when not needed. But the search

brought Saul into the neighbourhood of Samuel's home. A servant then made the suggestion that this man of God might be able to help them.

Some have suggested that these events seem very casual, even trivial. But God's ways are not our ways. Who would have thought that a decree of Caesar concerning taxation would fit into God's plan; yet God used it to get Mary and Joseph to Bethlehem at just the right time. God often uses apparently insignificant events to accomplish His will (see Romans 8:28).

DAILY DEVOTIONAL GUIDE

M: Leadership traits. I Samuel 9:1-10

T: Divine guidance. I Samuel 9:11-17

W: Scriptural help. I Samuel 9:18-27

TH: Anointed leadership: I Samuel 11:4-15

F: Honourable leadership. I Samuel 12:1-5

S: Godly counsel. I Samuel 12:6-15

LESSON EIGHT CHOOSING A LEADER (PART II)

17th May, 2026

Central Truth: We need to exercise godly wisdom in choosing our civic and spiritual leaders.

Memory Verse: God is the judge: He putteth down one, and setteth up another.
Psalm 75:7

Study Text: I Samuel 8:1 through 12:25

OUTLINE

I. Revealing the Choice

a. A surprise for Saul

II. Anointing a Leader

a. Anointed with oil

b. God's choice revealed

I. REVEALING THE CHOICE. I SAMUEL 9:1-27

A. A SURPRISE FOR SAUL

God was already working in Ramah. He had already told Samuel to expect Israel's king-to-be. Samuel, the day before, had given directions to the cook to save a choice portion

of the meat for this one who would arrive.

When Saul turned to go up the hill to the city of Ramah, things began to happen in quick succession. Young women going out to the well assured him Samuel was in town. At the gate he found him waiting. God had already spoken to Samuel, and when Saul appeared God spoke again and pointed him out as the one who would be king.

Because Samuel was in close touch with God, he was able to assure Saul that the lost asses had been found and that now God had something more for him. In fact, all that Israel had which was desirable would be his.

QUESTION: What does Saul's reply show about him? (See verse 21)

He had a courteous, humble spirit. He was not impressed with his own background,

ability, or skill. Yet he was open to the leading of the Lord through Samuel.

Samuel then brought Saul and his servant into a room at the high place where a feast was already going on. There Samuel seated them at the head of the guests and gave them the portion reserved for the guests of honour. Thus, Saul was made to feel God's hand. Then Samuel took Saul home with him, talked to him on the flat roof, and let him sleep there.

II. ANOINTING A LEADER. I SAMUEL 10:1-27

A. ANOINTED WITH OIL

At dawn, Samuel called up on Saul on the flat roof and sent him on his way. But before they reached the city gate, Samuel sent Saul's servant on and kept Saul back to tell him the word God had for him. Then Samuel anointed Saul with the holy anointing oil and gave him the kiss of homage given to kings in those days. In the Bible, we find kings, priests, and prophets

anointed. This symbolized the fact that God chose them and that they must depend on His Spirit for wisdom and strength to fulfill the ministry He had for them.

QUESTION: How was this symbolism fulfilled?

As soon as Saul left Samuel, God gave Saul another heart. The Hebrew indicates an inner change that was surely the work of the Holy Spirit. Then three signs were fulfilled that Samuel had predicted. The first two helped build Saul's faith and prepare him for the third. This last sign brought Saul in contact with a group of "sons" or "disciples" of the prophets. These were young men Samuel gathered, taught, and sent out to call the people to repentance and re-consecration. Accompanied by musical instruments, they were singing of the glories of the Lord. Under the inspiration of the Spirit they testified of His power. When Saul met them, as Samuel said he would, the Spirit came upon him too, completed the

change that had already begun, and made him a new man. Thus, God took this unsophisticated farmer, gave him the heart of a king, and made available to him the spiritual gifts he needed to fulfill his calling.

B. GOD'S CHOICE REVEALED

God in His wisdom did not thrust an unknown person on the people. To prepare the people and get them to accept Saul as His choice, He had Samuel assemble the people at Mizpeh. By the casting of lots, Saul's tribe, family, and finally Saul himself were chosen.

QUESTION: How did he respond?

Because of his deep humility he looked for a place to hide. Many had come long distances; their 'stuff' or baggage and other belongings were stacked at the edge of town. Saul hid among all this, but he could not hide from the Lord. A word from the Lord caused some to run and bring

Saul out to the people. When they saw that Saul stood head and shoulders above them, they decided that this was indeed the king they wanted, and they shouted their allegiance, "Let the king live!"

QUESTION: What restriction did God put on Saul as king? (See verse 25)

God had no intention to sanction a king like the other nations. So He had Samuel tell the people the regulations for the kingship. Israel's kind was not to be an absolute ruler or an arbitrary despot. Samuel wrote all this down as a legal constitution. Thus, it was made clear how the king and people could cooperate with each other and with the Lord.

QUESTION: Why did Saul go home instead of beginning to reign at once?

Though the people as a whole accepted him, only a small group of men were really touched by the Lord. These were ready to stay with him, guard and help him.

Then there was another

group. After the shouting died down some contrary voices were heard. Some expressed doubt that this untrained farmer could lead them to victory or bring them deliverance. But their attitude showed what scoundrels they really were. Saul in wisdom paid no attention to them. Therefore he went home to wait for the Lord to direct him.

Not long afterward, the Ammonites attacked Jabesh-gilead across the Jordan and made tribute and torture the terms of surrender. God used this crisis to stir up Saul. The Spirit of the Lord came upon him, the fear of the Lord came on the people, and they rose up at his call to battle.

The resulting victory vindicated Saul's kingship. Now all the people accepted him, but he gave all the honour to the Lord.

DAILY DEVOTIONAL GUIDE

M: Leadership traits. I Samuel 9:1-10

T: Divine guidance. I Samuel

9:11-17

W: Scriptural help. I Samuel 9:18-27

TH: Anointed leadership: I Samuel 11:4-15

F: Honourable leadership. I Samuel 12:1-5

S: Godly counsel. I Samuel 12:6-15

LESSON NINE THE FOLLY OF SELF WILL (PART I)

24TH May, 2026

Central Truth: Self-will can lead to heartache, disappointment, and broken fellowship with God.

Memory Verse: To obey is better than sacrifice. I Samuel 15:22

Study Text: I Samuel 13:1-14, 15:1-35

OUTLINE

- I. Perils of Impatience
 - a. An impatient people
 - b. An impatient king
- II. Seriousness of disobedience
 - a. A cause of sorrow

I. PERIL'S OF IMPATIENCE. I SAMUEL 13:1-14

A. AN IMPATIENT PEOPLE

After his victory over the Ammonites, King Saul sent most of his army home to work their farms. All he kept as a standing army were 2,000 men at Michmash and another

thousand under his son Jonathan four miles farther south at Gibeah. Between them was a Philistine outpost at Geba.

After about three years, Saul ordered Jonathan to attack this outpost. This roused the Philistines, and soon a well-armed Philistine army poured over the land. The Israelites were unprepared and completely outnumbered. Saul retreated down the valley of Gilgal. Panic spread among the Israelites. Many of them scattered to hide in caves, woods, rocky cliffs, in cellars or vaults of old Canaanite high places, and even in cisterns. Others fled across the Jordan.

QUESTION: What had the Israelites forgotten? (See I Samuel 11:6, 11)

God had sent His Spirit on Saul. Previously, in the battle with the Ammonites, the people had responded, and the Lord had given them a

great victory. They knew what God could do. But now, instead of banding together to seek the Lord and support King Saul, they fled.

B. AN IMPATIENT KING

QUESTION: What prophecy had Samuel given three years before this? (See I Samuel 10:8).

Samuel foresaw this time when Saul would go to Gilgal. Saul must wait seven days, then Samuel would come, offer sacrifices, and tell him what to do. This was a test for Saul. The implication seems to be that if Saul stood the test, the Spirit of the Lord would again empower him and give him another victory.

At Gilgal, Saul remembered Samuel's words and camped there. Every day the threat of Philistine attack became greater. Every day, more and more of Saul's soldiers deserted him. Finally, the seventh day came. When the day was almost over, Saul decided he could stand the delay no longer. Taking

matters into his own hands, he ordered the sacrifices to proceed without Samuel. Presumably he was honouring God and seeking His will, but he was acting in fear instead of faith. This made him disregard God's Word. Fear put self instead of God on the throne of his life.

QUESTION: Does fear play a role in determining and following God's will?

QUESTION: What events increased the tragedy of Saul's failure?

First, Samuel appeared just after the sacrifice was completed. If Saul had waited a little longer, he would have passed the test and been established by the Lord.

Second, instead of making a clear, honest confession, Saul tried to justify his sin and minimize his guilt. He excused himself by the pressure of circumstance, supposing that it was better to sin than suffer. He tried to blame Samuel for not coming in time. He implied that his sacrifice made up for his disobedience.

But Saul's sacrifice was only a polite gesture in God's direction. He had already made up his mind to strike at the Philistine before they could attack him. Rather than seeking God's will he was only trying to use God for his own purposes. Finally, he said he forced himself. At great personal risk, he said, he pulled himself together and went ahead with the sacrifice. Thus, he admitted he was wrong, but he felt he had to do it anyway. This is often the excuse of those who have no patience or do something out of self-will and turn out wrong.

QUESTION: How did Samuel respond to Saul's excuses?

He refused to accept them. Saul's impatience and self-will were wrong and foolish. He lost so much more than he hoped to gain. He wanted to win a battle, but he lost God's approval on his life and kingdom. God would replace him with a man who would be after His own heart, a man who would do all God's will regardless of the

circumstances and his own desires (See Acts 13:22).

II. SERIOUSNESS OF DISOBEDIENCE. I SAMUEL 15:1-15

A. A CAUSE OF SORROW

About 11 years after Saul failed to wait for Samuel at Gilgal, another opportunity came for Saul to prove himself.

QUESTION: What did God ask him to do?

God was ready to execute judgment on the Amalekites. They had continually set themselves against God and His people. Saul was to give the heathen world a demonstration of the thoroughness and inevitability of God's judgment.

Utterly disregarding God's command, Saul proceeded to follow the customs of the time. He captured the king and kept him alive so he could gloat over him as a trophy of victory. He kept the best of the Amalekite flocks and herds, destroying only those too diseased or weak to stand a

hasty trip over the mountains. Then, like the heathen conquerors of the day, he set up a monument to himself and hastened to Gilgal for a great victory celebration and a big sacrifice to the Lord.

QUESTION: How did God feel about this?

God was not pleased. He is always grieved when men disobey His Word. Samuel too was grieved and indignant, every angry, not at Saul whom he loved but at the sin that was Saul's downfall. All night long Samuel cried out to the Lord on Saul's behalf. But the next day he had to put aside his grief and face Saul with a message of divine judgment.

DAILY DEVOTIONAL GUIDE

M: Blessings of obedience. Deuteronomy 7:12-16

T: Exhortation to obedience. Proverbs 3:1-8

W: Valuable counsel. Psalm 37:1-11

TH: Divine instruction. Matthew 7:21-27

F: Hearing and doing. James

1:19-25

S: Godly virtues. 2 Peter 1:3-11

LESSON TEN THE FOLLY OF SELF WILL (PART II)

14th June, 2026

Central Truth: Self-will can lead to heartache, disappointment, and broken fellowship with God.

Memory Verse: To obey is better than sacrifice. I Samuel 15:22

Study Text: I Samuel 13:1-14, 15:1-35

OUTLINE

I. Seriousness of disobedience

a. Shifting the blame

II. Penalty of transgression

a. A rebuke rejected

b. Saul rejected

I. SERIOUSNESS OF DISOBEDIENCE. I SAMUEL 15:1-15

A. SHIFTING THE BLAME

As soon as he saw Samuel, Saul declared very proudly and piously that he had obeyed God's command. But his bluff failed. The sound of oxen and sheep gave him away. Sin has a way of betraying the sinner.

QUESTION: How did Saul try to avoid facing and confessing his sin and guilt?

He tried to shift the blame. The people, he said, wanted to spare the best animals for sacrifice to Samuel's God. Surely Samuel should be pleased over such a generous offering!

Actually, Saul was the ring leader in all this disobedience. But, as is so often the case, those who lead others into sin are the first to betray them. Notice, however, that Saul was not able to bring himself to call the Lord his God. He could only say, "your God," not "my God."

II. PENALTY OF TRANSGRESSION. I SAMUEL 15:16-33

A. A REBUKE REJECTED

With a sharp command, Samuel stopped King Saul's profuse self-justification. He would have no more of it. But he had a word for Saul, a

reminder of what God had done, a rebuke for what Saul had done.

QUESTION: What were the real causes of Saul's disobedience?

Pride and greed dominated his actions. He had lost the humility that marked him when God first made him king. Furthermore, Saul had no real intention of offering all the sheep and oxen as a sacrifice to the Lord. Greed made him grab everything he could get. The mention of sacrifice was just an excuse, a cover-up for his disobedience.

Pride and greed – what a ruinous combination! Because of them Adam and Eve fell, Nebuchadnezzar lost his sanity, and Saul lost his throne.

QUESTION: How did King Saul react to Samuel's rebuke?

The truth hurt. But the very pride Samuel was rebuking made Saul interrupt and try to defend himself again. He had indeed obeyed the voice of the Lord, he said, and brought His judgment on the Amalekites.

But Saul had to admit that his obedience in this also was not complete. For the king of the Amalekites was right there as a prisoner.

B. SAUL REJECTED

QUESTION: To what did Samuel compare Saul's disobedience and his stubborn refusal to repent?

He compared it to heathen divination or fortune-telling and to idolatry. Heathen priests and cults supposed that the gods ate the sacrifices or at least needed them. They believed therefore that if a man offered a big enough sacrifice the gods would have to let him have his own way. But God did not ordain sacrifices for Israel because He needed them. "The cattle on a thousand hills" are His any way (Psalm 50:10) He does not need what man can bring Him. The sacrifices of the Law were a way by which man expressed his repentance and desire to come back into the presence of God and learn to walk with Him.

The prophets show that God hates the sacrifices and prayers of people who are trying to hide their sin or who are determined to go their own way (Isaiah 1:11-15). He has never accepted any substitute for spiritual religion and obedient faith (Luke 9:23, 14:27).

QUESTION: How important for the Christian is obedience to the will of God?

QUESTION: What judgment did Samuel pronounce on Saul here?

Because Saul had rejected the word or command of the Lord, God rejected him as king. In chapter 13 the emphasis was that Saul's dynasty would not continue after his death, but Saul was permitted to remain as king for a time. From this point on, however, he was no longer king in God's eyes. For the remainder of his reign he ruled without any divine authority, help, or blessing.

QUESTION: How did Saul respond to this judgment?

He admitted he had sinned. But his confession was not

genuine. He still tried to blame the people instead of himself.

Then he tried to get Samuel to return with him and worship the Lord, probably hoping the Lord would change His mind. But Saul had not really changed, and Samuel had to remind him that God does not play games with us. He does not repent the way we must – that is, by changing our fundamental attitudes.

Saul, still unchanged, then persuaded Samuel to honour him before the people by letting him go through the forms of worship.

DAILY DEVOTIONAL GUIDE

M: Blessings of obedience. Deuteronomy 7:12-16

T: Exhortation to obedience. Proverbs 3:1-8

W: Valuable counsel. Psalm 37:1-11

TH: Divine instruction. Matthew 7:21-27

F: Hearing and doing. James 1:19-25

S: Godly virtues. 2 Peter 1:3-11

LESSON ELEVEN GOD-GIVEN VICTORY (PART I)

12TH JULY, 2026

Central Truth: Spiritual victories are won, not by natural powers or abilities, but by complete reliance upon God.

Memory Verse: The LORD saveth not with sword and spear; for the battle is the LORD's. I Samuel 17:47

Study Text: I Samuel 17:1-58; 2 Samuel 17:32-36, 41-49

OUTLINE

I. Challenge of the Enemy

- a. Goliath defies Israel
- b. Israel's Terror

II. Response of Faith

- a. David's Insight

I. CHALLENGE OF THE ENEMY. I SAMUEL 17:1-11

A. GOLIATH DEFIES ISRAEL

At the beginning of King Saul's reign, the Philistines controlled a great deal of the territory of Israel. They also

controlled the manufacture and distribution of iron tools and weapons, which gave them a great advantage. God, however, gave King Saul a great victory at Michmash (I Samuel 14:22, 23). As a result the Philistines went back to their own territory, the fertile plain along the Mediterranean coast.

This victory did not bring peace to Israel, however. Saul was attacked by enemies on every side. These included Edom to the South, Moab and Ammon on the east, and Zobah to the north. In the midst of this, the Philistines continued to cause trouble. But in all this, Saul was victorious (see I Samuel 14:47, 48).

About three years after David was anointed by Samuel, the Philistines decided to make another thrust against Israel. Gathering an army, they marched up the valley of Elah

west of Bethlehem. Saul then marshaled his forces and went to meet them. He found the Philistines camped on a ridge overlooking the valley, so he set up his army on the opposite ridge with the valley in between.

Instead of attacking, the Philistines surprised the Israelites by a challenge from the giant Goliath (a member of a family of Canaanite giants now joined to the Philistines; Deuteronomy 2:11, 20). If the Israelites had a champion, let them produce him and they would decide the battle by single combat.

QUESTION: Why must a Christian experience spiritual battles, suffering, and hardships if Jesus already has won our victory?

QUESTION: What was Goliath like and why were the Philistines willing to stake the outcome of the battle on this one man?

His height of about nine and one-half feet gave him tremendous advantage in

personal combat. His great size and strength also made it possible for him to carry a spear with a shaft two inches in diameter and about five feet long (the size of the usual weaver's beam). It contained an iron point weighing about fifteen pounds. Bronze armour (including a 125-pound flexible coat of mail) gave him protection, but there seemed little chance that he would need it. With his height and long arms he could finish off any of Israel's men before they could get near.

B. ISRAEL'S TERROR

The challenge of Goliath filled the soldiers of Saul with terror. They had been winning victories over the Philistines. But this challenge put them in an impossible position, and they simply went to pieces.

QUESTION: What does this show about Saul and his army?

Their victories had given them self-confidence. But it had made them feel they could do it without the help of the Lord.

They were big in their own eyes. Now the challenge of this giant made them see how small they were. The giant's self-confidence also made them afraid. He was sure of himself, and his very boldness added to the terror of Israel.

QUESTION: Who should have answered the challenge?

King Saul was head and shoulders taller than anyone else in his army. But since the average height of Israelite men in those days was only about five feet one, King Saul probably was not over six feet. He was still dwarfed by Goliath and was as terrified as the rest.

II. RESPONSE OF FAITH. I SAMUEL 17:12-37

A. DAVID'S INSIGHT

Every day for 40 days, Saul's army rallied, started for the battle line with a shout, and then stopped short. Every day Goliath came out and repeated his defiant challenges, and the men of Israel fled back to their tents.

QUESTION: Why did Jesse

send David to the camp?

He was concerned because no news came from the battle. He knew too that his three oldest sons were in Saul's army and their food supply might be running low. He decided therefore to send David with food and with the hope of bringing back news and a pledge or token of their wellbeing.

The next morning David took an ephah (approximately 625 bushel) of roasted wheat, some bread, and slices of cheese. He arrived at the edge of the camp just as the men were going to the battle line with a shout. But there was no battle. David soon learned why Jesse had received no news. The Israelites were all too ashamed of the reproach Goliath was casting on them. He found too that King Saul was trying to cover up his own fear by offering a reward: money, freedom from taxes for the victor's whole family, and his daughter as a wife. But who would volunteer when King Saul himself dared no go.

QUESTION: What did David see about Goliath and the armies of Israel that his brothers and King Saul overlooked? (See verse 26)

He recognized that the Philistine giant, like all the enemies of Israel around them, was uncircumcised. That is, he was outside the covenants and promises given by God to His people. The armies of Saul were letting the threats of Goliath make them forget the power and promises of God.

David also saw that Goliath was defying not merely the armies of Israel, but the living God. Saul and his men not only let the Philistines taunt them, they were letting them set the conditions for battle. Had they forgotten the example of Joshua and Caleb, who disregarded the threats of giants and walled cities and said of the land, "We are well able to overcome it"? (See Numbers 13:30). David knew the living God to be bigger than any giant.

David's words stirred his

brother Eliab's anger. Actually, Eliab was ashamed and irritated that David should come and see their reproach and sense their terror. He accused David of arrogant, presumptuous pride and a malicious heart.

DAILY DEVOTIONAL GUIDE

M: Defying God. I Samuel 17:1-11

T: Investigating the crisis. I Samuel 16:19-30

W: Winning victories. I Samuel 17:50-58

TH: The Lord's Anointed. Psalm 2:1-12

F: The Christian's Warfare. Ephesians 6:10-18

S: The Final Victory. Revelation 19:11-21

LESSON TWELVE GOD-GIVEN VICTORY (PART II)

19TH JULY, 2026

Central Truth: Spiritual victories are won, not by natural powers or abilities, but by complete reliance upon God.

Memory Verse: The LORD saveth not with sword and spear; for the battle is the LORD's. I Samuel 17:47

Study Text: I Samuel 17:1-58; 2 Samuel 17:32-36, 41-49

OUTLINE

I. Response of Faith

a. David accepts the challenge

II. Victory over the Enemy

a. David's Weapons

b. David's faith expressed

I. RESPONSE OF FAITH. I SAMUEL 17:12-37

B. DAVID ACCEPTS THE CHALLENGE

David felt there was cause for what he was saying, and he continued telling others that God is big enough to take care

of Goliath. Soon someone told King Saul what David was saying, and the king sent for him. This pleased David, and he was quick to volunteer to go against the giant. But King Saul reminded David he was still just a boy.

How could he go against a man who was trained in the skills of war for many years?

QUESTION: On what did David base his confidence that he could defeat Goliath?

God had given him victories over a lion and a bear that had come up to steal a lamb from his father's flock. The same God who made it possible for him to do this would give him victory over this uncircumcised Philistine. The living God would be true to His covenants and promises. David's faith was in Him.

III. VICTORY OVER THE ENEMY. I SAMUEL 17:38-58

A. DAVID'S WEAPONS

King Saul, intending to be helpful put his own armour on David. It was adjustable and David probably did not look as ridiculous in it as some have pictured him. But after David took a few steps, he stopped and told Saul he dared not go against the giant with this armour.

QUESTION: Why did he reject it?

He knew he could not use it, not because it was too heavy or too large, but because he had not put it to the test.

QUESTION: What did David have that he had tested and proved?

It was not merely his staff or his sling, though he knew how to use them well. Behind the five smooth stones from the brook, behind the sling in David's hand, was an unshakable faith in God. David had tested God's promise to be with him and found it true.

Here is the true significance of David's encounter with the lion and the bear. They were

tests designed to prepare him for a greater victory ahead. This is the way God works with His chosen vessels.

We can see a similar lesson in the very stones David selected for his sling. They were not large, nor were they precious stones. But they were prepared, worn smooth by a long process that made them fit to be used.

B. DAVID'S FAITH EXPRESSED

Goliath was insulted when he saw a mere boy sent out to meet his challenge with no visible weapon but his shepherd's staff. Immediately he began to curse and threatened David. (By his gods could also be translated "by his David's God" thus mocking David and defying the Lord).

QUESTION: How did David respond?

He first gave testimony to his complete confidence in God and his full assurance of a victory that would let the whole world know that Israel's God is truly God. It would

encourage Israel also to know that God does not need human weapons to deliver, for "the battle is the Lord's."

QUESTION: In I Samuel 17:45-47, was David's action putting God to the test? Are we to test God?

Then in faith David sprang forward to meet Goliath, took a smooth stone, and threw it with his sling. The stone (no doubt directed by the Spirit of God (Zechariah 4:6), sank deep into Goliath's forehead.

DAILY DEVOTIONAL GUIDE

M: Defying God. I Samuel 17:1-11

T: Investigating the crisis. I Samuel 16:19-30

W: Winning victories. I Samuel 17:50-58

TH: The Lord's Anointed. Psalm 2:1-12

F: The Christian's Warfare. Ephesians 6:10-18

S: The Final Victory. Revelation 19:11-21

LESSON THIRTEEN CONQUERING THROUGH JEALOUSY (PART I)

9TH AUGUST, 2026

Central Truth: If the attitude of jealousy is not conquered, it will lead to evil actions.

Memory Verse: Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. I Corinthians 13:4

Study Text: I Samuel 18:1-30, 19:8-24

OUTLINE

I. Causes of Jealousy

- a. David's Success
- b. Increasing Popularity

II. Effects of Jealousy

- a. Saul attacks David

I. CAUSES OF JEALOUSY. I SAMUEL 18:1-9

A. DAVID'S SUCCESS

King Saul realized that the fear David inspired in the Philistines made him an asset to his army. He therefore refused to let David go home.

QUESTION: Who was David's real friend here?

Jonathan, Saul's oldest son, loved David the way God said we are to love our neighbours. He loved David as himself. No doubt, Jonathan also sensed the divine anointing that rested on David. Because of Jonathan's self-less love for the younger man, he made a covenant with him and outfitted him with his own tunic, military garments, and belt. Jonathan was about 33 at this time and David only 18 or 19. But this was no temporary friendship. Jonathan gave his loyalty to David as long as he lived.

QUESTION: Why did David please the people and the servants of Saul as well?

King Saul sent David out on many military expeditions. In every case David behaved himself wisely. This implies that he acted with intelligence, insight, and devotion to God and His people. In fact, the Hebrew

word translated "to behave wisely" is the same one translated "prosper" in Joshua 1:7 and "have good success" in Joshua 1:8. Joshua's secret of success was intelligent obedience to God's Word based on intense study and meditation on that Word. The same word is also used of King Uzziah who found that as long as he sought the Lord according to His Word given through a prophet, "God made him to prosper" (2 Chronicles 26:5).

The Psalms are full of David's love for God and His Word. We can be sure he sought the Lord and meditated on His Word and that this was the secret of his success.

B. INCREASING POPULARITY

About two years after the victory over Goliath David returned from another great victory and slaughter of the Philistine army. As a result, Saul was finally able to return to his palace in Gibeah.

As the returning troops

approached the city, they found the news of their victories preceded them. As was their custom, women from cities and towns in all directions converged to give a welcome to Saul and his triumphant army. In the midst of the singing and dancing to the rhythm of tambourines and sistrams a cant arose. Back and forth it went, one group chanting "Saul has slain his thousands." They saw that Saul was now directing the battles from behind the lines. David was leading the men. Now David was outstripping him ten to one.

QUESTION: How did King Saul react to this?

He was willing to let David win victories for him but not so happy to see him get credit for them. He also saw he had lost the hearts of the people to David. Saul was king in name. But the people were not his in the sense they once knew.

QUESTION: What caused Saul to become jealous of David?

Part of King Saul's displeasure may have been stirred by the

memory of Samuel's prophecy that a better man would take his place. (See I Samuel 13:14, 15:28). Thus, from this time Saul began to eye David with suspicion and jealousy.

II. EFFECTS OF JEALOUSY. I SAMUEL 18:10-30, 19:8-10

A. SAUL ATTACKS DAVID

Saul's jealousy provided an opportunity for the evil spirit from God to take possession of him to an even greater degree.

We read earlier that when the Spirit of the Lord departed from Saul, an evil spirit from the Lord troubled (terrified) him (I Samuel 16:14, 16, 23). As Dr. Stanley Horton points out in what the Bible says about the Holy Spirit (page 47), "This is difficult for us to understand. This spirit is not indicated to be a demon, for it was from the Lord. Some take this to mean it was from the Lord only in the sense that it was permitted by God. But the Hebrew text seems stronger than that. In fact, in I Samuel

18:10 the expression is abbreviated to God's evil spirit, and in 19:9 to the Lord's (Jehovah) evil spirit. It came quite frequently (I Samuel 16:23), and on one occasion at least caused Saul to "prophecy" (I Samuel 18:10).

"Perhaps a key to understand this may be found in Isaiah 45:7 where God says, "I form the light, and create darkness: I make peace, and create evil." Evil here is the opposite of peace (including well-being, health, prosperity and blessing) not the opposite of good. God is never the author of moral evil or sin. But He is a holy God who does send judgment on sinners, just as He did on Egypt (Exodus 12:12).

"The word evil is also translated adversity, affliction, and calamity, God often spoke of His judgments as bringing evil (I Kings 21:20, 21; 22:18; Jeremiah 4:6; 6:19). Later, Zephaniah (1:12) prophesied God's judgment on the careless people who were settled in their sins and who

said, 'The Lord will not do good, neither will he do evil.' The spirit sent by the Lord on Saul, then, was not an evil spirit or demon in the New Testament, but a spirit of Judgment."

On previous occasions David's playing of the harp, undoubtedly anointed by the Spirit, quieted Saul. But this time when the spirit of judgment came upon Saul, his jealousy drove him to try to pin David to the wall with a spear. This happened again and again. Each time, with a quick twist of the body, David's love that risked death again and again to try to help Saul.

LESSON FOURTEEN

CONQUERING THROUGH JEALOUSY (PART II)

16TH AUGUST, 2026

Central Truth: If the attitude of jealousy is not conquered, it will lead to evil actions.

Memory Verse: Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. I Corinthians 13:4

Study Text: I Samuel 18:1-30, 19:8-24

OUTLINE

I. Effects of Jealousy

a. Saul's Fear

II. Antidote for Jealousy

a. Jonathan warns David

b. Jonathan intercedes for David

I. EFFECTS OF JEALOUSY. I SAMUEL 18:10-30, 19:8-10

A. SAUL'S FEAR

God's jealousy over His people is a genuine and unselfish concern over their welfare (see Joel 2:18, 19). Saul's jealousy, like most human jealousy, was exactly the opposite. It was a selfish

determination to preserve his own position, power, and popularity. God's jealousy, even when it involves His wrath against sin, is a mighty expression of love (Exodus 20:5, 6; 24:6, 7, 14). Saul's jealousy was an expression of a desperate fear that he would lose all he was trying to gain and keep. This was intensified because he knew God was with David and had turned away from him.

QUESTION: What did Saul's fear drive him to do?

He took David's generalship away from him and, put him out as an adviser. But he did not dare banish him from the army altogether, lest the people rise up in rebellion. So he demoted him to the rank of captain over a thousand.

David made no complaint, but led his thousand with so much wisdom that he had as much success with it as he had achieved before with the

whole army. This raised David even further in the estimation of the people and again filled Saul with fear.

QUESTION: What did jealousy cause Saul to do when his daughter fell in love with David?

It made him stop to using his daughter's love as a means of destroying the man she loved. However, Saul's hope that the Philistines would destroy David for him did not materialize. Instead, David won another victory. Thus, Saul became more and more afraid of David, and David became more and more successful and popular. Saul's jealousy was only damaging himself not David.

II. ANTIDOTE FOR JEALOUSY. I SAMUEL 19:1-7

A. JONATHAN WARNS DAVID

When King Saul saw how the name David was honoured by all the people, his jealousy grew. Every victory David won over the Philistines made him

more valuable in the eyes of all Israelites – except for King Saul. He just became more angry. Finally, Saul called in his son Jonathan and all his military advisers and court officials except David. Without explanation, he told them to kill David.

QUESTION: Why did Jonathan go against his father's command?

We have already seen how Jonathan was appreciative of David from the first and how he helped him. Now the Bible reminds us that Jonathan delighted in David. He took pleasure in helping him. He was pleased with the wise and godly way David conducted himself and with the victories he won. Jonathan's love for David was godly and sincere. His heart went out to David in a love that was totally unselfish. With a love like that he could not be jealous of David or envy his successes. He could only encourage him to go on and win more victories in the name of the Lord.

QUESTION: What can we do about jealousy in our lives? How should we respond to jealousy reactions from others?

As soon as Jonathan heard his father's orders, he went out quickly, found David, and told him about them. David must be careful and stay on guard in a hiding place outside the city, a place also known to Jonathan. There David would be safe until Jonathan could talk to his father the next morning. Then Jonathan would get his father out in the field near where David was. He would talk to him there, and David would be able to see for himself that Jonathan was interceding on his behalf.

B . J O N A T H A N INTERCEDES FOR DAVID

QUESTION: What did Jonathan emphasize when he spoke to Saul on David's behalf?

He pointed out that David had been a very good servant of Saul. To kill him would be to sin against David. He had never stepped out of line to

dishonor Saul, nor was he ever guilty of sinning against Saul in any way. In fact, David risked his own life fighting the Philistines under Saul's orders.

More importantly, the victories David won were the Lord's victories and brought great deliverance from Israel's many enemies. Once Saul saw David's victories and rejoiced in them. How could he turn against David now and sin against innocent blood? He had no cause, no reason, no grounds of killing David. David's death would be completely undeserved.

QUESTION: How did King Saul respond to Jonathan's reasoning?

He felt the force of it and responded by swearing by the living God that David would not be killed, Jonathan therefore told David and brought him back into King Saul's court. There he was reinstated into his former place of importance.

LESSON FIFTEEN RESPONSIBILITIES OF FRIENDSHIP (PART I)

23RD AUGUST, 2026

Central Truth: Jonathan is a picture of that greater friend who loved us and gave himself for us.

Memory Verse: A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother. Proverbs 18:24

Study Text: I Samuel 19:1-7; 20:1-42

OUTLINE

I. Friendship – Helping each other

- a. Deadly Jealousy
- b. Life giving Friendship
- c. Interceding Love

II. Friendship – a Lasting Bond

- a. Pleading for Help
- b. Planning for Protection

I. FRIENDSHIP – HELPING EACH OTHER. I SAMUEL 19:1-7

A. DEADLY JEALOUSY

Jealousy is a deadly thing. Solomon declared, "Jealousy

is cruel as the grave" (Song of Solomon 8:6). How sad that the insane jealousy of Saul became the driving force in his life.

Doctrinal Discussion

In a study of the subject of jealousy in the Bible one learns that it is not evil in itself. God himself is a jealous person (Exodus 20:5). In marriage a degree of jealousy can be an extension of true love. It seems to stem from the fact that God meant that there be one man for one woman for life. In connection with this Solomon observed that the one who tries to steal another's wife is most unwise. He explains, "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance" (Proverbs 6:34).

The possessiveness which makes jealousy sin produces the cruelty of which Solomon speaks. When as a passion it reaches a sinful degree, jealousy becomes cruel and the very opposite of love. In showing the difference between

the two, Solomon says jealousy is as "a most vehement flame" while "many waters cannot quench love" (Song of Solomon 8:6, 7).

As sins, jealousy and envy seem to be closely related. Certainly Saul was envious of the attention the nation later gave David. The king could no longer countenance the one-time shepherd lad. He now viewed the prominent soldier David as a threat to his political prestige. With his passion of jealousy at a climax, Saul decided to eliminate David.

The king shared his murderous plans with his son Jonathan. He also spread the news among his military officers. Once the death of David was sanctioned by the king, his life was no longer safe for a moment.

QUESTION: Why did Saul tell Jonathan of his plan to kill David when he knew the love that existed between the two men?

Saul probably hoped to convince Jonathan that his

plans were just. No doubt he also tried to soothe his own conscience in the way he told the others what must be done. Likely he pictured David as the chief trouble-maker in the kingdom. Blinded by hatred, Saul's warped mind saw David's every move as designed to usurp the throne. He reasoned there would be no security for either himself or his dynasty as long as David was around.

The king probably labeled what was planned as a most regrettable necessity. But all the while he was merely encouraging himself toward the crime of David's murder. He now said things to others that heretofore had been only the silent wishes of his own heart.

B. LIFE GIVING FRIENDSHIP

If Saul thought to convince Jonathan of the correctness of his planned course of action, he was naïve. The bond of love between his son and David proved stronger than political loyalties. True love

shines brightest in the hour of its object's darkest night.

Jonathan's friendship with David turned out to be a life giving one.

With love manifesting itself in a desire to protect David. Jonathan informed his friend of his father's plans to kill him. The two agreed on a place where the hunted would hide until morning of the next day.

David's hiding place was just off the path the king usually took for his early morning walks. The privacy of the open countryside frequently provided the king an ideal setting for confidential discussion. Though safety concealed from Saul's eyes, David would be close enough to hear part of Jonathan's conversation with his father. What was beyond his hearing, Jonathan would later make clear to his friend.

C. INTERCEDING LOVE

The love of Jonathan for David compelled him to intercede for the life of his best friend. A sense of justice also stirred

within his breast. Boldly he faced his father with the facts.

After a few good words about David to get the conversation going. Jonathan told Saul he would sin in killing the most noted warrior of his army. At the same time he declared his friend's innocence of the king's charges. David had never sinned against the king. His crimes were only in Saul's imagination. A common result of the twin sins of jealousy and envy is false accusation of the despised person.

Jonathan reasoned that David's conduct had been the opposite of what Saul accused him of. His love of God and country as well as his loyalty to the king had caused him to risk his life often in the long war against the Philistines. The king's son reminded his father that at one time he was very happy over David's exploits. The changed relationship had been totally on Saul's part.

No defense attorney ever argued a clearer case for innocence. Jonathan correctly

declared Saul had no just cause to order David's death. It would not be a legal execution but the sin of murder.

It is to Saul's credit that at this point he was still capable of listening to reason. He cancelled the order on the strength of Jonathan's petition for the life of his friend. With a legal oath swearing by the name of the Lord, the king declared David should not be slain.

Jonathan immediately filled David in on all the details of the clemency decision, and the two friends were once more at the palace. For David it was like old times being in the presence of his king again.

QUESTION: Was Saul sincere in his change of attitude toward David?

Unfortunately, the king's repentance was only a surface one. The reconciliation between David and Saul was short-lived. David's new victories on the battlefield stirred up the old rage of the

king against him.

David barely escaped Saul's javelin on one occasion. New orders went out that the popular warrior be killed. Providentially, David's wife, Michal saved his life when the king sent men to his home to take him prisoner. The Spirit of God overcame even Saul and his soldiers when the king went to kill David after he fled to Samuel's quarters at Ramah.

II. FRIENDSHIP – A LASTING BOND. I SAMUEL 20:1-17

A. PLEADING FOR HELP

Divine intervention at Ramah in the form of sinful Saul's being overcome by the spirit provided no permanent solution for David's problem. Apparently the spirit touched only the fringes of Saul's emotional life.

When David saw that not even Naioth, the prophet's house, was sufficient as a refuge from the wrath of Saul, he fled. Once more he came to Jonathan to plead for help.

Geographical Note

Gibeah, Ramah, and Bethlehem, cities which provide the geographical setting for the present events in David's life, were located within a few miles of each other.

Gibeah, birthplace of Saul and capital during his reign, was three miles north of Jerusalem. Its name means "hill." Bethlehem, "house of bread," was eight miles south of Gibeah. Thus the explanation of David's absence from the palace feast on the grounds he had returned to the family home of Bethlehem for a celebration was feasible. Ramah, birthplace and home of Samuel, was some two or three miles east of Gibeah.

Naioth was a particular section of the city of Ramah, with its name suggesting "habitations," the Targums (ancient Aramaic translations or paraphrases) render Naioth as "house of learning." Apparently that part of town contained the buildings which

housed Samuel's school of the prophets.

In desperation David pled for Jonathan's help. The king's son could not believe Saul's rage against his friend was rekindled. His love for his father blinded him to the truth. It seems in the nature of the innocent to trust even the worst of men.

Clearly, the king had kept the new execution order secret from his son. David explained that the close friendship between the two men was the reason. He solemnly declared there was but a step between him and death. Convinced of the utter seriousness of the situation, Jonathan consented to grant any request David would make for his help.

B. PLANNING FOR PROTECTION

Together Jonathan and David laid plans for the protection of the fugitive from the injustice of Saul. It centered on the coming new moon feast at the palace. The Law provided a festival to begin each month at the Tabernacle (Numbers

10:10; 28:11-15). In addition, Saul apparently scheduled civil celebrations at the capital.

David suggested his friend watch his father's reaction to his absence from the feast. To explain the absence Jonathan was to say David requested permission of him as the king's son to attend a family celebration at Bethlehem at the same time. A mild response from Saul might indicate things were not as bad as they seemed. But a violent reaction would show that evil was firmly and unalterable determined for David. In that case Jonathan would inform David so he could escape.

QUESTION: Was there any intent to deceive Saul in the proposed explanation of David's absence from the feast?

David pleaded that if he must be executed it should be at the hands of Jonathan. The basis of the appeal is the "covenant of the Lord" between the two.

DAILY DEVOTIONAL GUIDE

M: Love is friendship's bond. I Samuel 18:1-4

T: The covenant of lasting friendship. I Samuel 20:16-34

W: Friendship's covenant includes the family. I Samuel 20:35-42

TH: Friends – a source of encouragement. I Samuel 23:16-18

F: Friends – a source of encouragement. I Samuel 23:16-18

S: Love – a mark of discipleship. John 13:34, 35

LESSON SIXTEEN RESPONSIBILITIES OF FRIENDSHIP (PART II)

13TH SEPTEMBER, 2026

Central Truth: Jonathan is a picture of that greater friend who loved us and gave himself for us.

Memory Verse: A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother. Proverbs 18:24

Study Text: I Samuel 19:1-7; 20:1-42

OUTLINE

I. Friendship – a Lasting Bond

a. Planning for the Future

II. Friendship-Responsibilities Accepted

a. Loyalty between good friends

b. Hatred between Bitter Enemies

c. Love between close Companions

I. FRIENDSHIP - A LASTING BOND

A. PLANNING FOR THE FUTURE

Suddenly, Jonathan looked beyond the present to make plans for the future. He believed that in the will of God David would one day be king. What faith he showed in asking that kindness be shown him and his family when the day came that David sat upon his father's throne!

There was a new covenant between the two friends because Jonathan loved David "as he loved his own soul."

II. FRIENDSHIP – RESPONSIBILITIES ACCEPTED. I SAMUEL 20:18-42

A. LOYALTY BETWEEN GOOD FRIENDS

With the future attended to Jonathan turned again to the immediate. The plan for protecting David called for signaling him by means of shooting arrows in the field, according to a previously arranged code. In loyalty

Jonathan would report what he learned about his father's attitude.

QUESTION: How far does true friendship go in the areas of love and trust?

B. HATRED BETWEEN BITTER ENEMIES

At the feast the king took the seat of honour with Jonathan on the right and Abner on the left. David's chair was empty. On the second day Saul demanded to know why Jonathan made the excuses he and David had planned.

The king immediately perceived that Jonathan's aim was to save David's life at all cost. The king rebuked his son for giving to another the throne which should one day be his. He felt it shamed both the son and his mother. Jonathan's defense of David caused Saul to try to kill his own son.

Hastily Jonathan left the table. He refused food for the rest of the day. With a burden for the welfare of others which robbed him of his desire for

nourishment, his was truly a Biblical fast.

C. LOVE BETWEEN CLOSE COMPANIONS

Jonathan went to the field to give the agreed-upon sign to David. His words to the lad were really meant for his close companion, "Make speed, haste, and stay not."

The parting of the two friends is a most touching scene. David bowed out of respect for the prince. Both wept. David's sobbing became vocal, very loud. Though as the king's son he had the power of life and death in his hands. Jonathan allowed David to depart in peace.

QUESTION: In the friendship of David and Jonathan, whose love proved the stronger?

Interpretive Insight

In the relationship between the prince and the fugitive Jonathan had more to lose and David more to gain. The king's son knew David was destined to have the throne that would otherwise have been his. Yet he surrendered to the will of God. It was clear that to be a friend to

the son of Jesse was to be an enemy to his own father. Still Jonathan loved David. Though he understood that to try to save David's life was to risk his own, Jonathan did it anyway.

However, David's also gave love. True, for the time being he had little to offer Jonathan, but when the opportunity came in later years he showed kindness to Mephibosheth for Jonathan's sake (2 Samuel 9:1-13). Instead of murdering all possible heirs to the throne, as most new kings of the day did, David befriended this last remaining son of Jonathan.

DAILY DEVOTIONAL GUIDE

M: Love is friendship's bond. I Samuel 18:1-4

T: The covenant of lasting friendship. I Samuel 20:16-34

W: Friendship's covenant includes the family. I Samuel 20:35-42

TH: Friends – a source of encouragement. I Samuel 23:16-18

F: Friends – a source of encouragement. I Samuel

23:16-18

S: Love – a mark of discipleship. John 13:34, 35

LESSON SEVENTEEN

DEMONSTRATING TRUE GREATNESS (PART I)

20TH SEPTEMBER, 2026

Central Truth: One's attitude toward the blessings and problems of others indicates the quality of one's character.

Memory Verse: Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Philippians 2:3

Study Text: I Samuel 24:1-12; 26:1-21; 28:1-25; 31:1-13; 2 Samuel 1:1-27; 2:1-4

OUTLINE

- I. Expressing Sorrow
 - a. A Preliminary Report
 - b. A Detailed Account
 - c. An Expression of Grief
- II. Recognizing the Worth of Others
 - a. A Song for the Slain
 - b. The Nobility of Royalty

I. EXPRESSING SORROW. 2 SAMUEL 1:1-12

A. A PRELIMINARY

REPORT

David did not yet know the outcome of the big battle to the north nor of Saul and Jonathan's death. In the third day of trying to restore order and rebuild burned-out Ziklag, a messenger from the battlefield 90 miles away appeared. With torn clothing and dust on his head, he bowed before David. This indicated his thinking that David was to be the new king.

He identified himself as one who had escaped out of the camp of Israel, and as a preliminary report the messenger shared the sad news of Israel's defeat and Saul's death. Apparently knowing David's personal concern he added "Jonathan, the king's son, is also dead."

B. A DETAILED ACCOUNT

David immediately called for a more detailed account of the battle. He wanted to be

certain the young man's report was true. The messenger said he was attached to Saul's army, (likely as a scavenger seeking for spoil of the battle). He declared he just happened on the dying king in the heat of the conflict.

QUESTION: Why was the Amalekite so bold in confessing his killing of King Saul?

The story he told of his "mercy killing' of the wounded Saul differ from the account of his death given earlier (I Samuel 31:1-6). The messenger claimed he gave the final blow which ended the king's life at Saul's request. This part of his report was apparently fabricated in an attempt to gain favour with the new king.

The Amalekite presented proof of what he said to David. He was careful to remove the king's crown and armband and bring them to the king-elect. One wonders why Saul wore his crown into battle.

The bracelets were common attire for both men and women of the day.

C. AN EXPRESSION OF GRIEF

The Amalekite was probably surprised to see David and his men tear their clothing, weep, beat their breasts, and refuse food in genuine grief over the news of Saul's death. No doubt he thought David would be happy to hear his chief enemy was dead. He must have been shocked that immediate praise and reward were not his.

But the messenger made the mistake of judging David by the standards of the world around him. Saul's successor still respected him as the anointed of the Lord. How ironic that the one most hated by Saul would lead the nation in mourning his death. In this he was like a descendant of his who wept over the city that would crucify him.

QUESTION: How are we to react to those Christian

leaders who cause us personal loss or grief?

II. RECOGNIZING THE WORTH OF OTHERS. 2 SAMUEL 1:17-27

A. A SONG FOR THE SLAIN

David used his God-given talent to compose a song for the slain heroes of Israel, Saul and Jonathan. He gives it the title, "The Song of the Bow." It was not only used during the period of mourning for the fallen king and his son, but was preserved for permanent use in a collection of similar works in the Book of Jasher.

Interpretive Insight

David's composition is one of the Bible's great dirges or funeral songs. Later he wrote a lamentation for Abner (2 Samuel 2:33, 34). Jeremiah penned the same kind of poem for the good King Josiah after his untimely death in battle (2 Chronicles 35:25). He also wrote the best-known dirge of the Bible, the Book of Lamentations. The entire book is a funeral song written to mourn the fall of Jerusalem to

the Babylonians.

Some view this song of David as an example of his secular poetry since it contains no direct reference to God, prayer, praise, or religious ideas on life after death. However, the lines of the composition do picture godly things like genuine appreciation for the worth of others, the value of good character, Christ-like love for a friend, and the attitude of forgiveness towards one's enemies.

The song begins with a refrain used three times in its verses, "How are the mighty fallen! In poetic form it calls for keeping the news of the defeat of Israel from the Philistines lest their women engage in the customary victory song and dance (1 Samuel 18:6). Practically, to conceal the story of such a battle was not possible, of course. Again, for the sake of rhythmic beauty rather than as a prophetic voice, David called on nature itself to mourn Saul's death in the area of Mt. Gilboa where he fell. He cried, "Let there be

no dew, rain, or fruitful fields there."

B. THE NOBILITY OF ROYALTY

In turning attention more specifically in his song to Saul and his son, David showed he had long since forgiven the personal injury from the late king. No degree of bitterness appears in the poem. There is no hint of the years of conflict between David and Saul. The warrior had long before forgotten the bad in his king and the psalmist remembered Saul as the amiable, affectionate, and kind person he had been in his earlier years.

Though Saul and Jonathan were so different in character and in their attitudes toward David his song treats the two equally. It recognizes the nobility of royalty. Picturing king and apparent heir as national heroes, the poem speaks of their bravery, inseparable love, and other notable characteristics. Their deaths were both a personal

loss to David and a national calamity for the people.

In recognition of the administrative accomplishments of Saul, David called on the women to mourn their king. The specific reason he gave is that the condition of women had improved much during Saul's reign. He made it possible for them to wear scarlet and have ornaments of gold.

DAILY DEVOTIONAL GUIDE

M: Honour for God's anointed. 1 Samuel 24:1-7

T: Humility. Romans 12:10, 16

W: Forgiving spirit. Romans 12:17-21

TH: Charitableness. 1 Corinthians 13:6

F: Kindness. Ephesians 4:31, 32

S: Respect for others. James 2:8

LESSON EIGHTEEN

DEMONSTRATING TRUE GREATNESS (PART II)

11TH OCTOBER, 2026

Central Truth: One's attitude toward the blessings and problems of others indicates the quality of one's character.

Memory Verse: Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Philippians 2:3

Study Text: I Samuel 24:1-12; 26:1-21; 28:1-25; 31:1-13; 2 Samuel 1:1-27; 2:1-4

OUTLINE

I. Recognizing the Worth of Others

a. The Blessing of Brotherhood

II. Accepting Responsibility

a. Seeking the Lord

b. Obeying God

c. Honoured by Men

THE BLESSING OF BROTHERHOOD

Understandably, the final part of David's funeral song focuses on his friendship with

Jonathan. In speaking of his distress, David calls the king's son "my brother."

The ending refrain of the song is the same as the beginning, "How are the mighty fallen!" Its final words are "The weapons of war perished." The nation had been dealt a mighty blow.

II. ACCEPTING RESPONSIBILITY. 2 SAMUEL 2:1-4

A. SEEKING THE LORD

With David prayer was not the last resort but the first in determining God's direction in his life. The Psalms show the permanence of this practice for him.

Characteristically then, David asked the Lord if he should now go up to any of the cities of Judah. If he was to lead his people as their new king, it is logical that he should start

among his own tribe. His near kinsmen would be disposed more quickly than others to forget his association with the Philistines.

QUESTION: How should we respond to the past?

When the answer to his inquiry was, "Go up," David further asked, "To what city?" The pointed response was, "To Hebron."

Geographical Note

Hebron, twenty miles southwest of Jerusalem, was the principal city in a local alliance. Its name means "Confederacy." Kirjath-arba, an olden name, means "tetropolis or fourfold city." About 3,000 feet above sea level, it is the highest town in Israel. It was easy to defend because it lies in a valley between mountains.

Hebron is one of the oldest cities of the world, having been built seven years before Zoan in Egypt (Numbers 13:22). It was the home of

Abraham (Genesis 13:18) and the burial place of the patriarchs. In the division of the land, it was allotted to Caleb (Joshua 15:13). It was also one of the cities of refuge (Joshua 20:7).

B. OBEYING GOD

Immediately, David obeyed God's instructions. He, his men, and their families headed for Hebron. The ranks of his army suddenly swelled. The sacred writer says, "At thattiem day by day there came to David to help him, until it was a great host, like the host of God" (I Chronicles 12:22).

Such a large number would be too much of a burden on any one town. Therefore David was wise enough to have his troops spread out among the cities in the territory of Hebron.

C. HONOURED BY MEN

With an immediate threat from the Philistines to invade Hebron since they had defeated Israel's army at Mt.

Gilboa, its inhabitants no doubt welcomed David and his men. In addition, he was soon highly honoured by the whole tribe of Judah. They came unitedly to anoint him as king to succeed Saul. His earlier private anointing by Samuel was now confirmed in public by the people.

Doctrinal Discussion

Old Testament leaders were frequently anointed more than once for a given office. David's first anointing was at Bethlehem at the hands of Samuel during a family feast (I Samuel 16:13). His second anointing was by fellow tribesmen at Hebron (2 Samuel 2:4). He had a third anointing later when he was named king over all twelve tribes of Israel (2 Samuel 5:3).

Before David's time Saul also experienced both private and public anointings as king. Samuel anointed him at first with only the two present (I Samuel 10:1). He was recognized by all the people as king later (I Samuel 11:15). It seems Solomon too had a

double anointing. The first was at the hands of his father (I Chronicles 23:1). The second was by the whole of Israel (I Chronicles 23:1).

Perhaps the above incidents serve to illustrate the correctness of the private call and public selection of leaders for the church today.

DAILY DEVOTIONAL GUIDE

M: Honour for God's anointed. I Samuel 24:1-7

T: Humility. Romans 12:10, 16

W: Forgiving spirit. Romans 12:17-21

TH: Charitableness. I Corinthians 13:6

F: Kindness. Ephesians 4:31, 32

S: Respect for others. James 2:8

LESSON NINETEEN FOLLOWING GOD'S PLAN (PART I)

18TH OCTOBER, 2026

Central Truth: Co-operation with God in His plan for our lives brings us to a place of maximum usefulness.

Memory Verse: David went on, and grew great, and the LORD God of hosts was with him. 2 Samuel 5:10

Study Text: 2 Samuel 5:1-25

OUTLINE

- I. God provides Leaders
 - a. Respected by the People
 - b. Anointed by the Elders
 - c. Serving under God
- II. God provides Facilities
 - a. Taking the city of Zion
 - b. Receiving gifts from a friend

I. GOD PROVIDES LEADERS. 2 SAMUEL 5:1-5

A. RESPECTED BY THE PEOPLE

After Saul's death it seemed the most significant person in the kingdom apart from

David, was Abner, general of the armies of the nation. Perhaps out of loyalty to his dead commander or for purely political reasons Abner took Saul's son Ish-bosheth and made him king over the northern tribes of the nation.

God had never promised a perpetual dynasty to Saul. No precedent of royal succession based on blood ties with the former king had been set in Israel. Therefore, there was no moral, ethical, or religious reason why all tribes should not have immediately accepted David as king.

By his own later admission, Abner actually defied God in what he did. When he saw the kingdom under Ish-bosheth would not stand, he sought to bring the northern tribes under David. He declares his move in keeping with what "the Lord hath sworn to David" (2 Samuel 3:9).

Elders of the north apparently

also knew God's will concerning David's rule over the whole nation long before they acted on it. Abner's communication to them was, "Ye sought for David in times past to be king over you: now then do it: for the Lord hath spoken of David, saying, by the hand of my servant David I will save my people Israel out of the Philistines" (2 Samuel 3:17, 18).

After seven and one-half years the people of the northern tribes honoured David by requesting him to be their king. They sent elders, soldiers, and others to represent them to David at Hebron. A host of people numbering over 300,000 assembled for the occasion (1 Chronicles 12:23-40).

QUESTION: What reasons did the elders of Israel give for wanting David to be their king?

The men of the north offered three reasons for petitioning David to be their king. These included tribal kinship, David's leadership abilities as

demonstrated in the past, and divine authority. It is noteworthy that they acknowledge they had known long before that the Lord had said to him. "Thou shalt feed my people Israel, and thou shalt be a captain over Israel" (2 Samuel 5:2).

B. ANOINTED BY THE ELDERS

After demonstrating public support for the move in the giant assembly, the leaders took a more private approach toward uniting the kingdom. In conference with David, they made a covenant between nation and king. Its terms remain unknown, but likely the agreement guaranteed equality among tribes and assured that David would be no despot. It is in the nature of a covenant to have terms binding on both sides.

The parties to the agreement indicated their acceptance of its conditions "before the Lord." This suggests a religious ceremony in finalizing the matter. While still in solemn assembly the

leaders anointed David king. Perhaps as many as twenty years his private anointing by Samuel and ten years after slaying Goliath, the shepherd boy finally became king over all Israel.

C. SERVING UNDER GOD

The writer here gives a brief summary of the whole of David's reign. He became king at 30. For seven and a half years from Hebron he ruled Judah only. In an additional thirty-three year reign he guided all Israel as king in Jerusalem.

II. GOD PROVIDES FACILITIES. 2 SAMUEL 5:6-12

A. TAKING THE CITY OF ZION

QUESTION: Why did David select Jerusalem as the site for the new capital of Israel?

As king of all Israel David needed a more suitable capital. His eyes fell on Jerusalem as the most likely site. A citadel on Mt. Zion, the highest hill in the city located southwest of the temple area

on Mt. Moriah, had never been conquered by the Jews. This made it historically neutral for the nation since it had never belonged to any tribe.

Also, Jerusalem was on the border between Judah and Benjamin, the two tribes that had provided Israel's only kings. As the new capital it was void of the political ties of David at Hebron and of Saul at Gibeah. It was also well removed from Mahanaim, Ish-bosheth's capital across the Jordan. Such a new capital as Jerusalem, then, would promote unity in the nation.

But to take Mt. Zion was a particularly difficult task. It is surrounded on three sides by deep valleys. Its inhabitants, the Jebusites, defiantly said they would never be conquered. Even the blind and lame could defend such a well-fortified city they thought.

Under God David devised a bold plan for taking the town. Having grown up only a few miles away at Bethlehem, he knew of a water shaft from a

spring outside Mt. Zion's wall which lead into the city. The king offered special honour to volunteers who maneuvered the difficult route to mount the surprise attack. Joab was the first to enter the stronghold, and he thereby gained the position of general of the combined armies of Israel (1 Chronicles 11:6).

Archeological Note

In 1922 archeologist Warren led an expedition in Jerusalem which helped explain what is meant by going up by the "gutter" to take Mt. Zion (2 Samuel 5:8).

Warren's party discovered a horizontal shaft had been dug to carry water into the city from the spring Gihon outside its walls. The Jebusites in the town thought both the spring and shaft were well concealed. Water so filled the sixty-foot or more tunnel that only a few inches of breathing space was available.

The tunnel led to a cave which serve as a forty-foot vertical shaft down which Jerusalem's inhabitants dropped buckets to secure water. A sloping path with stairs at the end totaling nearly 150 feet provided access to the

top of the vertical shaft.

Apparently, it was through this "gutter" that Joab and his men made the surprise attack which finally took Mt. Zion.

DAILY DEVOTIONAL GUIDE

M: Respecting God's Anointed Leaders. 2 Samuel 1:1-16

T: Lamenting the Death of a Leader. 2 Samuel 1:17-27

W: Anointed for Service. 2 Samuel 2:1-11

TH: Facing Difficulties Courageously. 2 Samuel 3:22-39

F: Making Commitments to God. Psalm 101:1-8

S: Trusting God's Guidance. Acts 16:6-11

LESSON TWENTY FOLLOWING GOD'S PLAN (PART II)

8TH NOVEMBER, 2026

Central Truth: Co-operation with God in His plan for our lives brings us to a place of maximum usefulness.

Memory Verse: David went on, and grew great, and the LORD God of hosts was with him. 2 Samuel 5:10

Study Text: 2 Samuel 5:1-25

OUTLINE

I. God provides Facilities

- a. Receiving gifts from a friend
- b. Recognizing God's Blessing

II. God Helps Brings Victory

- a. Exerting efforts to subdue Israel
- b. Being convinced of Jehovah's Purpose

I. GOD PROVIDES FACILITIES

A. RECEIVING GIFTS FROM A FRIEND

With the new capital secure, David set out to further fortify the city and add buildings in the town. God's blessing was on all he did.

David's successful administrative practices got the attention of a neighbouring king to the north. Hiram of Tyre sent congratulations to Israel's new leader. He also sent carpenters and masons to erect a palace of cedar suitable for royalty. It seems the wears and chaos of the years since Joshua had drained Israel's agricultural economy of its skilled workmen.

B. RECOGNIZING GOD'S BLESSING

Everything moved so smoothly with David that he quickly recognized God's blessing in his life. The throne did not come as a prize for his own efforts but as a trust from God. It was for the sake of the Lord's people that the kingdom was being established.

QUESTION: How does God use circumstances to make

His plans known?

II. GOD HELPS BRINGS VICTORY. 2 SAMUEL 5:17-25

A. EXERTING EFFORTS TO SUBDUE ISRAEL

The Philistines saw the reuniting of the tribes of Israel as an immediate threat. Their thought was to subdue the young nation and its new king as quickly as possible. They got their kings and armies together and started toward Jerusalem to seek out David and his men with plans to defeat them before they had time to fortify.

The combined Philistine army soon arrived in the valley of Raphaim on Jerusalem's southwest border. David's intelligence force reported the movement of enemy troops. To avoid having his army under siege in a walled city not yet well fortified, Israel's king withdrew to the field.

David characteristically sought God for guidance regarding attacking the Philistines. Directing David to

proceed with battle plans, the Lord promised with certainty to give them victory.

The army of Israel descended on the Philistines in the valley with a frontal attack that took them by complete surprise. David credited God with the defeat, saying his men's rush on the enemy camp was like a flash flood. It was as if a dam had broken and a well of water swept through, destroying everything in its path. He named the place Baal-perazim, "Master of breakthrough."

The Philistines were in such confusion that they left their images behind on the battlefield. After displaying them in a victory parade. David's men burned them publicly.

B. BEING CONVINCED OF JEHOVAH'S PURPOSE

The Philistine forces who escaped the battle regrouped, waited for reinforcements, and spread themselves again in the valley of Rephaim. David's prayer this time brought instructions from the

Lord that the attack should be from the rear.

The hill on the far side of the valley from Jerusalem apparently was covered with trees having leaves large enough to make a noise when the wind blew through them. Jehovah instructed David to wait for a miraculous "sound of marching" in the trees before attacking. Interpretive Insight

The "mulberry" trees near Jerusalem in David's day are said to have resembled the balsam trees which are native to Palestine. Their characteristically large leaves account for the miracle of their "rustling in the wind" as a sign to Israel's army in its defeat of the Philistines.

However, the Hebrew, *bakhaim*, does not specify the exact variety of tree. Their Hebrew name suggests they were "weeping" trees. This may have been due to an exuding gum which generally dripped from the bark or an incision on the trunk of the trees. Or the name may have come from the fact that the breaking of a leaf resulted in the formation of a white juice that soon dropped like a tear to the ground.

Through obedience to God David was victorious in the second battle with the Philistines. He chased the defeated and fleeing for some miles to the north of his capital. Following this victory the Bible says, "The fame of David went out into all lands: and the Lord brought the fear of him upon all nations: (I Chronicles 14:17). The Philistines and all the enemies of Israel were convinced, for the time being at least, of Jehovah's purpose for His people.

DAILY DEVOTIONAL GUIDE

M: Respecting God's Anointed Leaders. 2 Samuel 1:1-16

T: Lamenting the Death of a Leader. 2 Samuel 1:17-27

W: Anointed for Service. 2 Samuel 2:1-11

TH: Facing Difficulties Courageously. 2 Samuel 3:22-39

F: Making Commitments to God. Psalm 101:1-8

S: Trusting God's Guidance. Acts 16:6-11

LESSON TWENTY ONE DOING THINGS GOD'S WAY

22ND NOVEMBER, 2026

Central Truth: Co-operation with God in His plan for our lives brings us to a place of maximum usefulness.

Memory Verse: Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Colossians 3:17

Study Text: 1 Samuel 6:1-23; Psalm 132:1-18

OUTLINE

I. Thoughtless Irrelevance

- a. Showing Concern for the Spiritual
- b. Coming Short in the Act of Devotion
- c. Reaping the Fruit of Irreverence

II. Blessing through Godly Fear

- a. Emotional Reaction to God's Judgment
- b. Temporary Provisions for the Ark

I. THOUGHTLESS IRRELEVANCE. 2 SAMUEL 5:1-7

A. SHOWING CONCERN FOR THE SPIRITUAL

Devoted to God as he was, David showed concern for spiritual things at the beginning of his reign over the united kingdom of Israel. To attend to a religious matter long neglected in the nation, he assembled 30,000 handpicked troops. A host of people joined the procession as the king moved towards Baale of Judah, eight miles from Jerusalem.

Since the days of Samuel the Ark of the Covenant had been housed there, out of its regular place in the Tabernacle. The Philistines had taken the sacred chest nearly eighty years before in a battle with Israel. But the ark had proved a curse rather than a blessing. They soon returned it to the house of

Abinadab, a Levite (1 Samuel 7:1).

During the forty-year reign of Saul the ark remained neglected where it was. Now David, the new king, did differently. He intended to bring the chief symbol of God's presence to the capital and thus back into the life of the country. The ark was more than a piece of furniture. Jehovah's presence rested upon it.

B. COMING SHORT IN THE ACT OF DEVOTION

QUESTION: Why did David attempt to move the ark of God on a cart?

David provided a new cart on which to move the ark. On the surface giving God the best seems commendable. But king and people came short in their act of devotion. In moving the sacred chest they followed the example of the Philistines (1 Samuel 6:7-9), rather than the instructions of the Lord. What appeared to be an act of respect was actually one of disobedience.

The Law of Moses gives clear teachings on transporting the ark. Two rings on each of its sides held poles for carrying it on the shoulders of the Levites (Exodus 25:14, 15; Deuteronomy 10:8). The priests were to cover the ark lest the Levites see it during the time of a move. For a Levite to see or touch the ark meant instant death (Numbers 4:5, 15, 19, 20).

But ignorantly or otherwise, they placed the ark on the new cart. A yoke of oxen pulled it. Uzzah and Ahio, sons of Abinadab, drove the animals. David and the people danced and worshipped the Lord by playing a variety of instruments.

C. REAPING THE FRUIT OF IRREVERENCE

Coming to a threshing floor, the oxen may have stumbled in a rut or in an attempt to turn aside and snatch a quick mouthful of grain. Uzzah stretched out a hand to steady the Ark. Immediately he died. He had no idea of the unapproachableness of a holy

God. He was totally unqualified to supervise the moving of the sacred chest. He and the nation reaped the fruit of an irrelevant attitude.

Jehovah allowed the uninformed Philistines to move the ark any way they pleased, but His people should have known the correct procedure. To establish the truth of God's holiness and to prevent the eternal death of many, Uzzah died. A similar purpose was accomplished in the deaths of Ananias and Sapphira (Acts 5:1-11).

II. BLESSING THROUGH GODLY FEAR. 2 SAMUEL 6:8-13

A. EMOTIONAL REACTION TO GOD'S JUDGMENT

QUESTION: What was David's response to the death of Uzzah?

David's immediate emotional reaction to the judgment of God was one of anger. Perhaps he was upset both with himself and God at the loss of Uzzah's life. Like most men he thought in terms of

time rather than eternity. As modern man sometimes marks the spot of a highway death with an appropriate reminder, so David named this place "Outburst against Uzzah."

QUESTION: How do you react to God's acts of judgment and/or those events of life which seem harsh, arbitrary, or hostile?

Soon David's emotion changed to a more appropriate one. He was filled with fear, awe, and reverence. He wondered at his terrible mistake in attempts to move the ark.

B. TEMPORARY PROVISIONS FOR THE ARK

The king made a quick administrative decision to postpone further efforts to transport the sacred chest. He made temporary provisions for its care at the house of Obed-edom. As a Levite qualified for such an assignment Obed-edom welcomed the ark to his house, in spite of what had

just happened to Uzzah. In response to his reverential trust God blessed his household the three months the chest was with him.

DAILY DEVOTIONAL GUIDE

M: Achieving victory. Exodus 15:1-8

T: Enduring God's testing. Psalm 30:1-12

W: Following God's precepts. Psalm 119:161-168

TH: Knowing God's righteousness. Psalm 132:1-10

F: Sorrowing turned to joy. John 16:16-24

S: Proclaiming God's redemption. Acts 5:33-42

LESSON TWENTY TWO DOING THINGS GOD'S WAY

13TH DECEMBER, 2026

Central Truth: Co-operation with God in His plan for our lives brings us to a place of maximum usefulness.

Memory Verse: Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Colossians 3:17

Study Text: 1 Samuel 6:1-23; Psalm 132:1-18

OUTLINE

- I. Blessing through Godly Fear
 - a. Renewed Efforts in Worship
- II. Joyous Obedience
 - a. A Difference of Opinion
 - b. A Blessed People
 - c. An Unblessed Household

I. BLESSING THROUGH GODLY FEAR

A. RENEWED EFFORTS IN WORSHIP

David learned the ark can be a blessing as well as a curse. Like the gospel, it either helps

or harms, depending on the attitude of the individual towards it (2 Corinthians 2:15, 16). The king renewed his efforts at worship.

How differently king and people approached Jehovah this time! They move the ark only six paces and stop for sacrifice. The procession moved merrily the first time but reverently the second.

A study of scripture made the difference. David had learned his lesson. Now he did things God's way. This time he said, "None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God" (I Chronicles 15:2). Giving instructions to the Levites as to what they were to do he declared "Because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order" (I Chronicles 15:13).

The Lord's servants today should learn equally well that to have good intentions and yet go about things in a wrong way is unacceptable to God. Only through godly fear and doing things His way will we have His blessing. We may learn this lesson through Jesus' rebuke to Peter when he cut off Malchus ear (John 18:10, 11).

II. JOYOUS OBEDIENCE. 2 SAMUEL 6:14-23

A. A DIFFERENCE OF OPINION

With the assurance of God's pleasure at the correct attempt to move the ark, David continued joyously. He composed a song especially for this event (I Chronicles 16:8-36). Enthusiastically he danced before the Lord with all that was in him. This was likely an informal, unlearned, spontaneous dance of springing around in half circles in rhythm to the music. Instead of dressing for the occasion in royal robes, the king wore the common priestly linen ephod.

Interpretive Insight

Priests of the Old Testament wore two kinds of ephods. The high priest wore one of costly material embroidered with gold, blue, purple, and scarlet threads. Ordinary priests dressed in a simpler ephod of fine-twined linen. It consisted of a lion-cloth which covered hips and thighs; a long embroidered tunic with sleeves; and a girdle or belt of twined linen in blue, purple, and scarlet. A turban designed especially for priests completed the outfit (Exodus 28:40-43).

Sometimes non-priests wore the common priestly ephod. The boy Samuel did (I Samuel 2:18). So did king David in bringing the ark into Jerusalem (2 Samuel 6:14). In doing so he was not wrongly usurping the office of the priest, but simply showing he was engaging reverently in sacred service.

Many people joined their king in bringing back the ark with shouting and the blowing of the ram's horn. However, at least one person in the kingdom was of a different opinion on the matter – Michal David's wife. As the worshipping procession

passes the royal palace, she watched from the window. Seeing her husband leaping and dancing before the Lord, she despised him in her heart. Emotions not shared in worship are frequently deplored. To merely watch is usually to criticize.

B. A BLESSED PEOPLE

Arriving in Jerusalem David placed the ark in a tent pitched for that purpose. The original Tabernacle was still at Gibeon (I Chronicles 21:29). Perhaps David did not think of moving it at the same time because he planned to build a Temple to house the ark.

With sacrifices completed, the king blessed the people in the name of the Lord as the priests had before him (Numbers 6:22-27) and Solomon after him (2 Chronicles 6:3). Before the congregation departed, David gave to every man and woman a loaf of bread, a measure of wine, and a cake of raisins.

C. AN UNBLESSED

HOUSEHOLD

As a father, David did not forget his family on this joyous day. He knew family worship is as important as public worship. Accordingly, he returned home to bless his own household.

QUESTION: What were Michal's reasons for criticizing David's worship?

The king's fervour was unexpectedly cooled when he arrived home. He heard sarcastic remarks which told him his wife was embarrassed at his demonstrative worship. She charged his conduct was too common for royalty. In her eyes he failed to uphold the dignity of the king's office. By exchanging his royal robes for the common priestly ephod he was so inappropriately dressed as to be "uncovered" in her opinion.

One wonders, however, if Michal's real reason for criticizing David's worship was not that same unspiritual attitude she showed later. Centuries later at the Triumphal Entry there were

those like her who demanded subdued worship (Luke 19:39, 40). Even at Pentecost some said the spirit-filled were simply drunk (Acts 2:13).

David stood his ground, declaring he would continue to worship and serve the Lord enthusiastically whatever others thought of his actions. God was so displeased with Michal's attitude that she was never able to bear children. Hers was as severe a punishment as could come to an oriental woman.

DAILY DEVOTIONAL GUIDE

M: Achieving victory. Exodus 15:1-8

T: Enduring God's testing. Psalm 30:1-12

W: Following God's precepts. Psalm 119:161-168

TH: Knowing God's righteousness. Psalm 132:1-10

F: Sorrowing turned to joy. John 16:16-24

S: Proclaiming God's redemption. Acts 5:33-42

LESSON TWENTY THREE THE CONSEQUENCES OF REBELLION

20TH DECEMBER, 2026

Central Truth: All sin is rebellion against God, the Sovereign of the Universe.

Memory Verse: Woe to the rebellious children, saith the LORD, that take counsel, but not of me. Isaiah 30:1

Study Text: 2 Samuel 13:37 through 15:37, 18:1-33

OUTLINE

I. Deceitfulness of Rebellion

- a. A Thief of Emotions
- b. A Hypocritical Worshipper
- c. A Shrewd Politician

II. Anguish of Rebellion

- a. A King in Flight
- b. A Friend in Need
- c. A Zealous Ministry
- d. A Dangerous Enemy

I. DECEITFULNESS OF REBELLION. 2 SAMUEL 15:1-12

A. A THIEF OF EMOTIONS

Once the banished Absalom was back in the land of Israel and in favour with his father, the king, his reasons for returning became clear. With the self-supplied princely regalia of a

chariot, horses, and fifty runners, he displayed royal pomp to attract attention. His retinue is the first mention in Israel of such royal ceremony.

Apparently while in exile he learned the ways of the world from his grand-father, king of Geshur.

Ancient Custom

In times of peace chariots were used mainly by kinds or men of wealth or position. As a prince, Absalom rode in a chariot

Archeologists have found a number of pictorial representation of ancient chariots. Often they were hardly more than semicircular boxes on wheels. They hung very low, and the occupants could step in an out without difficulty. Since these chariots has no springs, the floors were made of a network of rope to absorb the jolting.

Royal guards known as runners or avant-couriers ran ahead of the chariot. It is still customary to honour an important person in this manner in the East.

QUESTION: What similarities are there between Absalom's tactics in stealing the hearts of the people and some current politicians' efforts to get votes?

With the aim of deposing David and taking over the kingdom, Absalom embarked on a political course of action that was sure to gain him a following. Each day he arose early to stand by the palace gate and meet the people. He stopped those who were on their way to see the king with complaints.

The king's son downgraded the present regime by insinuating its failure to set up a small claims court to properly attend to the people's grievances. Pretending a personal interest in individual cases, he made political promises with little thought of ever keeping them. With artificial manners and first-class flattery. Absalom stole the hearts of the people.

B. A HYPOCRITICAL WORSHIPPER

Like some present-day politicians, Absalom decided to use religion to further his cause. He asked David for permission to go to Hebron to

keep a vow he claims he made while in exile. The king was happy to see his son interested in spiritual things and readily consented.

But David did not know Absalom was using a religious cloak to cover his political activities. He was a hypocritical worshipper. His trip to Hebron was intended as the occasion for proclaiming himself king. In his father's old capital perhaps some were still so unhappy at the transfer of the seat of government that they would support his cause.

QUESTION: What place – if any! – should politics have in the life of a church?

C. A SHREWD POLITICIAN

Absalom's foolproof plan further included sending personal representatives throughout the land. They were to find the dissatisfied agitate for rebellion, and stand in readiness to inform the people at the "sound of the trumpet" that "Absalom reigneth in Hebron." Shrewd politicians apparently need a propaganda machine to assure a large following in attempts to overthrow a government.

For public relations purposes Absalom invited a large number of well-known persons to accompany him to Hebron. To have them with him gave the impression they were his supporters. In innocence they went as pawns in the hands of a master chess player.

QUESTION: Is there a valid place for public relations in the work of a church?

Absalom also sought the support of influential defectors. These included Ahithophel, personal advisor to David.

II. ANGUISH OF REBELLION. 2 SAMUEL 15:13-37

A. A KING IN FLIGHT

QUESTION: Why did David decide to flee Jerusalem rather than defend the city?

After a few days David heard the truth of what was happening at Hebron. As a wise commander, he chose retreat rather than likely defeat within the walled city of Jerusalem. His well-trained army would do better in the field against Absalom's inexperienced men. Also, the king wished to spare the possible sacking of the capital city.

Immediately there was movement toward place of refuge. King and family, hard-core troops, and loyal followers headed towards the Kidron Valley, east of Jerusalem.

B. A FRIEND IN NEED

In the crowd that followed the king was Ittai, a Philistine military officer who had recently entered David's service. David thought he need not risk his life in remaining with the retreating troops. As a foreigner exiled from his own country he could fare as well in Israel under one king as another.

With words reminiscent of Ruth's, Ittai declared. "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (2 Samuel 15:21; compare Ruth 1:16, 17). He was a real friend in time of need.

The weeping procession crossed the Kidron and started up the Mount of Olives. The planned route led down the Jericho road and across the Jordan. The hasty retreat made possible Absalom's taking

Jerusalem without a fight. The rebel leader must have thought himself very successful.

C. A ZEALOUS MINISTRY

Among those who fled with David were two zealous priests, Zadok and Abiathar, and a number of Levites. Zadok and the Levites, it seems, carried the ark of God across the brook Kidron and set it down where David stopped. But the king would not repeat the sin of the sons of Eli (I Samuel 4:4, 11). He would not carry the ark into battle as if it were some sort of magical religious charm.

David committed his own and his people's safety to God. The sacred chest was returned to its place. If the Lord pleased, David would return to the ark; if not, David would accept it as the will of God. Perhaps he recognized what was happening as a part of the punishment for his sin predicted by Nathan.

Besides, the priests could better serve the exiled king by gathering information for him and sending it by their sons, Ahimaaz and Jonathan, than by going with him.

D. A DANGEROUS ENEMY

With covered head and bare

feet the king wept as he continued to ascent Mount Olivet. On top he stopped to worship. There he learned of Ahithophel's defection to Absalom.

The extent of hurt to the king's heart is recorded in the familiar words, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9). Ahithophel's actions foretold those of Judas (John 13:18).

To counteract this traitor's astute advice another royal advisor, Hushai, agreed to remain behind and volunteer to serve as Absalom's counsellor. He would join the priests in gathering information for David.

DAILY DEVOTIONAL GUIDE

M: Seeds of selfish ambition. 2 Samuel 13:37 through 14:3

T: Results of selfish ambition. 2 Samuel 18:9-33

W: Deceitfulness of rebellion. Psalm 5:1-12

TH: Preventing rebellion. Deuteronomy 6:4-7

F: Judgment of rebellion.

S: Victory over selfish ambition. Philippians 3:4-14
Romans 1:16-20

**ILE EKO
OJO ISINMI**

YORUBA

EKA KETALELOGBON

2026 EDITION

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ORO AKOSO

ISE RANSE TO NTESIWAJU

John 4:34, Jesu so fun won wipe, onje Mi in lati se ife eni ti o ran mi ati lati pari ise Re. Sise ife Baba ati lati pari ise Re, ohun ni ohun to je Oluwa logun ju ati erongba Re, ohun ni itelorun ati imuse Re. Iru Emi kanna ati idaniloju re lo n dari awa pelu lati pari iwasu ihinrere fun gbogbo Orile ede ni opin odun 2025.

Sugbon ise ranse ihinrere ntesiwaju, a gbodo ma wasu ati lati ko awon Orile ede bi a se le gbe igbaye gegebi a se palase fun wa in Matt.28:19-20, "E lo", nitorinaa ki e ma ko Orile ede gbogbo, ki e si baptisi won ni oruko Baba, ni oruko Omo ati ti Emi Mimo, e ko won lati ma kiyesi ohun gbogbo ti mo ti palase fun yin, kiyesi Mo wa pelu yin ni gba gbogbo ti ti de opin aye.

Eyi ni ife Baba, eyi ti o ye ko je iran wa, ki o si tun igbeaye wa se. Orile ede ni lati ko ni Oro Olorun, won gbodo je omolehin, ki won si murasile de bibo Oluwa wa. Olorun ti fun wa ni akosile idaniloju gegebi ohun elo fun idi eyi. Nipa eyi, nipa agbara Emi Mimo, a n koni, a si nse iranlowo fun igbeaye awon eniyan Olorun lati gbe igbeaye won ni ekunrere ninu Kristi.

Habakkuk 2:14, so wipe, nitori aye yoo kun fun IMO ogo Oluwa gegebi omi se bo aye. E je ki aye wa se dari lati owo Iran. Gbogbo okan ta ba jere, gbogbo ohun ta ba gbin ninu igbagbo fun itankale Ihinrere, gbogbo won lo se afikun imuse Iran NLA yi.

Nitorinaa, ki a ma je ki ohunkohun fa wa se yin. Gbe igbeaye ayo ti ko se fi pamo fun elomiran, igbeaye Kristi, ko won ni ona to fi ohun gbogbo han ati isakoso ni ona ododo gegebi a se GBA lowo Re. Ki a fara fun lati je ki Orile ede je omolehin, ki a ko won lati mo otito Ihinrere.

ADURA:

Baba wa tooto, mo dupe ti e ka mi ye lati je iranse ti E ma lo fun ise ranse igba ikehin. Mo wa laye fun imuse ise ranse ti Orun lati ko Orile ede ati lati je ki awon eniyan Orile ede ni IMO oro Yin to ye kooro, mo dupe fun ifunlokun, irusoke ati ifi agbara kun ni lati owo Emi Mimo fun ise ranse nla yi, nitori aye mi fi ogo Yin han ati itesiwaju Ijoba Yin ni Oruko Jesu, Amin.

Akomona

NITORI OORE-ÒFÈ Ọ̀LỌRUN

TI N MU IGBALA FUN GBOGBO

ENIYAN WÁ TI FARAHAN.

TITU 2:11

ITOKASI AWON IWE

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EKO KINNI
ÀWỌN ỌMỌ: ẸBUN LATI ỌDỌ ỌLỌRUN (APA I)

8TH FEBRUARY, 2026

Koko pàtàkì: Gegebi iní Olorun, awon ọmọ jẹ ibùkún àti ojúṣe

Ẹṣe akosori: Omo ni iní Oluwa Psalm 127:3

Ibi kika : Samuel kinni 1:1 dé 2:11

PÍNPÍN ÈKÓ

1: Ife Obi

- a. Ifarajin Obi
- b. Ifokansin Obi

2. Itoju Obi

- a. A mú Samueli lo fún Eli
- b. A fi Samueli fún Ọlọrun.

3. Iyin Awon Obi

- a. Ayo Anna
- b. Ọlọrun Anna

1. ÌFÈ OBI Samueli kinní 1:9-23

A. Ifarajin Obi

Anna jẹ obinrin ti o ni igbàgbọ púpò. Igbàgbọ rẹ dagba nínú ìṣòro àti ibanuje. Ọkọ rẹ Elikana fẹràn rẹ, sugbon ko bímọ. O fe iyawo keji ti o nje

Pennina. Asa wọn ati ofin ígbà náà faaye gba. Bakanna ofin mọ pé nínú ẹṣe ati ìṣòtẹ ni àsà ikobinrin jọ ti wa (Gen 4:19), o si ni abayori ijiya ti o ní se pèlú iyapa àti ailayo.

Bíótílẹ jẹ pé Elikana jẹ eniyan rere ti o si lawó, nigbati Pennina ti bímọ, ko le se ìkápá rẹ ki o ma jẹ gaba lori Anna. Ohun gbogbo ni Pennina se láti fooro Anna. Nínú Tẹmpili nigbati wọn ngba awẹ ati adura, o mọmọ nso awon ọrọ kobakungbe sí lati mùú bínú. Eleyi fún ni ọpọlọpọ ironu àti iporuru ọkàn débi pé kò lè jẹun. Àwọn ọrọ ìtúnú lati ọdọ ọkọ rẹ kò lè tùú nínú.

ÌBÉÈRÈ: Bawo ni o se yanju ìṣòro rẹ?

O fi isoro yi lọ Ọlọrun níkeyìn. Nínú orin rẹ ni ori keji, a lè rí wipe o ni oye nipa agbara ati ileri Olorun. Bí o ti n sọkún níwájú Oluwa, o daniloju pe o rántí pé Ọlọrun fún Abrahamu ati Sara ni ọmọ àti pé Ọlọrun se ileri lati sọ irú ọmọ wọn di

púpò bí irawọ oju-ọrun ati bi iyanrin eti okun (Gen 22:1-7). Bi o tile je pe Mósè ni Deuteronomi 1:10, 10:22 so pé Ọlọrun ti ẹ wọn bí irawọ oju-ọrun, ko tumọ sipe imuse ilérí náà ti pari. Anna sí lè gbà nínú ilérí náà bí o ba wa pẹlu igbàgbọ.

ÌBÉÈRÈ: Báwo ni Anna se fi igbàgbọ rẹ hàn?

O jeje fún Oluwa, o fi ola fún gegebi Oluwa awon ọmọ-ogun, olurapada awon ti o gbẹkele. O ri ara rẹ gegebi ọmọ ọdọ Oluwa ti o n toro ọmọ lọwọ Rẹ. Ko je anikanjupon nínú ìbéèrè rẹ. Kò sí gbàdúrà igbesan nipa Pennina. O kàn nfe ọmọ ti yòò fi fún Oluwa geje bí Nasiri (Numeric 6:1-8, 13-21).

Anna tun fi igbàgbọ rẹ hàn nípa itesiwaju ninu adura. Nigbati Jesu sọ ni Matiu 7:7 pe "é béèrè, a o si fi fún yin" itumò rẹ nínú èdè Giriki ni ohun ti o ntesiwaju. A gbọdọ máa tesiwaju lati máa béèrè. Anna duro n'iwaju Oluwa, nigbati olori alufa gan fún ise rẹ ni itumo miran, o fi tọwọ tọwọ sọ ohun ti o wa lọkan rẹ

fún Eli. Woli sure fún, o sì padà sílé pẹlu igbàgbọ àti ayọ Oluwa.

B. ÌFỌKÀNSÍN OBI

Anna mọ pé Ọlọrun máa n dahùn adura. Ni akoko ti o ye, Olorun fún ní ọmọ, o sí pe oruko rẹ ni Samueli. O mọ riri Olorun ti o gbọ ẹbe rẹ ti o mu ilérí Rẹ ẹṣe.

O fi ara rẹ jin lati toju ọmọ rẹ, ní àkókò tí ọmọ ẹṣe tẹ ẹ̀ ẹ̀bi tí a bá fẹ, o kọ ni ohun ti Olorun.

ÌBÉÈRÈ: Ona miran wo ni o tun gba fi ifokansin rẹ hàn sí Ọlọrun?

2, ITOJU OBI SAMUELI KINNÍ 1:24-28

A. A mú Samueli lo fún Eli

Anna duro ni ile lati toju Samueli titi ti o fi já lenu ọmu. Awon ọmọ Israeli máa nlo to ọdún méjì tàbí méta ki wọn to gba oyan lenu ọmọ wọn. A ri wipe Anna je iya ti o data ti o si jẹ otitọ. Nigba ti o to akoko, ohun ati ọkọ rẹ mú ọmọ náà lọ sí iwájú Oluwa ni Sillo.

Awon obi Samueli mu egboro malu meta ati iyefun efa kan pẹlu igo otí waini kan lọ sí Sillo. Méjì ninu egboro malu yi lo wa

fun irubo ìdílẹ̀ àti ase, nigbati ẹ̀kẹ̀ta wà fún iyasimimo Samueli.

Ọrọ Anna mọ níwònba, sugbọn o dára. O ran Eli leti adura rẹ. O wa sọ pé "omọ yi ni mo tọrọ lodo Oluwa. Omọ ti o mu dani ni eri pé Ọlọrun n dáhùn adura.

BÍBÉLÌ KÍKÀ OJOOJUMỌ

M: AWON OLÓÒÓTỌ OBI.GEN 17:15-22

T: OLORUN NI AANU FÚN ÀWỌN ALÁÌNÍ Hẹn 21:14-21

W: OJU SE NIPA ÌNÍ OLORUN Deut. 6:4-9

TH: Ọkọ ti o ni Imolara Samueli kinní 1:1-8

F: Jẹsù fẹràn àwọn omọdé Marku 10: 13-16

A: Iyin.fun omọ ilérí Lilu 1:5-13

EKO KEJI

ÀWỌN OMỌ: ẸBUN LATI ỌDỌ ỌLỌRUN (APA II)

15TH FEBRUARY, 2026

Koko pàtàkì: Gegebi iní Olorun, awon omọ je ibùkún àti ojúṣe

Ẹṣe akosori: Omo ni iní Oluwa Psalm 127:3

Ibi kika : Samuel kinni 1:1 dé 2:11

PÍN PÍN ÈKÓ

1 Itoju Obi

a. A fi Samueli fún Ọlọrun.

3. Iyin Awon Obi

a. Ayo Anna

b. Ọlọrun Anna

1 ITOJU OBI SAMUELI KINNÍ 1:24-28

A. A fi Samueli fún Ọlọrun

Ọlọrun je olotito sí Anna, bee ni Oun naa si je olotito sí Ọlọrun. Ko gbàgbé eje rẹ. Ko yi ọrọ rẹ pada tabi ki o maa se awawi. O mu Samueli wa fún Eli àti fún Ọlọrun.

ÌBÉÈRÈ: Se yiya Ọlọrun ni Samueli tumo si pe o tun le gbà pada ni?

O fi Samueli fún Ọlọrun ni

gbogbo ojo ayé rẹ ni. Ọrọ "yiya" ti a lo ni itumo ti o lagbara ninu ede Eberu. O tumo si ki a da nkan pada. Ọlọrun lo fi Samueli fún Anna, gege bi idahun rẹ si ife Ọlọrun o da Samueli pada fún Ọlọrun. Anna ko fe ohun miiran fún Samueli ju pe ki o maa sin Ọlọrun ni gbogbo ojo ayé rẹ. Nitiro naa o fi silẹ ni Sillo ki o le ma sin Ọlọrun ni Tempili. Eli yoo le ko ni gbogbo onà ti yoo fi wulo fún Olorun. Elikana gegebi olori ile saaju won ninu ijosin si Ọlọrun lati fi ola fun un nitori ibukun ati Ipese rẹ.

ÌBÉÈRÈ: Bawo ni o ye ki a ko awon omọ wa nipa esin?

O kọkọ fi ayo rẹ han si Ọlọrun ti o fun un ni igbala ati ola. Ayo ni amì ti a fi nda awon ti o ni ibasepo pelu Ọlọrun mo. Eṣe mu ki Adamu sa nigbati o gbọ ohun Olorun. Sugbọn nigbati Abrahamu mọ nipa ipinnu Ọlọrun, o yọ (Johannu 8:56). Nigbati Olorun mu awon omọ Israeli la okun pupa koja, won fi ayo kọrin (Eksodu 15:1,2).

Ọpọlọpọ igba ni majemu titun npe wa lati máa yọ. Anna yọ nitori ohun ti o sele sí fihàn pé Ọlọrun n gbọ adura.

3. IYIN AWỌN OBI SAMUELI KÍNÍNÍ 2:1-11

A. Ayo Anna

Bi Elikana ti n dari ijọsìn, Anna bọ sinu adura idupe ti o lagbara. Ni bayi ko gbàdúrà kẹlẹ kẹlẹ bi ti isaaaju, sugbon o jẹ kí gbogbo èniyàn gbọ.

ÌBÉÈRÈ: Kinni o fi berẹ adura rẹ?

B. Ọlọrun Anna

ÌBÉÈRÈ: Kinni idupe Anna duro le lori?

Anna ẹ ju síso iriri rẹ lẹ. Lẹhin ẹsẹ ikinni, ko so pato nipa ohun ti o sele sí, bikose ijọsìn sí Ọlọrun nipa bi o se fi titobi Rẹ hàn.

O kọkọ rí bí Ọlọrun mimọ, ti oju Re kí ri ẹsẹ ati ibi, ti o si mura tan lati mu eto iràpadà Rẹ ẹ.

ÌBÉÈRÈ: Kinni idi ti o fi pe Olorun ni apata?

Apata je ibi aabo, ojiji ati agbara ninu ašale. O jẹ amona fún àwọn arinrin ajo. Ọlọrun jẹ

apata ti awọn olododo lè gbẹkẹlẹ. O sọrọ nipa bi awon eniyan búburú se gbọdọ pa ẹnu mó nipa igberaga ohun ti won ti gbe se. Ọlọrun máa ngbó, o n ri , o sí nwọn iwa èniyàn nínú idájọ òdodo. O máa n yi ero awon eniyan búburú dànù, O si n dahun adura awọn olododo. O le se èyí nitori Oun ni ẹlẹdàá ati eniti o mu ohun gbogbo duro. Ni ese 8, kí ẹ pé Anna nsọ pe ayé ni opo ti o gbe e dúró, sugbon pé Ọlọrun ni o mu ohun gbogbo dúró. Òun ni ẹlẹdàá ohun gbogbo. Gegebi Jobu ẹ sọ pé o fi ayé kó s'ori ofo. (Jobu 26:7)

ÌBÉÈRÈ: Ọrọ táa ní o ká Ọlọrun lara?

Ọrọ awọn ayanfẹ ni o ka Ọlọrun lara, awọn onigbagbọ tòótọ ti o ti dáhùn sí ipe ifẹ rẹ. Nitori pe O n fi agbara ẹ akoso ayé, won ko nilati berù ohunkohun. Yóò pa ẹsẹ wọn mọ kí wọn má baà subú.

Anna sí n gbàdúrà nínú emi titi ti o fi bọ sinu asọtele nipa ẹni àmì òróró Ọlọrun tîl ẹ Mesaya. Nítòótó ayọ Anna kun.

MÍMÚ ÒTÍTỌ LO

13

Ọlọrun wa ko kéré lati bá àìní pade. Anna ati ọpọlọpọ awọn ayanfẹ ni gbogbo igba ti gba eleyi gbọ. O fi sí ojuse láti sọ fún ọkọ rẹ, omo rẹ àti àwọn mīràn. Ìgbésí ayé rẹ ojoojumọ nfi hàn pé o gbẹkẹlẹ Ọlọrun ni gbogbo igba.

Bi awọn mọlebi wa yóò bá rí Ọlọrun ki won sì sìn in pẹlu wa, a gbọdọ fi ìgbésí ayé Kristeni wa sinu ise ki o je nítòótó. A gbọdọ mu ìgbàgbọ wa lati ile ijọsin lo sí ilẹ wá, ibi isẹ wa, ni oja ati nibi gbogbo ti awọn eniyan yóò ti máa rí isẹ rere lojoojumọ - ki a sì máa gbé ìgbésí ayé ìgbàgbọ wa nile.

BÍBÉLÌ KÍKÀ OJOOJUMỌ

M: AWON OLÓÒÓTỌ OBI.GEN 17:15-22

T: OLORUN NI AANU FÚN ÀWỌN ALÁÌNÍ Hẹn 21:14-21

W: OJUSE NIPA ÌNÍ OLORUN

Deut. 6:4-9

TH: Ọkọ ti o ni Imolara Samueli kíníní 1:1-8

F: Jésù fẹràn àwọn ọmọdé Marku 10: 13-16

A: Iyin.fun ọmọ ilérí Lilu 1:5-

EKO KETA IPE OLORUN LATI ŞİŞE (APA I)

8TH MARCH, 2026

KÓKÓ PÀTÀKÌ: Olorun ko pe gbogbo èniyàn ní ònà kanna, şugbon o pe gbogbo wa lati şişe fun UN.

ẸSẸ AKOSORI: Maa wí Oluwa nitoriti iranşe re ngbó. Samueli kinni 3:9

IBI KIKA: Samueli kinni 1:1-21

PÍNPÍN EKO

1. Şişe işe iranşe fún Oluwa

A. Ìsìn láìsí ìmísí

B. Fífi ọkàn sìn

2. Fífi eti sí Oluwa

A. Ìrírí tuntun

1. ŞİŞE İŞE IRANŞE FÚN OLÚWA Samueli kinni 1:1-3

A. Ìsìn láìsí ìmísí

Samueli gbọran sí ẹko Eli. Awon omọ miran le ti rin lo kuro lati wa ifekufe ara won . Sugbon Samueli wa ni ipò rẹ, o je olòòótọ, o sí n sin Oluwa nigba gbogbo.

ÌBÉÈRÈ: Kinni idi ti Bibeli fi so

wipe ọrọ Ọlọrun sọwon ni ojo wonni?

"Sowon" le tumọ sipe ko sí tàbí o niye lórí. Ni ibiyi, o tumọ sí wipe ko wopo. Lotito, won kò ní ọlá fún ọrọ Ọlọrun bi o ti yẹ. Awon igba ti awosanma bo ibudó ti ogo Oluwa kún inú agó ti pe pupò pupò (Eksodu 40:34). Işosin kò je orisun ibukun mo bi Ọlọrun se pinnu rẹ. O ti di ajodun lasan. Nitórí pé won ko ọrọ Ọlọrun sile, awon eniyan di kogbona kotutu, won ko bikita nipa ailerati iwà ibaje awon alufa.

ÌBÉÈRÈ: Bawo ni isoro yi se le yanju?

Ọlọrun sába maa nlo awon woli lati kilọ fún awon eniyan re. Sugbon asotele sowon ni ojo wonni. Woli kan ti wa lati kilọ fún Eli (Samueli kinni 2:27-36). O wa sodo Eli, o jise Ọlọrun fun o si ba tire lo. Ko si ikede ni gbangba nipa asotele tabi iran woli naa. Enikeni ko si reti ohunkohun.

Şugbon ireti wa ninu işosin

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otito Samueli. Bibeli je ka mo pe isipaya lati ọdọ Ọlọrun maa ntele ijolotito (Awon Oba keji 19:21) se afiwe re pelu Awon Oba keji 2:15, Ise Awon Apositeli 13:2.

B. Fífi ọkàn sìn

Eli ri daju pe Onun ko Samueli ni gbogbo ilana ti ode ara fun işosin ninu ago. O mo iru ororo ati iwon ti o gbodo wa ninu opa fitila mejeeje ti ina ko fi ni tan lori won ni oru. O mo akoko ti o gbodo si ilekun ile işosin. O tile nsun ni iyara ti o japo mo tempili ki o le maa wa nitosi lati şise isin ati lati toju alufaa.

Bi Eli ti ndagba ti oju re nse baibai, o bere si gbarale Samueli ju ti ateyinwa lo. Samueli ko si ja kule. İşosin Samueli je otito. O ni ipongbe fun Ọlọrun ninu ilana işosin ati iwà ibaje ti Eli faaye gba ti awon omọ re si gbé laruge.

Ayewo finnifinni nipa awon ti Olorun pe ninu Bibeli fihan pé won ti maa n ni ipongbe lokan won, paapa julọ nigba ti won ba ti wa ni omode. Taani o mo ohun ti Samueli n ro ki o to sun ni ale? Lojoojumo ni o nwo bi

awon omọ Eli se nsọ iwa ibaje di pupo laarin awon omọ Israeli nipa apeere won. A mo pé yoo ti ni iporuru okan biotilejepe ko so jade ni gbangba.

Şugbon nigba yi Bibeli so pé itanna n ku lo ninu Tempili. Ile ti fere mo. Ọlọrun ri igbagbo ti yoo tele Onun ninu omọ odun mejila yi. Ojumó titun fe mo fun Samueli ati fun gbogbo Israeli.

2 FÍFI ETI SÍ OLÚWA Samueli kinni 3:4-14

A. Ìrírí TUNTUN

ÌBÉÈRÈ: Kinni idi ti Samueli kò fi dá ohun Ọlọrun mo nigbati o npe é?

Oniruru idi ni o faa, sugbon eyiti o se pataki ju nibe ni pe Samueli kò dá Olúwa mo funra re. Ko ti ri Ọlọrun ninu ise tabi ki o gbọ ohun re. O gba ohun ti iya re ati woli Eli so fun, sugbon oun gan-an ko ti ba

Oluwa padé tabi ki o ri agbara Re. O ngbe ninu esin şugbon kò mo otito ti o wa leyin ohun ti o nfi oju ri. Wo Korinti keji 4:18.

Diẹ ninu ebi yi je ti Eli naa. O ti

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sọ ìmòyè ti emi nu debi wipe eemeji ní o da Samueli pada Si ori ibusun. Bi o ba sunmọ Ọlọrun ni, iba tètè mo imọran ati itonisona ti yo fún.

ÌBÉÈRÈ: Ewọ ni o se pataki ju ninu ise Ọlọrun, ipo (olùşọ àgùntàn, di- akoni tabi àlùfáà) tabi amuye ati ihuwasi eniti a fi sí ipò nàà?

Aare ko mu Samueli. Ko gba pe ipe yẹn kan jẹ ero okan oun lasan. O lọ nba Eli lemolemo titi ti Eli fi mo pé Ọlọrun ni o n pe é. Eli fún ní imọrán ti o to, Samueli şetan lati gbọran.

Eleyi jẹ iriri titun fún Samueli. O ti máa ngbà ádurá tẹlẹ, şugbon bayi, ádurá rẹ ti di eḷega meji. Báyií Samueli nlọ dubulẹ pẹlu ireti pé Ọlọrun yo bá òun sọrọ, bee gégé ni o si ri. Laipe o mọ pé enikan ti wa nínú iyàrá, oju rẹ ri eni ti orun.

ÌBÉÈRÈ: Kinni idi ti a fi lo "gege bí ti isaaaju" ni eṣe kẹwa

Ipe Olorun wa bi ti isaaju nitori pe Olorun ko yipada. Ipe Rẹ ko yipada. Samueli ni o yipada ni asiko yi, o ti gba itoni ati idari. O ti mo bayi lati gbọ ohun Olorun ki o si gbọran sii.

BÍBÉLÌ KÍKÀ OJOOJUMỌ

M: Gbigbọ ohun Olorun nipasẹ iyanu Eksodu 3:1-10

T: Gbigbọ ohun Olorun nígbàtí ewu nkan ìlèkùn. Awọn Onídàájọ 6:11-18

W: Gbigbọ ohun Olorun nígbà ìbànújẹ. Aisaya 6:1-8

TH: Gbigbọ ohun Olorun nígbàtí ìjàmbá şele. Jeremaya 1:1-10

F: Gbigbọ ohun Olorun ninu igbe aye ojoojumọ. Amos 7:10-17

S: Ipe kristi Si iṣe iranṣe. Matiu 28:16-20

EKO KERIN IPE OLORUN LATI ŞIŞE (APA II)

15TH MARCH, 2026

KÓKÓ PÀTÀKÌ: Olorun ko pe gbogbo èniyàn ní ònà kanna, şugbon o pe gbogbo wa lati şiṣe fun UN.

ẸŞE AKOSORI: Maa wí Oluwa nitoriti iranṣe rẹ ngbó. Samueli kinni 3:9

IBI KIKÀ: Samueli kinni 1:1-21

PÍNPÍN EKO

1. Fífi eti sí Oluwa

A. Iṣe iranṣe pataki

2. Gbigboran sí Oluwa

A. A jẹ iṣe nàà

B. Iṣe iranṣe ti o ndagba

1 FÍFI ETI SÍ OLUWA Samueli kinni 3:4-14

A. IŞE IRANŞE PATAKI

Ọlọrun kò fún Samueli ni ọrọ tuntun tàbí otitọ tuntun. Iru ọrọ kanna ti woli ti o kọkọ wa ti so ni. Sibesibe o şe pàtàkì púpọ. Nítorí pé iṣe iranṣe yi wa ni ibamu pẹlu ọrọ Ọlọrun fi idi àşọtẹlẹ yi múlẹ pe otito ni.

ÌBÉÈRÈ: Kinni idi ti Olorun fi lo Samueli ni ibi yi?

Eli mo nipa igbàgbọ bi ti ọmọde ati igboran Samueli. O

tètè mo pe lati ọdọ Ọlọrun ni ìkìlọ yi ti wa. Eli nilo lati mo pe Ọlọrun kò gbàgbé. O nilo lati mo pe pipẹ àşìkò ko le bọ eṣe oun ati awon ọmọ rẹ mọlẹ. Won lè ṭesiwaju nínú eṣe won kí won sì lérò pé Ọlọrun yo fi ojú fo o dá. Nítorí pé kò sí ironupiwada, ko sí igbàgbọ sí Ọlọrun ti o dapọ mo irubo eṣe ti won nṣe, won yóò jí l'ọjo kan, won yóò sì ri pe osunwon eṣe won ti kún. Nígbà nàà yóò ti pẹ ju lati bọ lẹwọ idájọ Ọlọrun tabi lati sún un síwájú.

Ọlọrun tí kilo fún Samueli lati mase fara we awon ọmọ Eli ki oun fúnra rẹ má baà pin nínú idájọ Ọlọrun.

2. Samueli kinni 13:15-20

A. A JE IŞE NÀÀ

Ko dájú pé Samueli sun mọ ni òru ọjọ nàà. Sugbon nigba ti ilẹ mọ, o tun ṭesiwaju pẹlu iṣe rẹ. O dájú pé o n yera fún Eli. Ko rọrùn láti jise nípa idájọ Ọlọrun fún ọrẹ eni, iṣe yi le débi pé o nba Samueli lérù. Eli ranṣe pé Samueli o sí mu búra lati sọ ohun ti Olorun sọ fún un.

ÌBÉÈRÈ: Še bi Eli se gba Ife Olorun lórí ọrọ naa fi ìgbàgbọ hàn?

Rara! O jẹ àmì àìlera.O ni àìlera lati gbọràn sí Ọlọrun lati ibere ìgbésí ayé rẹ. Bayi, ailera kò lè jẹ kí o pe awọn ọmọ rẹ kí won jo ronupiwada papọ. Agidi inu ni o fi gba kámú pe kí Ọlọrun se eyiti o wu, kíi se ìgbàgbọ.

ÌBÉÈRÈ: Kinni iyatọ laarin gbigba kámú ati yiyonda ara eni fún ifẹ Ọlọrun?

B. ISE IRANSE TI O NDAGBA

Samuẹli bere sí í sunmọ Ọlọrun síi. Ọlọrun nba a sọrọ, oun náà sì nba Olorun sọrọ. Ọpọlọpọ àsọtẹlẹ ni Olorun fún un, kii se fún Eli nikan sugbon fún gbogbo Israẹli pẹlu ti o si n wa sí imuse. Laipe gbogbo èniyàn tí mo pé woli tòótọ ni Samuẹli, eniti won lè gbara lé, ti ìgbésí ayé rẹ bá ohun ti o n wàásù mu.

Ọlọrun fúnra Rẹ fi idi Samuẹli múlẹ nipa fifun ni iše iranse ti o ba àwọn èniyàn pade ati mí mú àsọtẹlẹ rẹ se. Ọlọrun nfi idi àsọtẹlẹ rẹ múlẹ nipa šiše amin sí (kọrinti keji 1:20). O dájú pa awọn eniyan se amin sí

pẹlu. Samuẹli tẹsiwaju, ọrọ Ọlọrun kò sì sọwọn mo ni ile náà.

Gbígbe nipa òtító

Ipe Olorun Si iše iranse le jẹ pátó àti tààrà: gegebi ihinrere lori papa, oluso-aguntan tabi olukọ.

Sugbon fún ọpọlọpọ onígbàgbọ, iše iranse wa ni lati gbe igbesi ayé Kristi níbi tí a wà. Ní ònà kan, ipè wa tootọ ni eleyi. Gbogbo eyiti o ku kan jẹ anfààní ti o yatọ lati šiše.

Ohunkohun ti Ọlọrun ni fún wa yóò ní aseyori ti a ba le gbọràn ki a sì ni igbagbọ ọmọde bi ti Samuẹli.

BÍBÉLÌ KÍKÀ OJOJUMỌ

M: Gbigbo ohun Olorun nipase iyanu Eksodu 3:1-10

T: Gbigbo ohun Olorun nígbàti ewu nkan ilèkùn. Awọn Onídàájọ 6:11-18

W: Gbigbo ohun Olorun nígbà ìbànújẹ. Aisaya 6:1-8

TH: Gbigbo ohun Olorun nígbàti ìjàmbá şeşe. Jeremaya 1:1-10

F: Gbigbo ohun Olorun ninu igbe aye ojoojumọ. Amos 7:10-17

S: Ipe kristi Si iše iranse. Matiu 28:16-20

EKO KARUN ONA SI ISOJI (APA I)

22ND MARCH, 2025

KÓKÓ ÈKỌ: Ìgbàgbọ wa lodi bi ko ba dúró lórí Ọlọrun àti ọrọ Rẹ.

ESE AKOSORI: Nihin ni Ọlọrun ran wá lẹwọ de Samuẹli kinni 7:12

IBI KIKA: Samuẹli kinni 4:1 dé 7:17

PÍNPÍN EKO

1. ÌGBÀGBỌ ÒDÌ

A. A gbe àpótí erí jade

B. Ikabodu

2. ÌBÙKÚN TÍ A SI LO

A. Agbára Ọlọrun di mímo

B. Ọwọ Ọlọrun farahàn

3. ÌBÙKÚN TÍ A DA PADA

A. A da àpótí erí padà

B. Èkọ tí o lágbara

4. ÌŞEGUN ÌGBÀGBỌ

A. Ìbànújẹ eni iwa-bi-olorun

B. Ebiniseri

1. ÌGBÀGBỌ ODI. Samuẹli kinni 4:1-22

A. A gbe àpótí erí jade

ÌBÉÈRÈ: Kinni idi ti awọn

ọmọ Israẹli fi gbé àpótí erí jade kuro ni ibi mímo jùlọ lọ sì ojú ogun?

Awọn ọmọ Israẹli wa ni akoko wahala. Lai béèrè lẹwọ Oluwa, won dojú jà ko awon Filisitini. Won padanu egbaaji eniyan ninu ikọlu náà.

Awọn àgbààgbà mọ pé Ọlọrun lo faaye gba iṣubú won, sibe won ko wa Oluwa. Won pinnu pé bí àwọn bá gbé àpótí erí jade, eleyi ti o jẹ àpẹẹrẹ iwalaaye Ọlọrun, eleyi yóò mú iṣegun wá fún won. Boya won rántí bi àpótí erí se sìn won là Jọdani kojá ati bi o se ran won lẹwọ ni Jeriko. (Josua 3:3,11,13, 6:4). Sugbon won gbagbe imurasilẹ ti èmi ti o yẹ ki won se nipa wiwa Ọlọrun àti gbigboran sí ọrọ rẹ tí o nmu iṣegun wa.

ÌBÉÈRÈ: Kinni ipo ebo ati ajodun ninu ijosi tooto?

Se ni o dabi enipe won fe fi ipa mu Olorun lati fun won ni isegun. Boya won ro pe ko ni faaye gba ohunkohun lati sele

si apoti eri.

IBEERE: Nje gbigbe apoti eri lo soju Ogun se eniken ni ibi?

A ri ka pe aya Eli ja, o si beru nitori apoti eri. Gegebi orori Alufa, oun ni olutoju re. Nitori naa ko fe ki won gbe jade. Sugbon o ti mo lara lati maa gbaaye fun awon omo re lati se ohunkohun ti o ba wu won. O daju pe ko si elomiran ti o ni ipalara. Nigbat apoti eri de ibudo, ariwo ta, won gba pelu ayo.

B. Ikabodu

Iroyin apoti eri ti o de si ibudo awon omo Israeli mu ipaya ba awon Filistini. Won ti ni oye Nipa agbara Olorun Israeli, o je ki won ro pe yoo mu iyonu ba awon gegebi o ti se si awon ara Ejibiti (biotilejepe keferi ni won). Awon orori won gba won niyanju lati mase beru. Ninu ogun yi, egberun lona ogbon eniyan ni o ku ninu awon omo Israeli, won gba apoti eri, ogun Israeli si tuka olukuluku sa lo si Ile re.

IBEERE: Ipa wo ni ijakule yi ni lori Eli ati idile re?

2. ASILO IBUKUN. Samueli Kinni 5:1-12

A. Agbara Olorun di mimo

IBEERE: Asise wo ni awon Filistini se nigbat won gba apoti eri?

Won ti gba pe isegun awon fihan pe Olorun won lagbara julo. Won gbe apoti eri si Ile orisa dagoni gegebi ami isegun. Won tun lero pe agbara ti o ba seku ninu apoti eri yoo fi kun agbara dagoni orisa won ati ti awon Filistini.

Awon Filistini mo pe Jèhófà wà, sugbon gege bi awon orile ede miiran ti o yi Israeli ka ti o gba orisirisi Olorun gbọ, won ri i bi ọlọrun kan laarin opolopo Ọlọrun. Won tile le ro pe yoo se oju rere si awon nisisiyi ti won ti gbé apoti eri si ipo pataki ninu ile orisa won.. Ohun ti won ko mo ni pe esé Isreali ni o ga ti won fi gba apoti eri ki se dagoni orisa won.

Ni owuro, ere dagoni ti subu lulè níwájú àpótí erí bíi enipe o nsin Ọlọrun. Awon orisa yi ro wipe o kan waye be ni, won gbe orisa won dide soke pada si ipo re. Sugbon ni owuro

kutukutu ojo keji, won ri wipe kii se wipe dagoni subu lulè nikan, sugbon ori ati owo re ti ge danu. Eleyi ye ki o ko won pe orisa won ko ni agbara lati ronu tabi se ohunkohun. Dipobe, won ri pe nitori o shu si ibi ojubo, eleyi to so ibe di mimo. Nitori naa won fi kun ayeye won, won a si fi ojubo orisa naa koja nigbakugba ti won ba lo josin nibe.

B. OWỌ ỌLỌRUN FARAHAN

IBEERE: Bawo ni awon Filistini se wa mo pe owo Ọlọrun Isreali ni o nyo won lenu?

Ọlọrun fi arun iyodi pon won loju. Won koko ro pe o kan wa be ni, won ran apoti eri lo si ilu won miran. Sugbon bi o ti nlo lati ilu de ilu ni yonu naa ntele e, ti o si n buru si. Nikeyin won pinnu lati da pada si orile ede Isreali.

BÍBÉLÌ KÍKÀ OJOOJUMỌ

M. Asilo igbagbo Samueli kinni 4:1-19

T. Eko nipa igbagbo Samueli kinni 4:10-22

W. Bi a se gbodo mu ohun iyasoto Samueli kinni 5:1-12

Th. Titunse asise Samueli kinni 6:1-21

F. Idalare nipa igbagbo Romu 5:1-8

S. Orisun isegun Johannu kinni 5:1-12

EKO KEFA
ONA SI ISOJI (APA II)

12TH APRIL, 2026

KÓKÓ ÈKỌ: Ìgbàgbọ wa lodi bi ko ba dúró lórí Ọlọrun àti ọrọ Rẹ.

ESE AKOSORI: Nihin ni Ọlọrun ran wá lẹwọ de Samuẹli kinni 7:12

IBI KIKA: Samuẹli kinní 4:1 dé 7:17

PÍNPÍN EKO

1. ÌBÙKÚN TÍ A DA PADA

- A. A da àpótí ẹrí padà
- B. Èkọ tí o lágbára

2. ÌŞĖGUN ÌGBÀGBỌ

- A. Ìbànújẹ ẹni iwa-bi-olorun
- B. Ebiniseri

1. ÌBÙKÚN TI A DA PÀDÀ
Samuẹli kinni 6:1-21

A. A da àpótí ẹrí pada

Àwọn àlùfáà Filistini ati awọn Alafose won gba won niyanju lati da apoti ẹri pada si ibiti won ti gbe pelu ọrẹ ẹbọ alafia, eyiti işe wúra tí a şe gegebi aworan iyodi ti o nyọ won lenu. Ekute wúra yi fihan wipe awọn Filistini ro wipe àjàkálẹ àrùn tí èkúté se okunfa rẹ ni o

nyọ won lenu, sugbon kò sí ẹri ti o fihan pe èkúté ni nkan şe pelu rẹ rara.

ÌBÉÈRÈ: Şe gbogbo Filistini ni o tẹ lẹrùn pe ki wọn dá apoti ẹri pada?

Awọn kan ro wipe dídá apoti ẹri pada túmọ sí pé wọn gba ijakule - pe bóyá àjàkálẹ àrùn kan wá beẹ ní, àti pé o le ma ni nkankan se pelu àpótí ẹrí. Nitori naa awon alufa se idánwò kan. Wọn yóò gbé apoti ẹri sori keke Titun, won yo so mo malu meji ti a kò fi tule ri, won yo ko awon omọ won kúrò. Bi Ọlọrun Isreali ba ni agbara ti o sí nfe apoti Rẹ pada, yóò jẹ kí àwọn malu gbe pada si ibiti o ti wa. Sugbon ti won ba se bi o şe yẹ, a jẹ pé kíí şe àpótí ẹrí ni o da àjàkálẹ àrùn ati pe o kàn bọ sí àsìkò ti apoti ẹri wà lẹdọ wọn ni.

B. ÈKỌ TÍ O LAGBARA

Àwọn malu gbe apoti ẹri lọ tààrà sí àgbègbè Isreali lai wo eyin. Awon eniyan gba pelú ayo, won fi ati keke ati malu ru

ẹbọ sísun àti ẹbọ ọpẹ.

ÌBÉÈRÈ: Àşise wo ni won şe?

Awon Àlùfáà ni o gbe apoti naà bi òfin şe sọ, sugbon won yojú wo inu apoti ẹri, won sì fi iku se ifa je.

ÌBÉÈRÈ: Kinni o şe pàtàkì jù ní ojú Olorun: ìgboràn tàbí ilànà?

2. ÌŞĖGUN ÌGBÀGBỌ.
Samuẹli kinni 7:1-17

A. Ìbànújẹ ẹni iwa-bi-olorun

Ibi kíkà yi je ori bíbélì isoji nla nínú Majemu Lailai. Lójú eniyan, o dàbí pe kò sí ohunkóhun. Fún ogún odún léyìn tí apoti ẹri ti pada, Isreali sí wa lábẹ isinru awon Filistini. İşe Iranse Samuẹli ko ni aseori gbóògì. Wọn kò gbé apoti ẹri sí ibi mímo julọ ti o yẹ ki o wa.

ÌBÉÈRÈ: Kinni à mì imunilokanle ti o wá

Ìyípadà wa nínú okàn àwọn èniyàn. Nigbati won gba àpótí ẹrí lẹwọ wọn, won nke nítorí apoti. Sugbon bayi, wọn nke si Olorun. Ipongbe titun wa lẹkàn wọn. Nisisiyi won ni ìbànújẹ ẹni iwa-bi-olorun ti o

yorí sí ironupiwada tòótọ. (Wo Korinti keji 7:10

ÌBÉÈRÈ: Kinni igbese pato ti Samuẹli ni ki awon eniyan gbe bi won ba fe ki Olorun da sí ọrọ wọn?

1. Wọn gbọdọ fi tókàntókàn yipada sí Ọlọrun. Ọrọ Heberu yi túmọ sí yiyo ati pipada. Wọn gbọdọ yí ojú kuro..Won gbọdọ şetan fún Ọlọrun.

2. Won gbọdọ pa gbogbo ọrisa ati gbogbo ami awon keferi run. Eşe, idibajẹ ati iwa irira ti o wa nínú èsìn iborìsà gbọdọ kúrò pelu.

3. Won gbọdọ múra láti fi okàn won fún Olúwa. Ìpinnu okàn nikan ni o le gba won kúró nínú didara pọ mọ ayé.

4. Won gbọdọ sin Olorun nikan. Eleyi tumo sì işe ati isin tòótọ.

ÌBÉÈRÈ: Kinni won tun nilo?

Won ngbe ni akoko ti "olukuluku nşe eyiti o dara ní ojú rẹ" (onídàájọ 17:6; 21:25). Awon ẹya ti jinnà sí ara won pupopupo. Won nilo lati parapò, ki wọn jewo eşe ti won se si Ọlọrun àti sí ara won, kí wọn sì dúró pelú okàn

kan níwájú Ọlọrun. Eleyi ni won ẹ, won da omi silẹ níwájú Ọlọrun gégébi ami ironupiwada ati fifi ara won jin lotun fún Olúwa.

Samuẹli kinni 7:3-12 fi àwòrán ohun ti o yẹ kí a ẹ bí a bá fẹ jẹ èniyàn mímo fún Ọlọrun mimọ. A gbọdọ ni ìdánílójú lẹkàn wa, ironupiwada tòótọ, ìgbésí ayé ododo ti o ti inu ìgboràn sí Èmi Mímọ ni ojoojumọ wa.

B. Ebeneseri

Nigbati awon Filistini gbo pé Israẹli npa awon eniyan oun, won ko ogun jáde sí won. Eleyi mu ìbẹ̀rù wá sí ọkàn àwọn ọmọ Israẹli ti o pejo. Sugbon won fi ìgbàgbọ wá sí ọdọ Samuẹli, won sọ fún pé kí o gbàdúrà sí "Olùwà Ọlọrun wa" kí ẹ Olorun tire nikan bayi . Won mọ Ọlọrun bi Ọlọrun won.

Nígbà náà ni Samuẹli mu ọdọ àgùntàn ti ko tì já lẹnu ọmu, o fi ru ẹbọ sísun o sí gbàdúrà sí Ọlọrun. Ọlọrun dáhùn pẹlu aara, ìgbàgbọ won mú iṣegun nla wa fún won. Nígbà náà ni Samuẹli fi iyin fún Olúwa nípa tito òkúta jọ ti o sí pé ni

Ebeneseri.

GBÍGBÉ NIPA OTITO

Isoji si máa nwaye nigba ti awon eniyan bá yipada sí Ọlọrun. Eleyi ní ẹ pẹlu ki a kọ ẹṣe ti o n dèrà isoji sile

Ọlọrun máa nfẹ lati fi ibukún bẹ awon eniyan Rẹ wo. O máa n duro láti gbà awon asako padà. Bi emi akoko yi ba ti mu ọkàn wa rẹwesi, ironupiwada ni ọna ti a o fi ni ìrírí agbara Olorun pada

Awon eniyan mimọ ní o lè sin Olorun mimọ

BÍBÉLÌ KÍKÀ OJOOJUMỌ

M. Asilo ìgbàgbọ Samuẹli kinni 4:1-19

T. Ẹkọ nipa igbagbo Samuẹli kinni 4:10-22

W. Bi a se gbọdọ mú ohun ìyasọtọ Samuẹli kinni 5:1-12

Th. Titunse aṣiṣe Samuẹli kinni 6:1-21

F. Ìdáláre nípa igbagbo Romu 5:1-8

S. Orisun iṣegun Johannu kinni 5:1-12

EKO KEJE YÍYAN OLÓRÍ (APA I)

19TH APRIL, 2026

ÒTÍTỌ PONBELE: A ní láti lo ogbon tí ó wá láti ọdọ Ọlọrun nígbà tí a bá n yan àwọn aṣáájú wa nípa iṣọba àti nípa ti ẹmí.

AKOSORI: Ọlọrun ni onídàájọ: Ó máa n tẹ ẹnikan sílẹ, ó sì máa n gbé òmíràn ga. Orin Dafidi 75:7

IBI KIKA: I Samuẹli 8:1 tití dé 12:25

ILANA EKO

I. Kíkọ Ètò Ọlọrun

a. Wọn Bèèrè Ọba

b. Ìkìlò Tí Ó Lẹmí Lóhun

II. Ẹṣí Aṣàyan Náà Payá

a. Iṣẹ Kan Tí Kò Lenu Lórọ

I. KÍKỌ ÈTÒ ỌLỌRUN.- I SAMUẸLÌ 8:1-22

A. WỌN BÈÈRÈ ỌBA

Nígbà tí Samuẹli darúgbó, kò fi bẹẹ lágbara mọ láti tójú àwọn àìní tí ó n pọ sí i ní Ísírẹlì. Láti jẹ kí alafo dínkù, ó yan àwọn ọmọ rẹ gégé bí onídàájọ lórí apá guúsù orílẹ̀-èdè náà ní Bèérí-ṣébà. Níbẹ, níwọn bí

wọn ti jinnà sí baba won, won subu si idánwò, won si di onídàájọ aláìṣòdodo. Àwọn èniyàn lo ìgbésí ayé àwọn ọmọ rẹ gégé bí àwáwí láti bèèrè fún ọba.

ÌBÈÈRÈ: Ẹ èyí ni ìdí pataki won?

Ọlọrun lè ti gbé arópò tí ó yẹ fún Samuẹli dide, sùgbón àwọn èniyàn náà kò wò ó. Won kò rò pé ó yẹ kí Ọlọrun pè won láti jẹ èniyàn Rẹ lónà pàtàkì. Ìdí gidi tí won fi fẹ ọba ni láti dàbí àwọn orílẹ̀-èdè yòókù tí ó yí won ká.

B. ÌKÌLÒ TÍ Ó LẸ LÓHUN

Samuẹli lè ti gba ìbèèrè àwọn èniyàn náà gégé bí iwọsì fún ara rẹ, ó sì lè ti bá won wí.

ÌBÈÈRÈ: Kí ni ó jẹ kí ó dúró ṣinṣin?

Ó kà á sí pé àwọn èniyàn náà jẹ pàtàkì jù ara rẹ lọ. Nítorí náà, ó gbé gbogbo ọrọ náà wá sí iwájú Oluwa. Adúra jẹ kókó nínú ìgbésí ayé Samuẹli. Láti inú rẹ, ó rọrun bí mí mímí.

Ìdáhùn Ọlórún fún un ni igboya. Ní àkókò, Oluwa tóka sí i pé ifẹ́ Ísírẹ̀lì fún ọba jẹ́ kíkò ìjọba Ọlórún ní ipilẹ̀, kò sì ju kíkò tí wọn kọ́ Samuẹ̀lì lójú lòdì jù bẹ̀ẹ̀ lọ. Ó ẹ́ẹ̀ ẹ́ẹ̀, nítóótó, fún ọba láti wà ní ipò ìrẹ̀lẹ̀ gégé bí ìránṣẹ́ Ọlórún àti ti àwọn èniyàn Rẹ̀. Sólómonì ẹ́ẹ̀ bẹ̀ẹ̀ ní ìbẹ̀rẹ̀ ìjọba rẹ̀ (I Àwọn Ọba 3:9). Sùgbón ní àkókò yìí, Ísírẹ̀lì kò fẹ́ irú ọba bẹ̀ẹ̀. Ọba wọn gbódò dàbí àwọn ọba orílẹ̀-èdè yòókù.

Léyìn nàà, Ọlórún rán Samuẹ̀lì létí pé èyí kí í ẹ́ẹ̀ ìgbà àkókò tí ìṣòtẹ̀ bẹ̀ẹ̀ ní ẹ̀lẹ̀ nínú ìtàn Ísírẹ̀lì. Ní Sínàì, wọn fi òmìnira yan Oluwa gégé bí Ọba wọn, Èlédàà Májẹ̀mú, àti Olùfúnni-ní-òfin (Èkísódù 19:6, 8, 24:3). Ní ojò diẹ̀ léyìn nàà, wọn kọ́ Mósè àti Ọlórún sílẹ̀, wọn sì bẹ̀rẹ̀ sí sin ọmọ màlúù wúrà (Èkísódù 32:8). Láti àkókò nàà, ìtàn wọn kún fún àwọn àkókò tí ẹ̀mí wọn dínkù, tí tí kan dídá ẹ̀sìn sílẹ̀. Báwo ni Ọlórún ẹ́ẹ̀ ní sùúrù tó!

Nísinsinyí, Ọlórún sọ fún Samuẹ̀lì láti jẹ́ kí Ísírẹ̀lì ní ọba wọn, sùgbón ó gbódò kílò fún wọn. Gégé bí ìgbà gbogbo,

Ọlórún jẹ́ olóòótó láti kílò fún àwọn èniyàn Rẹ̀ gégé bí ó ti jẹ́ olóòótó láti bù kún wọn.

ÌBÉÈRÈ: Irú àwòrán wo ni Samuẹ̀lì yà fún wọn?

Ó jẹ́ àwòrán dúdú. Irú ọba tí wọn fẹ́ yóò gbá àwọn ọ̀sìṣẹ́ láti sìn ín. Yóò dá ogun ríla sílẹ̀, yóò fún àwọn ìjòyè rẹ̀ àti àwọn ọmọ ogun rẹ̀ ní ilẹ̀ àwọn èniyàn, yóò sì paṣe owó orí tí ó wúwo. Àwọn èniyàn nàà yóò wá rí i pé bí ó tilẹ̀ rọ̀rùn láti yan ọba, yóò sòro láti yọ́ ọ́ kúrò.

Gbogbo àwọn nńkan wọnyí jẹ́ ọ̀títọ́ nípa àwọn ọba orílẹ̀-èdè tí ó yí wọn ká. Wọn sì jẹ́ ọ̀títọ́ nípa ọ̀pọ̀lọ̀pọ̀ ọba Ísírẹ̀lì nígbà tó yá (wo I Àwọn Ọba 12:4, 10-14). Léyìn nàà, bí wọn bá yọ ọba búburú kúrò, èyí tí ó tẹ̀ lé e sába máa ní burú jù.

ÌBÉÈRÈ: Báwo ni àwọn èniyàn nàà ẹ́ẹ̀ dáhùn sí àwọn ìkílò Samuẹ̀lì?

Wọn ti pinnu tẹ̀lẹ̀, wọn sì kọ́ láti fetí sílẹ̀. Kò sí ohun tí ó kù fún wọn nísinsinyí bí kò ẹ́ẹ̀ bí wọn ẹ́ẹ̀ fẹ́ tẹ́ ifẹ́-ọkàn tiwọn láti dàbí àwọn orílẹ̀-èdè yòókù lórùn. Gbogbo ohun tí wọn rí ni ohun tí inú wọn yà. Wọn rò pé yóò dára tó láti ní ọba tí yóò

máa darí wọn àti láti bá wọn jagun gégé bí àwọn ọba orílẹ̀-èdè yòókù ti ní ẹ́ẹ̀. Wọn sọ èyí fún Samuẹ̀lì, wọn sì di ojú wọn sí àwọn àbájáde ifẹ́-ọkàn wọn ní ojò iwájú.

II. SÍSÍ ASÀYÀN NÁÀ PAYÁ. I SAMUẸ̀LÌ 9:1-27

A. IṢẸ KAN TÍ O WO PO

ÌBÉÈRÈ: Kí ni a lè kọ nípa àwọn ọ̀nà ipèsè Ọlórún láti inú ìtàn yìí nípa bí a ẹ́ẹ̀ mú Sáúlù wá sódò Samuẹ̀lì?

Ọlórún ní tọ́ Sáúlù lónà bí ó tilẹ̀ jẹ́ pé kò mò. Sáúlù wà ní àárín iṣẹ́ kan tí kò se pataki. Kò sí ohun àjẹ̀jì nípa bí kẹ́tẹ́kẹ́tẹ́ baba Sáúlù ẹ́ẹ̀ sọ̀nù. Lóde ọ̀nà, a gbà láàyè fún àwọn ẹ̀ranko oko láti rìn kiri nígbà tí a kò bá nílò wọn. Sùgbón wíwá kẹ́tẹ́kẹ́tẹ́ nàà mú Sáúlù wá sí àgbẹ̀gbẹ̀ ilẹ̀ Samuẹ̀lì. Nígbà nàà ni ìránṣẹ́ kan gbero pé ọ̀kúnrin Ọlórún yìí lè ràn wọn lówó.

Àwọn kan ti gbèrò pé àwọn ìṣẹ̀lẹ̀ wọnyí dàbí ohun tí kò ẹ́ẹ̀ pàtàkì, tí tí kan ohun tí kò ni lara. Sùgbón ọ̀nà Ọlórún kí í ẹ́ẹ̀ ọ̀nà wa. Ta ni yóò rò pé àṣẹ́ Késàrí nípa owó orí yóò bá ètò

Ọlórún mu; síbẹ̀síbẹ̀ Ọlórún ló ó láti mú Màríà àti Jósẹ̀fù wá sí Bẹ́tílẹ́hẹ̀mù ní àkókò tí ó tọ́. Ọlórún sába máa ní lo àwọn ìṣẹ̀lẹ̀ tí ó dàbí ẹ̀ni pé kò nilari láti mú ifẹ́ Rẹ̀ ẹ́ẹ̀ (wo Róòmù 8:28).

BIBELI KIKA OJOJUMO

Ojọ Ajé: Àwọn àbùdá adarí. I Samuẹ̀lì 9:1-10

Ojọ Ìṣẹgun: Ìtọ́sọ̀nà Ọlórún. I Samuẹ̀lì 9:11-17

Ojọ́rú: Ìrànlowó nípa iwé mímọ́. I Samuẹ̀lì 9:18-27

Ojọ́bọ: Ìdarí tí a fi ọ̀róró yàn: I Samuẹ̀lì 11:4-15

Ojọ́ Ẹ̀tì: Ìdarí tí ó lókíkí. I Samuẹ̀lì 12:1-5

Ojọ́ Àbámẹ̀ta: Ìgbímọ́ tí ó ní ẹ̀mí Ọlórún. I Samuẹ̀lì 12:6-15

EKO KEJO YÍYAN OLÓRÍ (APA II)

17TH MAY, 2026

ÒTÍTỌ PONBELE: A ní láti lo ogbón tí ó wá láti ọ̀dọ̀ Ọ̀lọ̀run nígbà tí a bá ń yan àwọn aṣáájú wa nípa ìjọba àti nípa ti ẹmí.

AKOSORI: Ọ̀lọ̀run ni onídàájọ̀: Ó máa ń tẹ ẹ̀nikan sílẹ̀, ó sì máa ń gbé òmíràn ga. Orin Dafidi 75:7

IBI KIKA: I Samuélì 8:1 tití dé 12:25

ILANA EKO

I. Şíşí Aṣàyàn Nàà Payá

a. Ìyàlẹ̀nu Fun Sáúlù

II. Fífí Òróró Ya Olórí Sọtọ

a. Fífí òróró yàn

b. Aṣàyàn Ọ̀lọ̀run Farahàn

**I. ŞÍŞÍ AṢÀYÀN NÀÀ PAYÁ.
I SAMUÉLÌ 9:1-27**

A. ÌYÀLẸ̀NU FUN SÁÚLÙ

Ọ̀lọ̀run ti ń ṣiṣẹ́ ní Rámà tẹ̀lẹ̀. Ó ti so fún Samuẹli tẹ̀lẹ̀ láti retí ọ̀ba Ísírẹ̀lì tí ó wá. Samuẹli, ní ọ̀jọ̀ kan ṣáájú, ti fún olùdáná ní ìtọ̀nìsọ̀nà láti fi ipín tí ó dára jù lọ nínu ẹ̀ran pamọ̀ fún ẹ̀ni tí yòò dé yìi.

Nígbà tí Sáúlù yí padà láti gòkè lọ sí ilú Rámà, àwọn nńkan bèrẹ̀ sí ṣẹ̀lẹ̀ ní àtẹ̀lẹ̀ lẹ̀sẹ̀kẹ̀sẹ̀. Àwọn ọ̀dọ̀mọ̀bínrin tí wọn jáde lọ sí orísun omi fún un ni idani loju pé Samuẹli wà ní ilú nàà. Ní ẹ̀nu-bodè, ó rí i pé ó ń dúró de ọ̀un. Ọ̀lọ̀run ti bá Samuẹli sọ̀rọ̀ tẹ̀lẹ̀, nígbà tí Sáúlù sì fara hàn, Ọ̀lọ̀run sọ̀rọ̀ lẹ̀ẹ̀kan sí i, ó sì tọ̀ka sí i gégẹ̀ bí ẹ̀ni tí yòò jẹ ọ̀ba.

Nítorí pé Samuẹli wà ní ibáṣepọ̀ pékípékí pẹ̀lú Ọ̀lọ̀run, ó lè fi dá Sáúlù lójú pé wọn ti rí àwọn kẹ̀tẹ̀kẹ̀tẹ̀ tí ó sọ̀nù, àti pé nísinsinyí Ọ̀lọ̀run ní ohun tí ó daraju fún un. Ní tòótọ̀, gbogbo ohun tí Ísírẹ̀lì ní, ti o dara yòò jẹ tirẹ̀.

ÌBÉÈRÈ: Kí ni ìdáhùn Sáúlù fi hàn nípa rẹ̀? (Wo ẹ̀sẹ̀ 21)

Ó ní ẹ̀mí ọ̀molúwàbí àti ìrẹ̀lẹ̀. Kò jẹ́ kí ipinle re, agbára rẹ̀, tàbí ìmọ̀ rẹ̀ wú ọ̀un lórí. Sùgbọ̀n ó te sí ìtọ̀sọ̀nà Oluwa nípasẹ̀ Samuẹli.

Samuẹli wá mú Sáúlù àti ìránṣẹ̀ rẹ̀ wá sínú yàrá kan ní

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ibi gíga níbi tí àsẹ̀ ti ń lọ. Níbẹ̀ ni Samuẹli gbé wọn jókòó ní orí àwọn àlejò, ó sì fún wọn ní ipín tí a ti fi pamọ̀ fún àwọn àlejò ọ̀lọ́lá. Nítorí nàà, a mú Sáúlù láti ní mọ̀lára ọ̀wọ̀ Ọ̀lọ̀run. Lẹ̀yìn nàà ni Samuẹli mú Sáúlù lọ sí ilé rẹ̀, ó bá a sọ̀rọ̀ lórí òrùlẹ̀ pẹ̀tẹ̀lẹ̀, ó sì jẹ́ kí ó sùn níbẹ̀.

**II. Fífí ÒRÓRÓ YAN OLÓRÍ
SỌTỌ. I SAMUÉLÌ 10:1-27**

A. FÍFÍ ÒRÓRÓ YÀN

Ní àfẹ̀mọ̀júmọ̀, Samuẹli pe Sáúlù lórí òrùlẹ̀ pẹ̀tẹ̀lẹ̀, ó sì rán an lọ. Sùgbọ̀n kí wọn tó dé ẹ̀nu-bodè ilú, Samuẹli rán ìránṣẹ̀ Sáúlù lọ, ó sì mú Sáúlù dúró láti so ọ̀rọ̀ tí Ọ̀lọ̀run ní fún un fún un. Lẹ̀yìn nàà ni Samuẹli fi òróró mí mó yan Sáúlù, ó sì fún un ní ifẹ̀nukonu ọ́lá tí a máa ń fún àwọn ọ̀ba ní àwọn ọ̀jọ̀ nàà. Nínú Bíbẹ̀lì, a rí i pé a fi òróró yan àwọn ọ̀ba, àwọn àlùfáà, àti àwọn wòlì. Èyí dúró fún òtítọ̀ nàà pé Ọ̀lọ̀run yan wọn, àti pé wọn gbọ̀dọ̀ gbékẹ̀ lé Ẹ̀mí Rẹ̀ fún ogbón àti agbára láti mú iṣẹ́ ìránṣẹ̀ tí Ó ní fún wọn ṣe.

ÌBÉÈRÈ: Báwo ni ààmì yìi ṣe ṣe?

Logan tí Sáúlù fi Samuẹli sílẹ̀, Ọ̀lọ̀run fún Sáúlù ní ọ̀kàn mǐíràn. Èdè Héberù tọ̀ka sí ìyípadà inú kan tí ó jẹ́ iṣẹ́ Ẹ̀mí Mímọ̀ dájúdájú. Lẹ̀yìn nàà ni àwọn àmì méta tí Samuẹli ti so tẹ̀lẹ̀ ṣe. Àwọn méjì àkókó ràn Sáúlù lówọ̀ láti ru ìgbàgbọ̀ rẹ̀ soke, O sì mú ra re sílẹ̀ fún ẹ̀kẹ̀ta. Àmì ìkẹ̀hìn yìi mú Sáúlù wá sí ibáṣepọ̀ pẹ̀lú àwọn “ọ̀mọ” tàbí “àwọn ọ̀mọ-èyìn” àwọn wòlì. Àwọn wònyí jẹ́ ọ̀dọ̀mọ̀kùnrin tí Samuẹli kọ̀jọ̀, tí ó kọ̀, tí ó sì rán lọ láti pe àwọn èniyàn láti ronú pìwààdà àti láti tún ara wọn yà sọtọ. Pẹ̀lú àwọn ohun èlò orin, wọn ń kọ orin ògo Oluwa. Láàárín ìmísí Ẹ̀mí wọn jẹ́rìí sí agbára Rẹ̀. Nígbà tí Sáúlù pàdé wọn, gégẹ̀ bí Samuẹli ti so, Ẹ̀mí wá sórí rẹ̀ pẹ̀lú, ó parí ìyípadà tí ó ti bèrẹ̀ tẹ̀lẹ̀, ó sì so ọ̀ di èyàn tuntun. Nítorí nàà, Ọ̀lọ̀run gba àgbẹ̀ tí kò tì gbédè yìi, ó fún un ní ọ̀kàn ọ̀ba, ó sì mú kí àwọn ẹ̀bùn ẹ̀mí tí ó nílò láti mú ipè rẹ̀ ṣe wà fún un.

B. AṢÀYÀN Ọ̀LỌ̀RUN FARAHÀN

Ọ̀lọ̀run nínú ogbón Rẹ̀ kò fi ẹ̀ni tí a kò mò lé àwọn èniyàn lórùn. Láti mú àwọn èniyàn

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nàà sílẹ̀ àtí látí mú wọn gba Sàúlù gégé bí aṣàyàn Rẹ̀, Ó ní kí Samuẹ̀lì kó àwọn ènìyàn jọ sí Mísípà. Nípasẹ̀ dídìbò, ẹ̀yà Sàúlù, idílẹ̀ rẹ̀, àtí ní ìkẹ̀hìn Sàúlù fúnra rẹ̀ ní a yàn.

ÌBÉÈRÈ: Báwo ni ó ẹ̀se dáhùn?

Nítorí ìrẹ̀lẹ̀ rẹ̀ tí ó jínlẹ̀, ó wá ibi tí yóò fi ara pamọ̀ sí. Ọ̀pọ̀lọ̀pọ̀ ló tí wá látí ọ̀nà jínjìn; àwọn "ohun iní" tàbí ẹ̀rù wọn àtí àwọn ohun iní mǐràn wà ní etí ilú. Sàúlù fara pamọ̀ sààárín gbogbo ẹ̀yí, sùgbọ̀n kò lè fara pamọ̀ fún Oluwa. Ọ̀rọ̀ kan látí ọ̀dọ̀ Oluwa mú kí àwọn kan sàré wá mú Sàúlù jáde sí àwọn ènìyàn. Nígbà tí wọn rí i pé Sàúlù ga jù wọn lọ, wọn pinnu pé ọ̀tọtọ̀ ní ẹ̀yí ni ọ̀ba tí wọn fẹ̀, wọn sì kígbẹ̀ ìtẹ̀ríba wọn, "Kí ọ̀ba kí ó pé!"

ÌBÉÈRÈ: Ìdíwọ̀ wo ni Ọ̀lọ̀run fi sí Sàúlù gégé bí ọ̀ba? (Wo ẹ̀se 25)

Ọ̀lọ̀run kò ní èrò látí fowọ̀ sí ọ̀ba bí àwọn orílẹ̀-èdè yòókù. Nítorí náà, Ó ní kí Samuẹ̀lì sọ àwọn ilàna fún ipò ọ̀ba fún àwọn ènìyàn. Ọ̀ba Ísírẹ̀lì kò gbọ́dọ̀ jẹ̀ alákoòso tí kò ní òfin tàbí aláṣẹ̀ tí kò lè kun ojuse. Samuẹ̀lì kọ̀ gbogbo ẹ̀yí sílẹ̀

gégé bí òfin. Nítorí náà, ó ẹ̀se kedere bí ọ̀ba àtí àwọn ènìyàn ẹ̀se lẹ̀ fowọ̀ sowọ̀ pọ̀ pẹ̀lú ara wọn àtí pẹ̀lú Oluwa.

ÌBÉÈRÈ: Ẹ̀ese tí Sàúlù fi lọ sí ilé dípò kí ó bèrẹ̀ sí jọba lẹ̀sẹ̀kẹ̀sẹ̀?

Bí ó tilẹ̀ jẹ̀ pé àwọn ènìyàn lápapọ̀ gbà á, àwọn diẹ̀ péré ní Oluwa fowọ̀ kan. Àwọn wònyí tí múra sílẹ̀ látí dúró tí i, látí sọ ọ̀, àtí látí ràn án lówọ̀.

Léyìn náà, àwọn egbé mǐràn wà. Léyìn tí àwọn igbe náà tí dáké, a gbọ̀ àwọn ohùn atako. Àwọn kan fi ifura hàn pé àgbẹ̀ tí kò kẹ̀kọ̀yí yí kò lè darí wọn sí ìṣẹ̀gun tàbí mú idàndè wá fún wọn. Sùgbọ̀n iwà wọn fi hàn pé ìkà ni wọn jẹ̀. Sàúlù nípa ogbọ̀n kò kà wọn sí. Nítorí náà ó lọ sí ilé látí dúró de Oluwa látí tọ̀ ọ̀.

Kò pé léyìn náà, àwọn ará Ámónì gbógún tí Jábeṣi-Gíliádi ní ìkojá Jódàni, wọn sì fi owó-orí àtí ipónjù ẹ̀se àdéhùn ìtẹ̀ríba. Ọ̀lọ̀run lo ìṣòro yí látí ru Sàúlù sókè. Ẹ̀mí Oluwa wá sórí rẹ̀, ẹ̀rù Oluwa sì bá àwọn ènìyàn, wọn sì dìde nípa ipè rẹ̀ sí ogun.

Ìṣẹ̀gun tí ó tẹ̀ lée .fi idaniloju

Ijoba Sàúlù's han. Nísinsìnyí gbogbo àwọn ènìyàn gbà á, sùgbọ̀n ó fi gbogbo ọ̀lá fún Oluwa.

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Ọ̀jọ̀ Ìṣẹ̀gun: Ìtọ̀sọ̀nà Ọ̀lọ̀run. I Samuẹ̀lì 9:11-17

Ọ̀jọ̀rú: Ìrànlowọ̀ nípa ìwé mímọ̀. I Samuẹ̀lì 9:18-27

Ọ̀jọ̀bọ̀: Ìdarí tí a fi òróró yàn: I Samuẹ̀lì 11:4-15

Ọ̀jọ̀ Ẹ̀tì: Ìdarí tí ó lókíkí. I Samuẹ̀lì 12:1-5

Ọ̀jọ̀ Àbámẹ̀ta: Ìgbimọ̀ tí ó ní ẹ̀mí Ọ̀lọ̀run. I Samuẹ̀lì 12:6-15

EKO KEŞAN ÌWÀ ÒMÙGÒ TI ÌFÈ-ÒKÀN-ẸNI (APA KINNI)

24TH MAY, 2026

OTITO PONBELE: Ifè-òkàn-ẹni lè yorí sí ibànújẹ, ijakule, àti ibájẹ ibáṣepò pẹlú Ọlórún.

ESE AKOSORI: Látí ẹe ìgbòrán sànni ẹbọ lọ. I Samueli 15:22

IBI KIKA: I Samueli 13:1-14, 15:1-35

ÌLÀNÀ EKO

I. Àwọn Ewu ti Ainisuru

a. Àwọn èniyàn tí kò ní sùúrú

b. Oba tí kò ní sùúrú

II. Ìjépàtàkì Ti Àìgbòrán

a. Ohun tó n fa ibànújẹ

I. ÀWỌN EWU TI AINISURU. I SAMUELI 13:1-14

A. ÀWỌN ÈNÌYÀN TÍ KÒ NÍ SÙÚRÚ

Léyìn ìṣégún rẹ lórí àwọn ará Ammoni, Oba Saulu rán ọpọ̀ ọ̀ nínú àwọn ọmọ ogun rẹ sílẹ̀ láti ṣiṣẹ̀ àwọn oko wọn. Gbogbo ohun tí ó pa mó gégé bí egbé ọmọ ogun tí ó dúró ṣinṣin ni egbèrún méjì [2,000] èniyàn ní Michmash àti egbèrún miiran lábẹ̀ ọmọ rẹ Jonathan ní ilú Gibeah, tí ó jìnnà sí ibẹ̀ ní bíi kilómítà mérin sí guúsù.

Láàárín wọn ni ibudó àwọn Filistini wà ní Geba.

Léyìn ọdún méta, Saulu pàṣẹ fún Jonathan láti kọlu ibudó yí. Èyí ru àwọn Filistini sókè, làipẹ, egbé ọmọ ogun Filistini tí ó ní ohun ijà dádára bèrẹ̀ sí í rọ nkan ijagun sori ilẹ̀ nàà. Àwọn ọmọ Israẹli kò múra sílẹ̀, wọn sì jẹ pé wọn pọ̀ ju wọn lọ pátápátá. Saulu pada sẹyìn sí àfonífojì Gilgali. Ìpayà tàn kálẹ̀ láàárín àwọn ọmọ Israẹli. Ọpọ̀ nínú wọn fón kààkiri láti fara sin láláwọn ihò, igbó, àwọn àpáta gígá, nínú àwọn cellar tàbí àwọn ibi ìsin àwọn Kenaani àtijó, àti pàápàá nínú àwọn kànga. Àwọn miiran sá kọjá Jordani.

ÌBÉÈRÈ: Kí ni àwọn ọmọ Israẹli gbàgbé? (Wo I Samueli 11:6, 11)

Ọlórún ti rán Ẹmí Rẹ sọrí Saulu. Tẹlẹ̀ rí, nínú ogun pẹlú àwọn ará Ammoni, àwọn èniyàn ti fèsì, Olúwa sì fún wọn ní ìṣégún nílá. Wọn mọ ohun tí Ọlórún lè ẹ. Sùgbón nísinsin yí, dípò kí wọn kó ara wọn jọ láti wá

Olúwa kí wọn sì ṣètíléyìn fún Oba Saulu, wọn sá.

B. OBA TÍ KÒ NÍ SÙÚRÚ

ÌBÉÈRÈ: Kín ni àṣotélẹ̀ tí Samueli sọ ní ọdún méta ṣáájú èyí? (Wo I Samueli 10:8).

Samueli rí i tẹlẹ̀ pé àkókò yí yóò dé nígbà tí Saulu yóò lọ sí Gilgali. Saulu gbódò dúró fún ọjó méje, léyìn nàà Samueli yóò dé, yóò rú ẹbọ, yóò sì sọ ohun tí yóò ẹ fún un. Èyí jẹ idánwò fún Saulu. Ó dà bí ẹni pé bí Saulu bá dúró ninu idánwò nàà, Ẹmí Olúwa yóò tún fún un ní agbára yóò sì fún un ní ìṣégún miiran.

Ní Gilgali, Saulu rántí ọ̀rọ Samueli ó sì duro nibẹ̀. Lọ́jọ́ojúmọ̀, ìhalẹ̀ ìkọ̀lù Filistini túbọ̀ n pọ̀ sí i. Lọ́jọ́ojúmọ̀, ọ̀pọ̀ sí i nínú àwọn ọmọ ogun Saulu n fi í sílẹ̀. Níkeyìn, ọjó keje dé. Nígbà tí ọjó nàà ti fẹrẹ̀ parí, Saulu pinnu pé oun kò lè dúró mó. Ó mú ọ̀rọ̀ lówọ̀ ara rẹ, ó pàṣẹ pé kí wọn tẹ̀sìwájú pẹlú ẹbọ láisí Samueli. Ó ẹ́ẹ̀ ẹ́ ẹ́ kí ó n bọwọ̀ fún Ọlórún tí ó sì n wá ifẹ̀ Rẹ, sùgbón ó n ṣiṣẹ̀ nínú ìbèrù dípò ìgbàgbọ̀. Èyí mú kí ó kọ ọ̀rọ̀ Ọlórún sílẹ̀. Ìbèrù fi ara rẹ dípò Ọlórún sọrí itẹ̀ ìṣàkóso ayẹ̀ rẹ.

ÌBÉÈRÈ: Ẹ́ ìbèrù ko ipa nínú

ìpinnu àti títẹ̀lẹ̀ ifẹ̀ Ọlórún?

ÌBÉÈRÈ: Àwọn ìṣẹ̀lẹ̀ wo ni ó mú kí ikùnnà Saulu túbọ̀ burú sí i?

Èkínní, Samueli farahàn ní kété léyìn tí ẹbọ nàà parí. Bí Saulu bá ti dúró díẹ̀ sí i, ì bá ti yege ninu idánwò nàà, Olúwa ì bá ti fi í idire mule.

Èkejì, dípò kí ó ẹ ìjẹwọ̀ tí ó mó, tí ó sì jẹ otito, Saulu gbìyànjú láti dá iwà ẹ́ẹ̀ rẹ̀ láre, ó sì dín ẹ̀bi rẹ̀ kù. Ó tọ́ka sí ìpọ̀njú àyíká, ó rọ̀ pé ó sànni láti dẹ́ṣe ju kí ó jìyà lọ. Ó gbìyànjú láti dá Samueli lẹ̀bi pé kò dé ní àkókò. Ó sọ pé ẹbọ rẹ̀ je ti àìgbòrán rẹ̀. Sùgbón ẹbọ Saulu jẹ ifarahàn onibàjẹ sí Ọlórún. Ó ti pinnu láti kọlu àwọn Filistini kí wọn tó lè kọlu oun. Dípò wíwá ifẹ̀ Ọlórún, ó n gbìyànjú láti lo Ọlórún fún ète ara rẹ̀. Níkeyìn, ó sọ pé ó fi agbára mú ara rẹ̀. Pẹlú ewu ara ẹni nílá, ó sọ, ó fa ara rẹ̀ jọ ó sì tẹ̀sìwájú pẹlú ẹbọ nàà. Èyí ni ọ̀nà tí àwọn tí kò ní sùúrú tàbí tí n ẹ nńkan nínú ifẹ̀-òkàn-ẹni tí ó sì jàde láitọ́ máa n ẹ.

ÌBÉÈRÈ: Báwo ni Samueli ẹ́ dáhùn àwọn awawi Saulu?

Ó kọ láti gbà wọn. Ainisuru àti ifẹ̀-òkàn-ẹni Saulu jẹ iwà òmùgò àti ìṣẹ̀ṣẹ̀. Ó pàdánù púpọ̀ ju ohun tí ó retí láti rí lọ. Ó

fẹ látí sẹgun ogun, sùgbón ó padánù ìtẹwógbá Ọlórún lórí iwàláàyè àti ìjọba rẹ. Ọlórún yóò rọpò rẹ pẹlú ọkúnrin tí yóò jẹ gégé bí ọkàn Rẹ, ọkúnrin tí yóò ẹ gbogbo ifẹ Ọlórún láika àwọn ipò àti ifẹ-ọkàn ara rẹ sí (Wo Iṣe 13:22).

II. ÌJEPÀTÀKÌ ÀÌGBỌRÀN. I SAMUELI 15:1-15

A. OHUN TÓ N FA ÌBÀNÚJẸ

Ní nńkan bí ọdún mọkànlá lẹyìn tí Saulu kùna látí dúró de Samueli ní Gilgali, ànfààní mǐràn dé fún Saulu látí fi ara rẹ hàn.

ÌBÉÈRÈ: Kí ni Ọlórún béèrè lówó rẹ?

Ọlórún ti múra sílẹ látí ẹ ìdájó lórí àwọn ará Amaleki. Wón ti n gbèrò látí lòdì sí Ọlórún àti àwọn ènìyàn Rẹ nígbà gbogbo. Saulu ni látí fún ayé alákoòbèrè ní àpẹrẹ ti ikún omi àti ìdájó Ọlórún tí kò ẹe yẹ.

Láika ọrọ Ọlórún sí, Saulu tẹsíwájú látí tẹlẹ àwọn àṣà igbà náà. Ó mú ọba náà ó sì pa á mo ni láàyè kí ó lè sògo lórí rẹ gégé bí èbùn ìsẹgun. Ó pa àwọn agbo àti màlúu Amaleki tó dára jù mọ, ó sì pa àwọn tí ó n Ẹàisàn tàbí tí kò lágbára látí rin ìrìn àjò yíyan lórí àwọn òkè. Lẹyìn náà,

gégé bí àwọn aṣẹgun alákoòbèrè igbà náà, ó gbé òkúta ìrántí ara rẹ kalẹ ó sì yára lọ sí Gilgali fún ayeye ìsẹgun nílá àti ẹbọ nílá sí Olúwa.

ÌBÉÈRÈ: Báwo ni Ọlórún ẹ rí lórí èyí?

Ko dun mo Olorun ninu. Ó máa n banújẹ nígbàkigbà tí ènìyàn bá ẹ àìgbọràn sí Ọrọ Rẹ. Samueli pẹlú banújẹ ó sì bínú, ki se sí Saulu tí ó fẹràn sùgbón sí ẹṣẹ tí ó jẹ ìparun Saulu. Ní gbogbo ọru, Samueli kígbẹ sí Olúwa nitorí Saulu. Sùgbón ní ọjọ keji, ó ní látí fi ìbànújẹ rẹ sílẹ, ó sì dojú kọ Saulu pẹlú ìhìn ti ìdájó Ọlórún.

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T: Ìgbàláàyè sí igbọràn. Òwe 3:1-8

W: Ìmòràn tí ó níye lórí. Orin Dafidi 37:1-11

Th: Ìtóni Ọlórún. Matteu 7:21-27

F: Gbigbó àti sise. Jakọbu 1:19-25

S: Àwọn iwà rere Ọlórún. 2 Peteru 1:3-11

EKO KEWA ÌWÀ ÒMÙGÒ TI ÌFÈ-ỌKÀN-ẸNI (APA KEJI)

14TH JUNE, 2026

OTITO PONBELE: Ifẹ-ọkàn-ẹni lè yorí sí ìbànújẹ, ijakule, àti ìbájẹ ìbáṣepò pẹlú Ọlórún.

ESE AKOSORI: Látí ẹ igbọràn sà n ju ẹbọ lọ. I Samueli 15:22

IBI KIKI: I Samueli 13:1-14, 15:1-35

ÌLÀNÀ EKO

I. Ìjẹpàtàkì Ti Àìgbọràn

a. Yíyí èbi padà

II. Ìjìyà Ti Ìrẹkojá

a. Ìbáwí tí a kò

b. Saulu tí a kò sílẹ

B. YÍYÍ ÈBI PADÀ

I. ÌJEPÀTÀKÌ ÀÌGBỌRÀN. I SAMUELI 15:1-15

A. YÍYÍ ÈBI PADÀ

Ní kété tí ó rí Samueli, Saulu kéde pẹlú igbéraga àti iwà ìbòrìṣà pé oun ti ẹ igbọràn sí àṣe Ọlórún. Sùgbón ìtàn rẹ kùna. Ìró màlúu àti àgùntàn fi í hàn. Ẹṣẹ ní ọna látí fi elẹṣẹ hàn.

ÌBÉÈRÈ: Báwo ni Saulu ẹ

gbìyànjú látí yera fún ìdojúkọ àti ìjẹwọ ẹṣẹ àti èbi rẹ?

Ó gbìyànjú látí yí èbi padà. Àwọn ènìyàn, ó sọ, fẹ látí dá àwọn ẹranko tó dára jù sílẹ fún ẹbọ sí Ọlórún Samueli. Dájúdájú inu Samueli gbòdò dùn mó ẹbọ onínurere yí!

Ní tòótó, Saulu ni olórí nínú gbogbo àìgbọràn yí. Sùgbón, gégé bí ó ti máa n rí, àwọn tí n darí àwọn ẹlómíràn sí ẹṣẹ ní àwọn tó kókó fi wón hàn. Sùgbón kiyèsì i, Saulu kò lè mú ara rẹ látí pe Olúwa ní Ọlórún tirẹ. Ó lè sọ nńkan pé, "Ọlórún rẹ," kí í ẹ "Ọlórún mi."

II. ÌJÌYÀ TI ÌRÉKOJÁ. I SAMUELI 15:16-33

A. ÌBÁWÍ TÍ A KÒ

Pẹlú àṣe mímú, Samueli dá ọrọ ìtọka Saulu ọba dúró. Ọun kò ní ẹ mó ọ. Sùgbón ó ní ọrọ fún Saulu, ìrántí ohun tí Ọlórún ti ẹ, ìbáwí fún ohun tí Saulu ti ẹ.

ÌBÉÈRÈ: Kí ni àwọn ìdí tòótó ti

àìgbòrán Saulu?

Ìgbéràgà àtí ìwọ̀rǎ ní ó jọba lórí ìṣe rẹ̀. Ó tì pàdànú ìrẹ̀lẹ̀ tí ó sàmì sí í nígba tí Ọlórún kòkọ́ fí í jẹ ọba. Pẹ̀lú èyí, Saulu kò ní ètẹ̀ tòótọ́ láti fí gbogbo àgùntàn àtí màlúù náà rú ẹ̀bọ sí Olúwa. Ìwọ̀rǎ mú kí ó gba gbogbo ohun tí ó lẹ̀ gbà. Ìsòrò ẹ̀bọ jẹ awawi nìkan, ìbòjú fún àìgbòrán rẹ̀.

Ìgbéràgà àtí ìwọ̀rǎ – kí ní ìparun tí ó burú tó! Nítorí wọn ní Adamu àtí Efa ṣubú, Nebukadinésàrí pàdànú ìmòlẹ̀ rẹ̀, Saulu sì pàdànú ìtẹ̀ rẹ̀.

ÌBÉÈRÈ: Báwo ní Ọba Saulu ṣe dàhùn ìbáwí Samueli?

Òtítọ́ dùn ún. Ṣùgbọ́n ìgbéràgà gan-an tí Samueli n b́a wí mú kí Saulu dá sí í, ó sì gbìyànjú láti dáàbò bo ara rẹ̀ lẹ̀ẹ̀kan sí í. Ó tì ṣe ìgbòrán sí ohùn Olúwa ní tòótọ́, ó sọ, ó sì mú ìdájọ̀ Rẹ̀ wá sórí àwọn ará Amaleki. Ṣùgbọ́n Saulu ní láti gbà pé ìgbòrán rẹ̀ nínú èyí pẹ̀lú kò pé. Nítorí ọba Amaleki wà níbẹ̀ gégé bí èlẹ̀wọn.

B. SAULU TÍ A KỌ SÍLẸ

ÌBÉÈRÈ: Sí kí ní Samueli fí àìgbòrán Saulu àtí ìkòsílẹ̀ rẹ̀

láti ronú píwà dà ṣe àfiwé?

Ó fí í ṣe àfiwé pẹ̀lú ìsòrò àwọn aláṣòbèrè tàbí ìsòrò ọjó iwájú àtí ìbòríṣà. Àwọn àlùfáà àtí àwọn ẹgbẹ̀ ọ̀kúnkún aláṣòbèrè rò pé àwọn ọlórún n jẹ ẹ̀bọ tàbí ó kéré tán wọn nílò wọn. Wọn gbàgbọ́ nítorí náà pé bí ọ̀kúnrin bá rú ẹ̀bọ nílá tó, àwọn ọlórún yóò ní láti jẹ kí ó ṣe ìfẹ̀ tirẹ̀. Ṣùgbọ́n Ọlórún kò yàn ẹ̀bọ fún Israelì nítorí pé Ó nílò wọn. “Àwọn màlúù ní ẹgbẹ̀rún òkè” jẹ tirẹ̀ lónàkọ̀nà (Orin Dafidi 50:10) Kò nílò ohun tí èniyàn lè mú wá fún Un. Àwọn ẹ̀bọ tì Ọ̀fin jẹ ọ̀nà tí èniyàn fí n ṣàlàyé ìronúpiwàdà àtí ìfẹ̀ rẹ̀ láti padà wá síwájú Ọlórún àtí láti kọ láti rìn pẹ̀lú Rẹ̀.

Àwọn wòlì fí hàn pé Ọlórún kórííra ẹ̀bọ àtí àdúrà àwọn èniyàn tí n gbìyànjú láti fí èṣẹ̀ wọn pamọ̀ tàbí tí ó tì pinnu láti lọ ní ọ̀nà tiwọn (Isaiah 1:11-15). Kò tì gbà ohunkóhun tí yóò rọ̀pò ìsìn tẹ̀mí àtí ìgbàgbọ́ ìgbòrán (Luku 9:23, 14:27).

ÌBÉÈRÈ: Kí ní ìjẹpàtáki ìgbòrán sí ìfẹ̀ Ọlórún fún Kristiani?

ÌBÉÈRÈ: Ìdájọ̀ wo ní Samueli kéde lórí Saulu níbí?

Nítorí tí Saulu tì kọ ọ̀rò tàbí àṣẹ Olúwa sílẹ̀, Ọlórún kò ọ sílẹ̀ gégé bí ọba. Nínú orí 13 ìtẹ̀wọ̀gbá náà ní pé iran ọba Saulu kò ní tẹ̀síwájú lẹ̀yìn ikú rẹ̀, ṣùgbọ́n a yònda fún Saulu láti dúró gégé bí ọba fún àkókò kan. Láti ìṣẹ́jú yìí lọ, síbẹ̀, òun kò sí mọ́ bí ọba ní ọjú Ọlórún. Fún ìyókú ìjọba rẹ̀, ó n ṣàkóso láìsí àṣẹ, ìrànlowọ̀, tàbí ìbùkún Ọlórún.

ÌBÉÈRÈ: Báwo ní Saulu ṣe dàhùn ìdájọ̀ yìí?

Ó gbà pé òun tì dẹ̀ṣẹ̀. Ṣùgbọ́n ìjẹwọ̀ rẹ̀ kò jẹ tòótọ́. Ó tún gbìyànjú láti dá àwọn èniyàn lẹ̀bí dípò ara rẹ̀.

Lẹ̀yìn náà, ó gbìyànjú láti mú Samueli padà pẹ̀lú rẹ̀ láti sin Olúwa, ó n retí pé Olúwa yóò yí ọkàn Rẹ̀ padà. Ṣùgbọ́n Saulu kò yí padà ní tòótọ́, Samueli sì ní láti rán an létí pé Ọlórún kò ṣe eré pẹ̀lú wa. Kò ronú píwà dà bí a tì ní láti ṣe – ìyẹn nípa yíyí iwà ọkan wa padà.

Saulu, tí kò yí padà, lẹ̀yìn náà yí Samueli padà láti bòwọ̀ fún un níwájú àwọn èniyàn nípa jẹ kí ó lọ pẹ̀lú àwọn ìṣe ìsìn.

BIBELI KIKI OJOJUMO

M: Ìbùkún ìgbòrán. Deuteronomi 7:12-16

T: Ìgbàláàyè sí ìgbòrán. Òwe 3:1-8

W: Ìmòrán tí ó níye lórí. Orin Dafidi 37:1-11

Th: Ìtọ̀nì Ọlórún. Matteu 7:21-27

F: Gbigbọ́ àtí síṣe. Jakọbu 1:19-25

S: Àwọn iwà rere Ọlórún. 2 Peteru 1:3-11

EKO KOKANLA ÌŞEGUN TÍ OLORUN FÚN NI (APA KINNI)

12TH JULY, 2026

OTITO PONBELE: Àwọn ìşegun tẹmí ni a ń şegun, kí í şe nípa agbára tàbí ìlàà àdánidá, şùgbón nípa ìgbékẹ̀lẹ̀ pátápátá lórí Ọ̀lórún.

ESE AKOSORI: Olúwa kò fi idà àti ọ̀kọ gba là; nítorí ogun jẹ ti Olúwa. I Samueli 17:47

BIBELI KIKA: I Samueli 17:1-58; 2 Samueli 17:32-36, 41-49

ÌLÀNÀ EKO

I. Ìpẹ̀nìjà Ọ̀tá

a. Goliati kegan Israẹli

b. Ìbẹ̀rù Israẹli

II. Ìdáhùn Ìgbàgbọ̀

a. Ọ̀ye Dafidi

I. ÌPÈNÍJÀ Ọ̀TÁ. I SAMUELI 17:1-11

A. GOLIATI KE GAN ISRAẸLI

Ní ìbẹ̀rẹ̀ ìjọba Ọ̀ba Saulu, àwọn Filistini ń şakóso ọ̀pọ̀ ilẹ̀ Israẹli. Wọn tún ń şakóso ìşedá àti ipínkíkí àwọn irinsẹ̀ àti ohun ijà irin, èyí sì fún wọn ní àhààní nílá. Şùgbón Ọ̀lórún

fún Ọ̀ba Saulu ní ìşegun nílá ní Michmash (I Samueli 14:22, 23). Ní iyorísí èyí, àwọn Filistini padà sí ilẹ̀ tiwọn, pètẹ̀lẹ̀ olórúbùtù lẹ̀bàà etíkun Meditaréníà.

Ìşegun yíi kò mú àlàáfíà wá fún Israẹli, bí ó ti wù kí ó rí. Àwọn ọ̀tá kọlu Saulu ní gbogbo ègbẹ̀. Àwọn wònyí pẹ̀lú Edomu ní guúsù, Moabu àti Ammoni ní ilà-oòrùn, àti Sobati ní àríwá. Láàárín èyí, àwọn Filistini ń sí na wahala sile. Şùgbón ní gbogbo èyí, Saulu şegun (wo I Samueli 14:47, 48).

Ní nńkan bí ọ̀dún méta léyìn tí Samueli fi ọ̀róró yàn Dafidi, àwọn Filistini pinnu láti tún kọlu Israẹli. Wọn kó ègbẹ̀ ọ̀mọ ogun jọ, wọn gòkẹ̀ lọ sí àfonífojì Ela ní iwọ̀ oòrùn Betlehem. Saulu léyìn nàà kó àwọn ọ̀mọ ogun rẹ̀ jọ ó sì lọ dojú kọ wọn. Ó rí àwọn Filistini tí wọn dó lórí ọ̀kẹ̀ kan tí ó ń wo àfonífojì, nítorí nàà ó gbé ègbẹ̀ ọ̀mọ ogun rẹ̀ kalẹ̀ lórí ọ̀kẹ̀ mիրան pẹ̀lú àfonífojì láàárín wọn.

Dípò kí wọn kọlu, àwọn Filistini yà àwọn ọ̀mọ Israẹli lẹ̀nu nípa ìpẹ̀nìjà láti ọ̀dọ̀ omiran Goliati (ọ̀mọ ègbẹ̀ kan nínú idílẹ̀ àwọn omiran Kenaani tí ó ti darapọ̀ mó àwọn Filistini báyií; Deuteronomi 2:11, 20). Bí àwọn ọ̀mọ Israẹli bá ní aśáájú, jẹ́ kí wọn mú un jáde, wọn yóò sì pinnu ogun nàà nípa ijà eyọkan.

ÌBÈÈRÈ: Kí ló dé tí Kristiani gbọ̀dọ̀ ní irírí àwọn ogun tẹmí, ijiyà, àti ìnira bí Jesu ti şegun fun wa tẹ̀lẹ̀?

ÌBÈÈRÈ: Kí ni Goliati rí àti kí ló mú kí àwọn Filistini fẹ̀ láti fi àbájáde ogun nàà lé ọ̀kúnrin yíi lówọ̀?

Gíga rẹ̀ tó bíi mėsàn-àbọ̀ esẹ̀ bàtà fún un ní àhààní nílá nínú ijà ara ẹ̀ni. Ìwọn rẹ̀ nílá àti agbára rẹ̀ tún jẹ́ kí ó lẹ̀ gbé ọ̀kọ̀ pẹ̀lú ọ̀pá tó ní iwọn inch méjì àti bíi esẹ̀ bàtà márùn-ún (iwọn ọ̀pá aşọ̀rọ̀ aládùn). Ó ní ojú irin tó wúwo tó bíi poun méeèédógún. Ìhámọ̀ra ide (pẹ̀lú èwù ìhámọ̀ra poun 125 tí ó rọ̀) fún un ní ààbò, şùgbón ó dà bí ẹ̀ni pé kò ní nílò rẹ̀. Pẹ̀lú gíga rẹ̀ àti apá gígùn rẹ̀, ó lẹ̀ parí ọ̀kan nínú àwọn ọ̀kúnrin

Israẹli kí wọn tó lẹ̀ sún mó ọ̀n.

B. ÌBÈRÙ ISRAẸLI

Ìpẹ̀nìjà Goliati kun àwọn ọ̀mọ ogun Saulu pẹ̀lú ìbẹ̀rù. Wọn ti ń şegun àwọn Filistini. Şùgbón ìpẹ̀nìjà yíi fi wọn sí ipò tí kò şe şe, wọn sì fọ̀ kààkiri.

ÌBÈÈRÈ: Kí ni èyí fi hàn nípa Saulu àti ègbẹ̀ ọ̀mọ ogun rẹ̀?

Àwọn ìşegun wọn ti fún wọn ní ìgbókànlẹ̀ ara wọn. Şùgbón ó ti mú kí wọn rò pé wọn lẹ̀ şe é láisí ìrànłówọ̀ Olúwa. Wọn tóbi ní ojú ara wọn. Nísinsin yíi ìpẹ̀nìjà omiran yíi mú kí wọn rí bí wọn şe kéré. Ìgbókànlẹ̀ ara omiran nàà tún mú kí wọn bẹ̀rù. Ó dá ẹ̀ni lójú ara rẹ̀, ìgboyà rẹ̀ gan-an sì fi kún ìbẹ̀rù Israẹli.

ÌBÈÈRÈ: Ẹ̀ni wo ló yẹ́ kí ó dá ìpẹ̀nìjà nàà lóhùn?

Ọ̀ba Saulu ga ju ẹ̀nikẹ̀ni lọ ní ègbẹ̀ ọ̀mọ ogun rẹ̀ ní orí àti èjìká. Şùgbón níwọn bí iwọn gíga àwọn ọ̀kúnrin Israẹli ní ìgbà yẹ̀n jẹ́ bíi esẹ̀ bàtà márùn-ún nikan, Ọ̀ba Saulu ó şeé şe kò ju esẹ̀ bàtà mẹ́fà lọ. Goliati tún ga ju ọ̀n lọ, ó sì bẹ̀rù bí àwọn tó kù.

II. ÌDÁHÙN ÌGBÀGBỌ. I SAMUELI 17:12-37

A. ÒYE DAFIDI

Lójójúmọ́ fún ọjó 40, egbé ọmọ ogun Saulu n kó ara wọn jọ, wọn n bẹrẹ sí í lọ sí ilà ogun pẹlú igbe, léyìn náà wọn dúró kúrú. Lójójúmọ́ Goliati n jáde wá, ó sì n tun ipènjà atakò rẹ ẹ, àwọn ọkúnrin Israẹli sì n sá padà sí àgọ wọn.

ÌBÉÈRÈ: Kí ló dé tí Jesse fi rán Dafidi sí ibudó?

Ó n şàníyàn nítorí pé kò sí iròyìn láti ọdọ ogun. Ó mò pẹlú pé àwọn ọmọ rẹ mètá agbà wà nínú egbé ọmọ ogun Saulu, ipèsè ounjẹ wọn sì lè ti n tán. O pinnu nítorí náà láti rán Dafidi pẹlú ounjẹ àti pẹlú irètí láti mú iròyìn àti èrí idánilójú wá padà.

Ní òwúrò ọjó kejì, Dafidi mú efa kan (ní nńkan bíi 625 busheli) ti alikama yíyan, búrédì, àti wéwé wàràkàşì. Ó dé etí ibudó ní kété tí àwọn ọkúnrin náà n lọ sí ilà ogun pẹlú igbe. Şùgbọ́n kò sí ogun. Dafidi rí i láipé kí ló dé tí Jesse kò gbà iròyìn. Àwọn ọmọ Israẹli gbogbo wọn tijú jù láti

sòrò nípa ègàn tí Goliati n sòrò sí wọn. Ó rí i pẹlú pé Ọba Saulu n gbìyànjú láti bo ibèrù ara rẹ nípa fífí ẹsan hàn: owó, òmìnira láti san owó orí fún gbogbo idílé aşegun, àti ọmọbínrin rẹ gégé bí iyàwó. Şùgbọ́n ta ni yóò yòhnda ara rẹ nígbà tí Ọba Saulu fúnra rẹ kò gbódò lọ.

ÌBÉÈRÈ: Kí ni Dafidi rí nípa Goliati àti àwọn egbé ọmọ ogun Israẹli tí àwọn arákúnrin rẹ àti Ọba Saulu kò sílẹ? (Wo ẹsẹ 26)

Ó mò pé omiran Filistini náà, bíi gbogbo àwọn ọtá Israẹli yòókù tí ó yí wọn ká, jẹ aláìkọlá. Iyẹn ni pé, ó wà lóde àwọn májẹmú àti àwọn ilérí tí Ọlórún fún àwọn èniyàn Rẹ. Àwọn egbé ọmọ ogun Saulu n jẹ kí ihalẹ Goliati mú kí wọn gbàgbé agbára àti ilérí Ọlórún.

Dafidi tún rí i pé Goliati kò ẹ atakò sí àwọn egbé ọmọ ogun Israẹli nńkan, şùgbọ́n sí Ọlórún aláàyè. Saulu àti àwọn ọkúnrin rẹ kǐ ẹ pé wọn jẹ kí àwọn Filistini n fi wọn ẹ yèyè nńkan, wọn n jẹ kí wọn şètò àwọn ipènjà ogun. Şé wọn ti gbàgbé àpẹẹẹ Josua àti

Kaleb, tí kọ ihalẹ àwọn omiran àti àwọn ilú tí ó ní ògiri sílẹ, tí wọn sì sọ nípa ilẹ náà pé, “A lẹ şegun rẹ dáadáa”? (Wo Numeri 13:30). Dafidi mọ Ọlórún aláàyè láti jẹ tóbi ju omiran èyíkéyí lọ.

Ọrò Dafidi ru ibínú arákúnrin rẹ Eliabu sókè. Ní tòótọ, Eliabu tijú, ó sì bínú pé kí Dafidi wá rí ègàn wọn kí ó sì rí ibèrù wọn. Ó fẹsùn kan Dafidi pé ó ní igbéraga, ifojúsonà, àti ọkàn burúkú.

ÌTỌSỌNÀ ÌFỌKÀNSÍ ỌSẹ

M: Kikegan Olorun. I Samueli 17:1-11

T: Sise iwadi rukerudo naa. I Samueli 16:19-30

W: Şíşegun isegun. I Samueli 17:50-58

Th: Ẹni tí Olúwa yàn. Orin Dafidi 2:1-12

F: Ogun Kristiani. Efesu 6:10-18

S: Isẹgun İkeyìn. İfihàn 19:11-21

EKO KEJILA ÌŞĖGUN TÍ ỌLỌRUN FÚN NI (APA KEJI)

19TH JULY, 2026

OTITO PONBELE: Àwọn ìşĖgun tẹmí ni a ń şĖgun, kí í şe nípa agbára tàbí ilàna àdánidá, şùgbọn nípa ìgbékẹ̀lẹ̀ pátápátá lórí Ọlọrun.

ESE AKOSORI: Olúwa kò fi idà àti ọkọ gba là; nítorí ogun jẹ ti Olúwa. I Samueli 17:47

BIBELI KIKA: I Samueli 17:1-58; 2 Samueli 17:32-36, 41-49

ÌLÀNÀ EKO

I. Ìdáhùn Ìgbàgbọ

a. Dafidi gba ipèníjà náà

II. ÌşĖgun Lori Ọtá

a. Àwọn ohun ijà Dafidi

b. Ìgbàgbọ Dafidi tí a fihàn

I. ÌDÁHÙN ÌGBÀGBỌ. I SAMUELI 17:12-37

A. DAFIDI GBA ÌPÈNÍJÀ NÁÀ

Dafidi rò pé ìdí wà fún ohun tí ó ń sọ, ó sì ń sọ fún àwọn elòmíràn pé Ọlọrun tóbi tó láti bójú tó Goliati. Láìpẹ̀, enikan sọ fún Oba Saulu ohun tí Dafidi ń sọ, oba sì rànşẹ̀ pé kí

wọn mú un wá. Èyí dùn mò Dafidi, ó sì yára yònda ara rẹ̀ láti lọ dojú kọ omiran náà. Şùgbọn Oba Saulu rán Dafidi létí pé òun sì jẹ ọmọkùnrin.

Báwo ló şe lè lọ dojú kọ ọkùnrin tí a ti kọ lẹ̀kọ̀ọ̀ nínú ìmọ ogun fún ọpọ̀ ọdún?

ÌBÉÈRÈ: Lori kí ni Dafidi gbé ìgbókànlé rẹ̀ pé òun lè şĖgun Goliati?

Ọlọrun ti fún un ní ìşĖgun lórí kinniún àti béàrí tí ó ti gòkè wá láti jí ọ̀dọ̀ agbo àgùntàn baba rẹ̀. Ọlọrun kan náà tí ó jẹ kí ó şe èyí yóò fún un ní ìşĖgun lórí Filistini aláìkọ̀lá yíí. Ọlọrun aláàyè yóò jẹ olóòótọ̀ sí àwọn májẹmú àti ilérí Rẹ̀. Ìgbàgbọ Dafidi wà nínú Rẹ̀.

II. ÌŞĖGUN LORI ỌTÁ. I SAMUELI 17:38-58

A. ÀWỌN OHUN ÌJÀ DAFIDI

Oba Saulu, ní ètè láti şèrànwọ̀, fi ihámọ̀ra ara rẹ̀ wọ Dafidi. Ó jẹ èyí tí a lè sàtúnşẹ̀, Dafidi ó şéé şe kò rí bí eni tí ó ń şe yẹyẹ

nínú rẹ̀ bí àwọn kan ti şe àwòrán rẹ̀. Şùgbọn léyìn tí Dafidi gbé ìşĖsẹ̀ diẹ̀, ó dúró, ó sì sọ fún Saulu pé òun kò gbọ̀dọ̀ lọ dojú kọ omiran náà pèlú ihámọ̀ra yíí.

ÌBÉÈRÈ: Kí ló dé tí ó kọ ọ?

Ó mò pé òun kò lè lò ó, kí í şe nítorí pé ó wúwo jù tàbí tóbi jù, şùgbọn nítorí pé òun kò dán an wò.

ÌBÉÈRÈ: Kí ni Dafidi ní tí ó ti dán wò tí ó sì fi hàn?

Kí í şe ọpá rẹ̀ tàbí kànnàkanna rẹ̀ nikan, bí ó tilẹ̀ jẹ pé ó mò bí a şe ń lò wọn dáadáa. Léyìn àwọn òkúta dídán márùn-ún láti odò, léyìn kànnàkanna ní ọwọ̀ Dafidi, ni ìgbàgbọ̀ tí kò lè mì nínú Ọlọrun. Dafidi ti dán ilérí Ọlọrun wò pé yóò wà pèlú rẹ̀, ó sì rí i pé ó jẹ ọ̀títọ̀.

Èyí ni ìtumọ̀ tòótọ̀ ti ipàdé Dafidi pèlú kinniún àti béàrí. Wọn jẹ idánwò tí a şe láti múra sílẹ̀ fún ìşĖgun tó tóbi jù lọ níwájú. Èyí ni ọ̀nà tí Ọlọrun ń şíşẹ̀ pèlú àwọn ohun èlò tí Ó yàn.

A lè rí ẹ̀kọ̀ kan náà nínú àwọn òkúta gan-an tí Dafidi yàn fún kànnàkanna rẹ̀. Wọn kí í şe

ńlá, bèè ni wọn kí í şe òkúta iyebíye. Şùgbọn wọn ti múra sílẹ̀, wọn ti rò nípa ilàna gígùn tí ó mú kí wọn yẹ láti lò.

B. ÌGBÀGBỌ DAFIDI TÍ A FIHÀN

Goliati bínú nígbà tí ó rí ọmọkùnrin lásán tí a rán jáde láti dojú kọ ipèníjà rẹ̀ láìsí ohun ijà tí ó hàn bí kò şe ọpá olùşọ̀-àgùntàn rẹ̀. Lẹ̀şẹ̀kẹ̀şẹ̀ ó bèrẹ̀ sí bú, ó sì halẹ̀ mò Dafidi. (Nípa àwọn ọlọrun rẹ̀ tún lè túmọ̀ sí "nípa Ọlọrun Dafidi" èyí sì ń fi Dafidi şe yẹyẹ, ó sì kegan Olúwa).

ÌBÉÈRÈ: Báwo ni Dafidi şe dáhùn?

Ó kọ̀kọ̀ jẹrírí sí ìgbókànlé rẹ̀ pátápátá nínú Ọlọrun àti idánilójú rẹ̀ pátápátá ti ìşĖgun tí yóò jẹ kí gbogbo ayé mò pé Ọlọrun Israeli jẹ Ọlọrun tòótọ̀. Yóò tún mú kí Israeli mò pé Ọlọrun kò nílò ohun ijà ènìyàn láti gba wọn là, nítorí "ogun jẹ ti Olúwa."

ÌBÉÈRÈ: Nínú I Samueli 17:45-47, nje ìşĖ Dafidi je didan Olorun wo? Şé a gbọ̀dọ̀ dán Ọlọrun wò?

Léyìn náà ní ìgbàgbọ̀ Dafidi

sàré jáde láti dojú kọ Goliati, ó mú òkúta dídán kan, ó sì jù ú pèlú kànnàgbẹ rẹ. Òkúta náà (láìsì àní-àní tí Ẹmí Ọlórún darí (Sekariah 4:6), rì jinlẹ sí iwájú orí Goliati.

ÌTỌSỌNÀ ÌFỌKÀNSÍ ỌSẹ

M: Kikegan Olorun. I Samueli 17:1-11

T: Sise iwadi rukerudo naa. I Samueli 16:19-30

W: Sísẹgun ìşẹgun. I Samueli 17:50-58

Th: Ẹni tí Olúwa yàn. Orin Dafidi 2:1-12

F: Ogun Kristiani. Efesu 6:10-18

S: Ìşẹgun Ìkẹyìn. Ìfihàn 19:11-21

EKO KETALA ÌŞẹGUN NÍPA ÌJOWÚ (APA KINNI)

9TH AUGUST, 2026

OTITO PONBELE: Bí a kò bá şẹgun iwà ìjowú, yóò yọrí sí ìşẹ búburú.

ESE AKOSORI: Ife a ma mu suru, asi maa seun; ife ki se ilara, ki soro igberaga ki ife.

IBI KIKA: I Samueli 18:1-30, 19:8-24

ÌLÀNÀ EKO

I. Àwọn Ìdí fun Ìjowú

a. Àşeyọrí Dafidi

b. Òkíkí tí ń pọ sí i

II. Abayori Ijowu

a. Saulu kọlu Dafidi

I. ÀWỌN ÌDÍ FUN ÌJOWÚ. I SAMUELI 18:1-9

A. ÀŞEYỌRÍ DAFIDI

Ọba Saulu mò pé ìbèrù tí Dafidi ń fa sínú àwọn Filistini mú kí ó jẹ ohun tí ó níye lórí fún ẹgbé ọmọ ogun rẹ. Nítorí náà, ó kò láti jẹ kí Dafidi padà sílé.

ÌBÉÈRÈ: Ẹni wo ni ọrẹ Dafidi tòótó níbí?

Jonathanu, ọmọ àgbà Saulu,

fẹràn Dafidi bí Ọlórún ẹ sọ pé kí a fẹ àwọn aláduùgbò wa. Ó fẹ Dafidi bí ara rẹ. Láíşẹ àní-àní, Jonathanu tún mò ifamiororoyan tí ó wà lórí Dafidi. Nítorí ifẹ Jonathanu tí kò ní ifẹ-ara-ẹni fún ọdọmọkùnrin náà, ó ẹ májẹmú pèlú rẹ, ó sì fí ẹwù ara rẹ, aşọ ogun, àti àmùrè rẹ ẹ é lóşọ. Jonathanu jẹ nńkan bí ọdún 33 ní àkókò yíí, Dafidi sì jẹ 18 tàbí 19 nńkan. Sùgbón ẹyí kí í ẹ ọrẹ ígbà díẹ. Jonathanu fún Dafidi ní ìdúróşinşin rẹ ní gbogbo ígbà ayé rẹ.

ÌBÉÈRÈ: Kí ló dé tí Dafidi dùn mò àwọn èniyàn àti àwọn ìránşẹ Saulu pèlú?

Ọba Saulu rán Dafidi jáde ní ọpọ ìrìn-àjò ogun. Nínú gbogbo ọràn, Dafidi ń hùwà ọye. Ẹyí tùmọ sí pé ó ń şíşẹ pèlú ìmọ, ọye, àti ifọkànsin sí Ọlórún àti àwọn èniyàn Rẹ. Ní tòótó, ọrọ Héberù tí a tùmọ sí "láti hùwà ọye" jẹ ọkan náà tí a tùmọ sí "láti şàşeyọrí" ní Josua 1:7 àti "láti ní àşeyọrí rere" ní Josua 1:8. Àşírí àşeyọrí Josua

ni ìgbòràn òye sí Ọrò Ọlórún tí ó dá lórí ìkẹ̀kọ̀ọ́ jìjìnlẹ̀ àti ìrònú lórí Ọrò náà. Ọrò náà la tún lò fún Ọba Usiah tí ó rí i pé níwòn ìgbà tí ó rí wá Olúwa gégé bí Ọrò Rẹ̀ tí a fún nípasẹ̀ wòlì, "Ọlórún mú kí ó Ẹ̀ṣẹ̀yọ̀rì" (2 Kronika 26:5).

Àwọn Sáàmù kún fún ìfẹ̀ Dafidi fún Ọlórún àti Ọrò Rẹ̀. O lè dá wa lójú pé ó wá Olúwa, ó sì rí ronú lórí Ọrò Rẹ̀, èyí sì ni àṣírí àṣeyọ̀rì rẹ̀.

B. ÒKÌKÌ TÍ N PỌ SÍ I

Ní nńkan bí ọdún méjì lẹ́yìn ìṣégún lórí Goliati, Dafidi padà láti ìṣégún nílá mǐràn àti ìpakúpa egbé ọmọ ogun Filistini. Ní ìyọ́rísí èyí, Saulu lè padà sí ààfin rẹ̀ ní Gibeah.

Bí àwọn ọmọ ogun tí n padà ti n sún mọ́ ilú náà, wón rí i pé ìròyìn ìṣégún wón ti tẹ̀wọ́ gbà wón. Gégé bí àṣà wón, àwọn obìnrin láti àwọn ilú àti ìletò ní gbogbo egbé kó ara wón jọ láti kí Saulu àti egbé ọmọ ogun rẹ̀ tí ó ṣégún. Láàárín orin àti ijó sí ilù tambourine àti sistrum, orin kan dide. Ó n lọ sẹ̀yìn àti sẹ̀yìn, egbé kan n kọrin "Saulu ti pa egbèrún rẹ̀." Wón rí i pé Saulu n darí àwọn ogun láti

èyìn ilà. Dafidi n darí àwọn ọkúnrin. Nísinsin yí Dafidi n kọjá òun lọ ní mewaà sí ọkan.

ÌBÉÈRÈ: Báwo ni Ọba Saulu ṣe dáhùn èyí?

Ó fẹ̀ láti jẹ́ kí Dafidi ṣégún fún òun ṣùgbón kò dùn mọ́ òun láti rí i pé ó n gba iyìn fún wón. Ó tún rí i pé ó ti padànu ọkàn àwọn èniyàn sí Dafidi. Saulu jẹ́ ọba ní orúko. Sùgbón àwọn èniyàn kì í ṣe tirẹ̀ mọ́ gégé bí wón ti mọ́ tẹ̀lẹ̀.

ÌBÉÈRÈ: Kí ni ó mú kí Saulu jowú Dafidi?

Apá kan ìbànújẹ́ Ọba Saulu lè jẹ́ nípa ìrántí àṣotẹ̀lẹ̀ Samueli pé ọkúnrin tó dára jù yóò gba ipò rẹ̀. (Wo I Samueli 13:14, 15:28). Nítorí náà, láti ìgbà yí lọ Saulu bèrẹ̀ sí wo Dafidi pẹ̀lú ifura àti ìjowú.

II. ABAYORI ÌJOWÚ. I SAMUELI 18:10-30, 19:8-10

A. SAULU KOLU DAFIDI

Ìjowú Saulu fún ànfààní fún èmí búburú láti ọdọ Ọlórún láti gba Soolu kuro lowo Olorun.

A ti kà á tẹ̀lẹ̀ pé nígbà tí Èmí

Olúwa kúrò lódò Saulu, èmí búburú láti ọdọ Olúwa n yọ lẹ̀nu (ibèrù) (I Samueli 16:14, 16, 23). Gégé bí Dókítà Stanley Horton ṣe sọ nínú ohun tí Bibeli sọ nípa Èmí Mímọ́ (ojú iwé 47), "Èyí sòro fún wa láti lóye. A kò fi èmí yí hàn pé ó jẹ́ èmí èṣù, nítorí ó jẹ́ láti ọdọ Olúwa. Àwọn kan gbà èyí pé ó jẹ́ láti ọdọ Olúwa nikan ní ìtumọ́ pé Ọlórún ló yònda fún un. Sùgbón ọrò Héberù dà bí eni pé ó lágbara ju èyí lọ. Ní tòótó, ní I Samueli 18:10 ifihàn náà jẹ́ kíkúru sí èmí búburú Ọlórún, àti ní 19:9 sí èmí búburú Olúwa (Jehova). Ó wá ní gbogbo ìgbà (I Samueli 16:23), àti ní ìgbà kan ó mú kí Saulu "sọ àṣotẹ̀lẹ̀" (I Samueli 18:10).

"Lẹ́yìn náà, kokoro láti lóye èyí lè wá ní Isaiah 45:7 níbi tí Ọlórún ti sọ pé, 'Èmí n ṣedá ìmọ̀lẹ̀, èmí n dá ọ̀kúnkún: Èmí n ṣe àlàáfíà, èmí n dá èṣù.' Èṣù níbí jẹ́ ìdakeji àlàáfíà (pẹ̀lú ìlera, iwàlààyè, ọrò àti ìbùkún) kì í ṣe ìdakeji rere. Ọlórún kì í ṣe olùdásílẹ̀ èṣù iwà tàbí èṣe. Sùgbón Ó jẹ́ Ọlórún mímọ́ tí ó n rán ìdájọ́ sí àwọn elẹ̀ṣe, gégé bí Ó ti ṣe sí Íjíbítì (Eksodu

12:12).

"Ọrò èṣù tún túmọ́ sí ìnira, iyà, àti ìjambá, Ọlórún máa n sọrọ nípa ìdájọ́ Rẹ̀ bí mímú èṣù wá (I Ọba 21:20, 21; 22:18; Jeremayah 4:6; 6:19). Lẹ́yìn náà, Sefaniah (1:12) sọ àṣotẹ̀lẹ̀ ìdájọ́ Ọlórún lórí àwọn èniyàn aláibíkítà tí wón ti fidí múlẹ̀ nínú èṣe wón tí wón sì sọ pé, 'Olúwa kò ní ṣe rere, bèè ni kò ní ṣe èṣù.' Èmí tí Olúwa rán sórí Saulu, nítorí náà, kì í ṣe èmí èṣù tàbí èmí èṣù ní Majemu Títún, sùgbón èmí ìdájọ́."

Ní àwọn ìgbà tẹ̀lẹ̀, bi Dafidi, ba nte duuru o nmu ara Soolu bale. Sùgbón ní ìgbà yí nígbà tí èmí ìdájọ́ dé bá Saulu, ìjowú rẹ̀ lè e láti gbìyànjú láti fi ọkọ kàn Dafidi mọ́ ọ̀giri. Èyí ṣelẹ̀ lẹ̀kẹ̀kọ̀kan. Ní gbogbo ìgbà, pẹ̀lú yíyí ara rẹ̀ kánkán, ifẹ̀ Dafidi tí ó fi èmí rẹ̀ wewu lẹ̀kẹ̀kọ̀kan láti gbìyànjú láti ran Saulu lówọ́.

EKO KERINLA ÌŞEGUN NÍPA ÌJOWÚ (APA KEJI)

16TH AUGUST, 2026

OTITO PONBELE: Bí a kò bá sẹgun iwà ìjowú, yóò yorí sí یشه búburú.

ESE AKOSORI: Ife a ma mu suru, asi maa seun; ife ki se ilara, ki soro igberaga ki ife.

IBI KIKA: I Samueli 18:1-30, 19:8-24

ÌLÀNÀ EKO

I. Abayori Ijowu

a. Ìbèrù Saulu

II. Òògùn Fún Ìjowú

a. Jonathanu kílo fún Dafidi

b. Jonathanu n bẹbẹ fún Dafidi

**I. ABAYORI ÌJOWÚ. I
SAMUELI 18:10-30, 19:8-10**

A. ÌBÈRÙ SAULU

Ìjowú Ọlórún lórí àwọn èniyàn Rẹ jẹ ifokànbalẹ tòótọ àti aláìní-ifẹ-ara-ẹni lórí ilera wọn (wo Joeli 2:18, 19). Ìjowú Saulu, bíi ti ìjowú opo èniyàn, jẹ ìdakeji pátápátá. Ó jẹ ipinnu ìmọ́tara-ẹni láti dáàbò bo ipò ara rẹ, agbára, àti òkíkí. Ìjowú

Ọlórún, pàápàá nígbà tí ó bá kan ibínú Rẹ lórí ẹsẹ, jẹ ifihàn agbára ifẹ (Eksodu 20:5, 6; 24:6, 7, 14). Ìjowú Saulu jẹ ifihàn ìbèrù àìnírèwèsì pé òun yóò pàdànú gbogbo ohun tí ó n gbìyànjú láti rí àti dáàbò bo. Èyí túbò n pò sí i nítorí ó mò pé Ọlórún wà pẹlú Dafidi, ó sì ti yí padà kúrò lódò rẹ.

ÌBÉÈRÈ: Kí ni ìbèrù Saulu lé e se?

Ó gba ipò olórí ogun Dafidi kúrò lówó rẹ, ó sì fí í síta gégé bí olùmòrán. Sùgbón ó kò gbódò lé e kúrò nínú egbé ọmọ ogun pátápátá, kí àwọn èniyàn má bàa dide sí یشه. Nítorí náà, ó daa pada sí ipò olórí egbèrún kan.

Dafidi kò se aroye, sùgbón ó darí egbèrún rẹ pẹlú ogbón tó bẹẹ tí ó ní àṣeyọ́rí púpọ bí ó ti ní sáájú pẹlú gbogbo egbé ọmọ ogun. Èyí gbé Dafidi sókè sí i ní ojú àwọn èniyàn, ó sì tún kun Saulu pẹlú ìbèrù.

ÌBÉÈRÈ: Kí ni ìjowú mú kí Saulu se nígbà tí ọmọbínrín rẹ

fẹràn Dafidi?

Ó mú kí ó bèrẹ sí lo ifẹ ọmọbínrín rẹ gégé bí ọnà láti pa ọkúnrín tí ó fẹràn run.

Bí ó ti wù kí ó rí, ìrètí Saulu pé àwọn Filistini yóò pa Dafidi run fún ọ̀n kò se. Dípò èyí, Dafidi sẹgun miiran. Nítorí náà, Saulu túbò n bèrù Dafidi, Dafidi sì túbò n ní àṣeyọ́rí àti òkíkí. Ìjowú Saulu n ba ara rẹ jẹ nikan kí í se Dafidi.

**II. ÒÒGÙN FÚN ÌJOWÚ. I
SAMUELI 19:1-7**

A. JONATHANU KÍLO FÚN DAFIDI

Nígbà tí Ọba Saulu rí bí orúko Dafidi se n jẹ ọlá láàárín gbogbo èniyàn, ìjowú rẹ pò sí i. Gbọngàn یشهgun Dafidi lórí àwọn Filistini mú kí ó níye lórí ní ojú gbogbo àwọn ọmọ Israeli — àyàfi Ọba Saulu. Ó kàn bínú sí i. Níkeyìn, Saulu pe ọmọ rẹ Jonathanu àti gbogbo àwọn olùmòrán ogun àti àwọn ọ̀sìṣe ilé ejó rẹ wá àyàfi Dafidi. Láise àlàyé, ó sọ fún wọn pé kí wọn pa Dafidi.

ÌBÉÈRÈ: Kí ló dé tí Jonathanu lòdì sí àṣe baba rẹ?

A ti rí i tẹlẹ bí Jonathanu se

mọyì Dafidi láti ìbèrẹ àti bí ó se ran an lówó. Nísinsin yií Bibeli rán wa létí pé Jonathanu dùn mó Dafidi. Ó ní ìdùnnú láti ran an lówó. Ó dùn mó ọnà ogbón àti iwà ọlórún tí Dafidi n se ara rẹ àti pẹlú àwọn یشهgun tí ó sẹgun. Ifẹ Jonathanu fún Dafidi jẹ ti ọlórún àti ọ̀títọ. Ọkàn rẹ jáde lo sí Dafidi nínú ifẹ tí kò ní ìmọ́tara-ẹni pátápátá. Pẹlú ifẹ bí èyí ọ̀n kò lè jowú Dafidi tàbí se ilara àṣeyọ́rí rẹ. Ó lè se igbàlàyè nikan láti tẹ̀síwájú láti sẹgun àwọn یشهgun miiran ní orúko Olúwa.

ÌBÉÈRÈ: Kí ni a lè se nípa ìjowú nínú ayé wa? Báwo ni kí a se dáhùn sí àwọn ihùwà ìjowú láti ọ̀dò àwọn ẹlòmíràn?

Ní kété tí Jonathanu gbọ àṣe baba rẹ, ó jáde kánkán, ó rí Dafidi, ó sì sọ fún un nípa wọn. Dafidi gbódò sọra, ó sì gbódò dúró ní sọsọ ní ibi ifarapamọ ní ọ̀de ilú, ibi tí Jonathanu pẹlú mò. Níbẹ Dafidi yóò wà láisẹwu tití tí Jonathanu yóò fi bá baba rẹ sọrọ ní ọ̀wúrọ̀ ojọ kejì. Léyin náà Jonathanu yóò mú baba rẹ jáde sí pápá nítòsí ibi tí Dafidi wà. Ó yóò bá a sọrọ níbẹ, Dafidi yóò sì lè rí fún ara

rẹ pé Jonathanu n bẹbẹ fún un.

B. JONATHANU N BẸBẸ FÚN DAFIDI

ÌBÉÈRÈ: Kí ni Jonathanu tẹnú sí nígbà tí ó bá Saulu sọrọ ní orúkọ Dafidi?

Ó tọka sí pé Dafidi ti jẹ iránsẹ rere fún Saulu. Láti pa á yòò jẹ láti dẹsẹ sí Dafidi. Kò tī ẹ ohunkóhun láti bu olá Saulu ku, bẹẹ ni kò tī jẹbi ẹsẹ sí Saulu ní ọ̀nà èyíkẹyíí. Ní tòótọ́, Dafidi fi ẹmí ara rẹ wewu láti bá àwọn Filistini jà lábẹ àşẹ Saulu.

Pàtàkì jù, àwọn ìşẹgun tí Dafidi şẹgun ni ìşẹgun Olúwa, ó sì mú ìdà̀ndè nílá wá láti ọ̀dọ ọ̀pọ àwọn ọ̀tá Israẹli. Nígbà kan Saulu ti rí àwọn ìşẹgun Dafidi ó sì yọ nínú wọn. Báwo ló şe lè yí padà sí Dafidi nísinsin yíi ó sì dẹsẹ sí ẹjẹ aláìlẹbi? Kò ní ìdí, kò ní ìdí, kò ní ìdí láti pa Dafidi. Ikú Dafidi yóò jẹ aláìyẹ.

ÌBÉÈRÈ: Báwo ni Ọba Saulu şe dáhùn ìrònú Jonathanu?

Ó rí agbára rẹ, ó sì dáhùn nípa búra nípa Ọlórún aláàyẹ pé

Dafidi kò ní kú, Jonathanu nítorí náà sọ fún Dafidi ó sì mú un padà wá sí ilé ejọ Ọba Saulu. Níbẹ a tún fi í sí ipò ìjẹpàtàkì rẹ tẹlẹ.

EKO KEDOGUN ÀWỌN OJÚŞE ÌBÁŞEPỌ (APA KINNI)

23RD AUGUST, 2026

OTITO PONBELE: Jonathanu jẹ àwòrán ọ̀rẹ tó ga jù tí ó fẹ̀ràn wa tí ó sì fi ara rẹ fún wa.

ESE AKOSORI: Ọkúnrin tí ó ní àwọn ọ̀rẹ gbọ̀dọ fi ara rẹ hàn bí ọ̀rẹ; ìbáşepọ̀ sì wà tí ó sún mọ̀ ju arákúnrin lọ. Ọ̀wẹ 18:24

ESE BIBELI KIKA: I Samueli 19:1-7; 20:1-42

ÌLÀNÀ EKO

I. Ibanidore – Ìrànlọ́wọ́ fún ara wọn

- a. Ìjowú Apanirun
- b. Ìbáşepọ̀ Tí n Fúnni ní Ìyè
- c. Ìfẹ́ Tí n Bẹbẹ

II. Ibanidore – Ìsopọ̀ Tí n Dúró

- a. Bíbẹ́ fún Ìrànlọ́wọ́
- b. Ìşètò fún Ààbò

I. ÌBÁNDORÉ– ÌRÀNŁỌWỌ́ FÚN ARA WỌN. I SAMUELI 19:1-7

A. ÌJOWÚ APANIRUN

Ìjowú jẹ ohun apanirun. Solomoni kéde pé, “Ìjowú le gan-an bí ibojì” (Orin Solomoni 8:6). Báwo ni ó şe jẹ pé ìjowú aşıwèrè Saulu di agbára tí n ti nínú ayé rẹ.

Ìfọ̀rọ̀wérọ̀ Ẹ̀ko

Nínú ìkẹ̀kọ̀ lórí kókó ìjowú nínú Bibeli, ẹ̀nikan máa n kọ pé kì í şe búburú nínú ara rẹ. Ọlórún fúnra rẹ jẹ ẹ̀nìyàn oníjowú (Eksodu 20:5). Nínú ìgbáyàwó, ìwọn ìjowú lè jẹ ìtẹ̀síwájú ìfẹ́ tòótọ́. Ó dà bí ẹ̀ni pé ó jáde láti ọ̀títọ́ pé Ọlórún pinnu pé ọkúnrin kan fún obínrin kan fún ìgbà ayé. Ní ìsopọ̀ pẹ̀lú èyí, Solomoni şàkíyèsí pé ẹ̀ni tí ó n gbiyànjú láti jí iyàwó ẹ̀lòmíràn jẹ aláìlọ́ye jù. Ó şàlàyẹ pé, “Nítorí ìjowú ni ìbínú ọkúnrin: nítorí náà ọ̀n kò ní dàà nínú ojọ ìgbẹsan” (Ọ̀wẹ 6:34).

Ìmọ̀tara-ẹ̀ni tí ó mú kí ìjowú jẹ ẹ̀şẹ́ n mú ìkà tí Solomoni sọrọ nípa rẹ wá. Nígbà tí ó bá dé ìwọn ẹ̀şẹ́ gégé bí ìfẹ́-inú, ìjowú di ìkà àti ìdakeji ìfẹ́ pátápátá. Nínú fífí iyàtò hàn láàárín àwọn méjèèjì, Solomoni sọ pé ìjowú jẹ “iná tí ó le gan-an” nígbà tí “ọ̀pọ̀ omi kò lè pa ìfẹ́ run” (Orin Solomoni 8:6, 7).

Gégé bí ẹ̀şẹ́, ìjowú àti ìlara dà bí ẹ̀ni pé wọn ní ìsopọ̀ tímótímọ́.

Dájúdájú Saulu jẹ onílara nitori ikobi-ara si ti won fun Dafidi ni orile-edede naa léyìn náà. Oba kò lè fara dà á mọ ọmọ olùṣọ-àguntàn tó ti wà tẹlẹ. Ó wò ó nísinsin yíi gégé bí ìhalẹ sí òkíkí òṣẹlú rẹ. Pẹlú ifẹ-inú ijowú rẹ ní ìkórè, Saulu pinnu láti pa Dafidi run.

Oba pín ètò ipàniyàn rẹ pẹlú ọmọ rẹ Jonathanu. Ó tún tàn iròyìn náà láàárín àwọn olórí ogun rẹ. Nígbà tí ikú Dafidi bá ti jẹ ifowósí látòdò oba, iwàláàyè rẹ kò tún wà láisèwu fún isẹjú kan.

IBÉÈRÈ: Kí ló dé tí Saulu sọ fún Jonathanu nípa ètò rẹ láti pa Dafidi nígbà tí ó mọ ifẹ tí ó wà láàárín àwọn méjèèjì?

Saulu ó ṣeé ṣe fẹ láti yí Jonathanu lókàn padà pé àwọn ètò rẹ jẹ òdodo. Láìṣe àní-àní ó tún gbìyànjú láti tù ẹrí ọkàn ara rẹ lójú ní ọ̀nà tí ó sọ fún àwọn ẹlòmíràn ohun tí a gbódò ṣe. Ó ṣeé ṣe kí ó ṣe àwòrán Dafidi gégé bí olórí isòro nínú ijọba. Nípa ìkóríra tí ó fọjú, ọkàn Saulu tí ó ti yí padà rí gbogbo isípò Dafidi bí a ti ṣètò láti gba itẹ lówò. Ó rò pé kò ní ààbò fún ara rẹ tàbí ilà oba rẹ níwòn igbà tí Dafidi wà nìbẹ.

Oba ó ṣeé ṣe pe ohun tí a ṣètò gégé bí isòro tí ó bani nínú jù. Sùgbón ní gbogbo igbà ó n ṣe igbàláàyè ara rẹ sí iwà ipàniyàn Dafidi. Ó sọ àwọn nńkan fún àwọn ẹlòmíràn tí ó jẹ ifẹ-inú ọkàn rẹ láisí ohùn tẹlẹ.

B. IBÁṢEPỌ TÍ N FÚNNI NÍ IYÈ

Bí Saulu bá rò láti yí Jonathanu lókàn padà nípa òtítọ isẹ tí ó ṣètò, ó jẹ aláilóye. Isopò ifẹ láàárín ọmọ rẹ àti Dafidi fi hàn pé ó lágbára ju idúróṣinṣin òṣẹlú lọ. Ifẹ tòótọ n tann imọlẹ jù ní wákàtí òkùnkùn jùlọ ti ohun tí ó fẹràn.

Ìbáṣepọ Jonathanu pẹlú Dafidi jáde gégé bí ọkan tí n fúnni ní iyè.

Pẹlú ifẹ tí n fi ara rẹ hàn nínú ifẹ láti dáàbò bo Dafidi. Jonathanu sọ fún ọrẹ rẹ nípa àwọn ètò baba rẹ láti pa á. Àwọn méjèèjì gbà lórí ibi tí ẹni tí a n lé yóò farapamọ tití di òwúrọ ọjó kejì.

Ibi ifarapamọ Dafidi wà ní kété lónà tí oba máa n gba fún irin òwúrọ rẹ. Àṣírí igbèríko tí ó sọ sílẹ máa n fún oba ní àyíká tó dára fún ifòròwérò àṣírí. Bí ó tilẹ jẹ pé a fi pamọ kúrò ní ọjó Saulu, Dafidi yóò sún mọ tó láti gbó apá kan ifòròsòrò

Jonathanu pẹlú baba rẹ. Ohun tí ó kojá gbígbo rẹ, Jonathanu yóò ṣe kedere fún ọrẹ rẹ léyìn náà.

C. IFẸ TÍ N BÈBẸ

Ifẹ Jonathanu fún Dafidi mú kí ó bèbẹ fún iwàláàyè ọrẹ rẹ tó daju. Imọ òdodo tún ru nínú rẹ. Pẹlú igboyà ó dojú kọ baba rẹ pẹlú àwọn òtítọ.

Léyìn ọrọ rere diẹ nípa Dafidi láti bèrẹ ifòròsòrò. Jonathanu sọ fún Saulu pé ọ̀nà yóò dẹṣe nípa pípa jagunjagun tó gbajúmọ jù nínú egbé ọmọ ogun rẹ. Ní àkókò kan náà ó kéde aláilẹbi ọrẹ rẹ sí àwọn ẹsùn oba. Dafidi kò tii dẹṣe sí oba. Àwọn iwà ẹṣe rẹ wà nínú irònú Saulu nikan. Àbájáde tó wópọ ti àwọn ẹṣe ibejì ijowú àti ilara ni ẹsùn èké ti èniyàn tí a kóríra.

Jonathanu rò pé ihùwàsí Dafidi jẹ idakeji ohun tí Saulu fẹsùn kàn án. Ifẹ rẹ fún Olórùn àti orílẹ-èdè pẹlú idúróṣinṣin rẹ sí oba ti mú kí ó fi ẹmí rẹ wewu ní ọpọ igbà nínú ogun gígùn lòdì sí àwọn Filistini. Ọmọ oba ràn baba rẹ létí pé ní igbà kan ọ̀nà dùn mọ àwọn isẹ Dafidi. Iyípadà ibáṣepọ náà jẹ láti ọdò Saulu pátápátá.

Kò sí agbejòrò ààbò tó jiyàn ọ̀ràn aláilẹbi tó mọ. Jonathanu kéde lónà tó tó pé Saulu kò ní idí òdodo láti pàṣe ikú Dafidi. Kí í ṣe ipàniyàn lábẹ òfin sùgbón ẹṣe ipàniyàn.

Ó jẹ iyin fún Saulu pé ní àkókò yíi ọ̀nà sọ lè gbọ irònú. Ó fagilé àṣe náà lórí agbára èbẹ Jonathanu fún iwàláàyè ọrẹ rẹ. Pẹlú ibúra lábẹ òfin nípa orúko Olúwa, oba kéde pé Dafidi kò gbódò pa.

Jonathanu kún Dafidi lórùn lórí gbogbo kúlẹkúlẹ ipinnu idárijì, àwọn ọrẹ méjèèjì sì tún wà ní ààfin. Fún Dafidi ó dà bí igbà àtijọ láti wà níwájú oba rẹ lẹ́ẹkan sí i.

IBÉÈRÈ: Sẹ Saulu jẹ olóòótọ nínú iyípadà iwà rẹ sí Dafidi?

Láisí àní-àní, irònúpiwàdà oba jẹ ti ọjó àtàtá nikan. Ipadàbòsípò láàárín Dafidi àti Saulu kò pé. Àwọn isẹgun tuntun Dafidi lórí pápá ogun ru ibínú àtijọ oba sókè sí i.

Dafidi sá fún ọkọ Saulu ní kété lórí igbà kan. Àwọn àṣe tuntun jáde pé kí wón pa jagunjagun olókíkí náà. Nípa isètò Olórùn, iyàwó Dafidi, Mikali gbà á là nígbà tí oba ràn àwọn èniyàn sí ilẹ rẹ láti mú un sẹwọn. Ẹmí

Olórún borí pàápàá Saulu àti àwọn ọmọ ogun rẹ nígbà tí ọba lọ láti pa Dafidi lẹyìn tí ó sá lọ sí ibùgbé Samueli ní Rama.

II. IBÁŞEPỌ – ÌSOPỌ TÍ N DÚRÓ. I SAMUELI 20:1-17

A. BÍBẸ FÚN ÌRÀNLOWỌ

Ìdásí Olórún ní Rama ní ìrísí Saulu ẹlẹ́şẹ tí ẹmí borí kò pèsè òjú òpin pátápátá fún ìşoro Dafidi. Ó dà bí ẹni pé ẹmí náà fowó kàn án ní etí ìmòlára Saulu nìkan.

Nígbà tí Dafidi rí i pé pàápàá Naioti, ilé wòlì, kò tó bí ibi ìsádi láti ọdọ ibínú Saulu, ó sá. Lẹ́ẹkan sí i ó wá sí ọdọ Jonathanu láti bèbẹ fún ìrànlowọ.

Àkiyèsí Àgbègbè

Gibeah, Rama, àti Betilehemi, àwọn ilú tí ó pèsè àyíká àgbègbè fún àwọn ìşèlẹ ìsinsin yíi nínú ayé Dafidi, wà láàárín bíi kilómítà diẹ sí ara wọn.

Gibeah, ibi ibí Saulu àti olú ilú nígbà ijọba rẹ, wà ní kilómítà méta sí àríwá Jerusalemu. Orúkọ rẹ tùmọ sí "òkè." Betilehemi, "ilé búrédi," wà ní kilómítà méjọ sí guúsù Gibeah.

Nítorí náà àlàyé ìşorí Dafidi láti ààfin nípa pé ó ti padà sí ilé ìdílé ní Betilehemi fún ayeye jẹ ohun tí ó şee şe. Rama, ibi ibí àti ilé Samueli, wà ní nńkan bí kilómítà méjì tàbí méta sí ilà-oòrùn Gibeah.

Naioti jẹ apá kan pátó nínú ilú Rama, pẹlú orúkọ rẹ tí ó n dábàá "àwọn ibùgbé," Targum (àwọn ìtumọ tàbí àlàyé Aramaic àtijọ) tùmọ Naioti sí "ilé ikékọ." Ó dà bí ẹni pé apá ilú yẹn ní àwọn ilé tí ó gbé ilé-ẹkọ Samueli ti àwọn wòlì.

Nínú ìdààmú Dafidi bèbẹ fún ìrànlowọ Jonathanu. Ọmọ ọba kò lè gbàgbọ pé ibínú Saulu sí ọré rẹ tún ru sókè. Ifẹ rẹ fún baba rẹ fọjú rẹ sí ọtítọ. Ó dà bí ẹni pé ó wà nínú iwà àwọn aláìlẹbi láti gbékẹlé pàápàá àwọn èniyàn búburú jù.

Làisí àní-àní, ọba ti pa àşẹ ipàniyàn tuntun mó kúrò lódọ ọmọ rẹ. Dafidi şàlàyé pé ibáşepọ tímótímọ láàárín àwọn méjèèjì ni idí. Ó kéde pẹlú ibúra pé ìşisẹ kan soşo wà láàárín òun àti ikú. Ní idánilójú ijépàtàkì pátápátá ti ipò náà, Jonathanu gbà láti fúnni ní èbẹ èyíkéyíi tí Dafidi yóò şe fún ìrànlowọ rẹ.

EKO KERINDINLOGUN ÀWỌN OJÚŞE IBÁŞEPỌ (APA KEJI)

13TH SEPTEMBER, 2026

OTITO PONBELE: Jonathanu jẹ àwòrán ọré tó ga jù tí ó fẹràn wa tí ó sì fi ara rẹ fún wa.

ESE AKOSORI: Okúnrin tí ó ní àwọn ọré gbódó fi ara rẹ hàn bí ọré; ibáşepọ sì wà tí ó sún mó ju arákúnrin lọ. Òwe 18:24

ESE BIBELI KIKA: I Samueli 19:1-7; 20:1-42

ÌLÀNÀ EKO

I. Ibanidore – Ìsopọ Tí n Dúró

a. Ìşètò fún Ojọ Ọla

II. Ibanidore – Àwọn Ojúşe Tí a Gbà

a. Ìdúroşinşin láàárín àwọn ọré rere

b. Ìkóriira láàárín àwọn ọtá kíkòrò

c. Ifẹ láàárín àwọn alábaákégbé tímótímọ

I. IBÁŞEPỌ – ÌSOPỌ TÍ N DÚRÓ. I SAMUELI 20:1-17

A. ÌŞÈTÒ FÚN ÀÀBÒ

Papọ Jonathanu àti Dafidi şètò àwọn ètò fún ààbò ẹni tí a n lé

kúrò nínú ìşèşẹ Saulu. Ó dá lórí àjoyọ ọşupá tuntun tí n bọ ní ààfin. Òfin pèsè àjoyọ láti bèrẹ ní ọşupá kòọkan ní Àgọ (Numeri 10:10; 28:11-15). Ní àfikún, Saulu ó şee şe şètò àwọn ayeye ilú ní olú ilú.

Dafidi dábàá pé ọré rẹ wo ihùwàsí baba rẹ sí aifi arahan re ibi àjoyọ náà. Láti şàlàyé aifirahan náà Jonathanu ni láti sọ pé Dafidi beèrè iyònda láti ọdọ rẹ gégé bí ọmọ ọba láti lọ sí ayeye ìdílé ní Betilehemi ní àkókò kan náà. Ìdáhùn iwónba láti ọdọ Saulu lè fihàn pé àwọn nńkan kò burú bí wọn şe rí. Şùgbón ihùwàsí on-rore yóò fi hàn pé èşù ti fidí múlẹ àti aláiyípadà fún Dafidi. Ní ipò yẹn Jonathanu yóò sọ fún Dafidi kí ó lè sá lọ.

IBÈÈRÈ: Şe ifẹ láti tàn Saulu wà nínú àlàyé tí a dábàá fún aiwa Dafidi sibi àjoyọ náà?

Dafidi bèbẹ pé bí ó bá gbódó pa á, ó yẹ kí ó jẹ ní ọwọ Jonathanu. Ìpilẹ èbẹ náà ni "májẹmú Olúwa" láàárín àwọn

méjèèjì.

C. ÌŞÈTÒ FÚN OJỌ ỌLA

Lójiji, Jonathanu wo rékojá ìsinsin yí láti şètò fún ojọ ọla. Ó gbàgbọ pé nínú ìfẹ Ọlórún Dafidi yóò jẹ ọba lójọ kan. Kí ni ìgbàgbọ tí ó fi hàn nípa bíbẹ pé kí a fi aanu hàn òun àti ìdílẹ rẹ nígbà tí ojọ náà dé tí Dafidi jókòó lórí itẹ baba rẹ!

Májèmú tuntun wà láàárín àwọn ọrẹ méjèèjì nítorí Jonathanu fẹ Dafidi “bí ó ti fẹ ọkàn ara rẹ.”

II. ÌBÁŞEPỌ – ÀWỌN OJÚŞE TÍ A GBÀ. I SAMUELI 20:18-42

A. ÌDÚRỌŞINŞIN LÁÀÁRÍN ÀWỌN ỌRẸ RERE

Pèlú ojọ ọla tí a ti şètò Jonathanu yí padà sí ìsinsin yí. Ètò fún dídáàbò Dafidi pè fún fífi àmì hàn án nípa jìjù ọfà ní pápá, gégé bí ami tí a ti şètò tẹlẹ. Nínú ìdúróşinşin Jonathanu yóò ròyìn ohun tí ó kó nípa iwà baba rẹ.

ÌBÈÈRÈ: Báwo ni ìbáşepọ tòótọ ẹ lẹ ní àwọn agbègbè ìfẹ àti ìgbékẹlẹ?

B. ÌKÓRÌIRA LÁÀÁRÍN ÀWỌN ỌTÁ KÍKORÒ

Ní àjọyọ náà ọba gba ìjókòó ọlá pèlú Jonathanu ní ọtún àti Abneri ní òsì. Ìjókòó Dafidi sófo. Ní ojọ kejì Saulu béèrè láti mò kí ni Jonathanu ẹ àwọn awawi tí òun àti Dafidi ti şètò.

Ọba rí i lésèkẹsẹ pé ète Jonathanu ni láti gbà iwàláàyè Dafidi là ní gbogbo ọnà. Ọba bá ọmọ rẹ wí fún fífúnni ní itẹ tí yóò jẹ tirẹ lójọ kan fún èlòmíràn. Ó rò pé ó tẹ ọmọ àti iyá rẹ dojú. Ìgbèjà Jonathanu fún Dafidi mú kí Saulu gbìyànjú láti pa ọmọ rẹ fúnra rẹ.

Jonathanu yára kúrò ní tábilì. Ó kò láti jeun fún iyókù ojọ náà. Pèlú èrù fún ilera àwọn èlòmíràn tí ó gba ìfẹ-òrún rẹ, ìgbà àwẹ rẹ jẹ ti Bibeli tòótọ.

C. ÌFẸ LÁÀÁRÍN ÀWỌN ALÁBÀÁKẸGBẸ TÍMỌTÍMỌ

Jonathanu lẹ sí pápá láti fún Dafidi ní àmì tí a gbà. Ọrọ rẹ sí ọmọdékúnrin náà jẹ fún alábàákẹgbẹ rẹ tòótọ, “Yára, yára, má sì dúró.”

Ìyàsọtò àwọn ọrẹ méjèèjì jẹ

ìran tó n wú ọkàn. Dafidi teríba nítorí ọwọ fún ọmọ aládé. Àwọn méjèèjì sọkún. Ìsókún Dafidi di ohùn, tó pariwo gan-an. Bí ó tilẹ jẹ pé gégé bí ọmọ ọba ó ní agbára iwàláàyè àti ikú ní ọwọ rẹ. Jonathanu yònda fún Dafidi láti lẹ ní àlàáfíà.

ÌBÈÈRÈ: Nínú ìbáşepọ Dafidi àti Jonathanu, ìfẹ ta ni ó fi hàn pé ó lágbára jù?

Ìfihàn Ìtumọ

Nínú ìbáşepọ láàárín ọmọ aládé àti eni tí a n lé Jonathanu ní púpọ láti pàdánù àti Dafidi púpọ láti rí. Ọmọ ọba mò pé Dafidi ni a yàn láti ní itẹ tí i bá jẹ tirẹ. Síbẹ ó teríba fún ìfẹ Ọlórún. Ó han gbangba pé láti jẹ ọrẹ ọmọ Jesse ni láti jẹ ọtá baba rẹ. Síbẹ Jonathanu fẹ Dafidi. Bí ó tilẹ jẹ pé ó mò pé láti gbìyànjú láti gbà iwàláàyè Dafidi là ni láti fi ara rẹ wewu, Jonathanu ẹ é lónàkọnà.

Bí ó ti wù kí ó rí, Dafidi pèlú fúnni ní ìfẹ. Ọtítọ, fún ìgbà díẹ ó ní díẹ láti fún Jonathanu, şùgbọn nígbà tí ànfaàní dé ní àwọn ọdún lẹyìn náà ó fi aanu hàn Mefiboseti nítorí Jonathanu (2 Samueli 9:1-

13). Dípò pípa gbogbo àwọn ajogún tí ó ẹé ẹ sí itẹ, bí ọpọ jù àwọn ọba tuntun ìgbà náà ti n ẹ, Dafidi ẹ ọrẹ pèlú ọmọ Jonathanu tó kù.

BIBELI KIKA OJOJUMO

M: Ìfẹ ni ìsopọ ìbáşepọ. I Samueli 18:1-4

T: Májèmú ìbáşepọ tí n dúró. I Samueli 20:16-34

W: Májèmú ìbáşepọ pèlú ìdílẹ. I Samueli 20:35-42

Th: Àwọn ọrẹ – orísun ìgbàni niyanju. I Samueli 23:16-18

F: Bíbọwọ fún májèmú ìbáşepọ. 2 Samueli 9:1-13

S: Ìfẹ – àmì ọmọ èyìn. Johanu 13:34, 35

EKO KETADINLOGUN FÍFÍ TITOBÌ TOOTO HÀN (APA KINNI)

(20TH SEPTEMBER, 2026)

OTITO PONBELE: Ìwà ẹni sí àwọn ìbùkún àti ìṣòrò àwọn èlòmíràn fi ìwà àrà ẹni hàn.

ESE AKOSORI: Má ẹe ohunkóhun nípasẹ̀ ìjà tàbí ògo asán; sùgbón ní ìrèlẹ̀ ọkàn jẹ́ kí olúkúlùkù ka àwọn èlòmíràn sí ju ara wọn lọ. Filipi 2:3

IBI KIKA: I Samueli 24:1-12; 26:1-21; 28:1-25; 31:1-13; 2 Samueli 1:1-27; 2:1-4

ÌLÀNÀ EKO;

I. Fífi Ìbànújẹ Hàn

a. Ìròyìn Ìbèrẹ̀

b. Ìtàn ti o kun rere

c. Ìfihàn Ìbànújẹ

II. Mímò Iyì Àwọn Èlòmíràn

a. Orin Fún Àwọn Tí A Pa

b. Ilola Oba

I. FÍFÍ ÌBÀNÚJẸ HÀN. 2 SAMUELI 1:1-12

A. ÌRÒYÌN ÌBÈRẸ̀

Dafidi kò tì mọ̀ iyọ́rísí ogun nílá ní àríwá tàbí ikú Saulu àti Jonathanu. Ní ojọ́ kẹ́ta tí ó ń gbìyànjú láti mú ìtòlẹ́sẹ́sẹ̀

padà àti tún Siklagi tí a jóná ẹe, oníròyìn láti pápá ogun tó jìnnà sí 90 maili farahàn. Pẹ̀lú aṣọ́ tí ó ya àti eruku lórí rẹ̀, ó tẹ́ríba níwájú Dafidi. Èyí fi ìrònú rẹ̀ hàn pé Dafidi ni yóò jẹ́ ọba tuntun.

Ó sọ ara rẹ̀ pé òun jẹ́ ẹni kan tí ó sá jáde láti ibùdó Israẹli, àti gégé bí ìròyìn Ìbèrẹ̀, oníròyìn pín ìròyìn Ìbànújẹ́ ti ìṣẹgun Israẹli àti ikú Saulu. Ó dà bí ẹni pé ó mọ̀ Imolara Dafidi, ó fi kún un pé "Jonathanu, ọmọ ọba, pẹ̀lú kú."

B. ÌTÀN LẸKÚ RERE

Dafidi pe fún ìtàn lekun rere nípa ogun náà lésẹ́kẹ́sẹ̀. Ó fẹ́ dá wa lójú pé ìròyìn ọ̀dọ̀mọ̀kùnrin náà jẹ́ ọ̀títọ́. Oníròyìn sọ pé òun wà pẹ̀lú egbé ọmọ ogun Saulu, (ó ẹ́ẹ́ ẹe kí ó jẹ́ olùkọ́ ikógún tí ń wá ikógún ogun). Ó kéde pé òun kàn rí ọba tí ń kú ní ààrín ìjà.

ÌBÉÈRẸ̀: Kí ló dé tí Amaleki fi ìgboyà jẹ́wọ́ pípa Ọba Saulu?

Ìtàn tí ó sọ nípa "ìpàniyàn aanu" rẹ̀ ti Saulu tí ó gbogbé

yàtò sí ìtàn ikú rẹ̀ tí a fún tẹ̀lẹ̀ (I Samueli 31:1-6). Oníròyìn sọ pé òun fún ni ikuku tí ó parí ìwàláàyẹ̀ ọba ní Ìbèèrẹ̀ Saulu. Apá yí ti ìròyìn rẹ̀ jẹ́ eke ní ìgbìyànjú láti rí ojúrere lódò ọba tuntun.

Amaleki fi èrí ohun tí ó sọ hàn Dafidi. Ó sọra láti yọ adé ọba àti àmùrẹ̀ apá kúrò, ó sì mú wọn wá fún ọba tí a yàn. Ohun ti o ya ni lenu ni pe Saulu dé adé rẹ̀ lo soju ogun. Àwọn àmùrẹ̀ jẹ́ aṣọ́ tí ó wọpọ́ fún àwọn ọkùnrin àti obìnrin ìgbà náà.

C. ÌFÌHÀN ÌBÀNÚJẸ

Oya Amaleki lenu láti rí Dafidi àti àwọn èniyàn rẹ̀ to ya aṣọ́ wọn, sọkún, lu aya wọn, kí wọn sì kọ láti jẹun nínú Ìbànújẹ́ tòótọ́ lórí ìròyìn ikú Saulu. Láìṣe àní-àní ó rò pé inu Dafidi yóò dùn láti gbọ́ pé ọ́tá rẹ̀ tó ga jù ti kú. Ó jẹ́ ohun ojiji pé iyin àti ẹsan lésẹ́kẹ́sẹ̀ kí í ẹe tirẹ̀.

Sùgbón oníse ẹe àṣìṣe dida Dafidi lẹ́jọ́ nípa àwọn ìlànà ayé tó yí i ká. Arópò Saulu ẹ̀ bọ̀wọ́ fún un gégé bí ẹni àyànfẹ́ Olúwa. Báwo ni ó ẹe jẹ́ àròkàn pé ẹni tí Saulu kóríira jù lọ yóò

darí orílẹ̀-èdè náà nínú ọ̀fọ́ ikú rẹ̀. Nínú èyí ó dà bí ọmọ-ọmọ rẹ̀ tí ó sọkún lórí ìlú tí yóò kàn án mọ̀ àgbélébùú.

ÌBÉÈRẸ̀: Báwo ni kí a ẹe dàhùn sí àwọn aṣáájú Kristieni tí ó fa ipádánù tàbí Ìbànújẹ́ fún wa?

II. MÍMỌ IYÌ ÀWỌN ÈLÒMÍRÀN. 2 SAMUELI 1:17-27

A. ORIN FÚN ÀWỌN TÍ A PA

Dafidi lo èbùn tí Ọlórún fún un láti kọ orin fún àwọn akọni tí a pa ni Israẹli, Saulu àti Jonathanu. Ó fún un ní àkọlẹ̀, "Orin Ọfà." Kí í ẹe nígbà ìṣọ̀fọ́ fún ọba tí ó ṣubú àti ọmọ rẹ̀ nikan ni a lò ó, sùgbón a tójú rẹ̀ fún ilò pípẹ́ nínú àkójọ àwọn ìṣe tó jọra nínú Ìwé Jàṣẹ̀rì.

Ìfihàn Ìtumọ̀

Ìkòwé Dafidi jẹ́ ọkan lára àwọn ọ̀fọ́ nílá Bibeli tàbí orin isinkú. Lẹ́yìn náà ó kọ ọ̀fọ́ fún Abneri (2 Samueli 2:33, 34). Jeremayah kọ irú orin kan náà fún Ọba Josaya rere lẹ́yìn ikú rẹ̀ tí kò yẹ ní ogun (2 Kronika 35:25). Ó tún kọ ọ̀fọ́ tí a mọ̀ jù nínú Bibeli, Ìwé Ọ̀fọ́. Gbogbo

iwé nàà jẹ orin isinkú tí a kò láti sọfọ isubú Jerusalemu sí àwọn Babiloni.

Àwọn kan wo orin Dafidi yí gégé bí àpẹẹrẹ iwé orin aláyé rẹ nítorí pé kò ní itókasi tààrà sí Olórùn, àdúrà, iyìn, tàbí àwọn irònú èsìn lórí iyè lẹyìn ikú. Síbèsíbè, àwọn ilà ikòwé nàà ẹ àwòrán àwọn nńkan olórùn bí imoriri tòótó fún iyí àwọn ẹlómíràn, iyèwò iwà rere, ifé bí Kristi fún ọrẹ, àti iwà idárijí sí àwọn ọtá ẹni.

Orin nàà bèrẹ pẹlú ikòrò tí a ló ní èmẹta nínú àwọn ẹsẹ rẹ, "Báwo ni àwọn alágbára ẹ ẹsubú!" Ní ìrísí ewi ó pe fún didá iròyìn isẹgun Israẹli mó fún àwọn Filistini kí àwọn obinrin wọn má bàa lówó nínú orin isẹgun àti ijó (I Samueli 18:6). Ní afojuri, láti fi itàn irú ogun bẹẹ pamó kí í ẹ ẹ, dájúdájú. Lẹẹkan sí i, nítorí ewà ilú ní ju bí ohùn àsọtélẹ lọ, Dafidi pe orí isẹdà fúnra rẹ láti sọfọ ikú Saulu ní agbègbè Òkè Gilboa níbi tí ó ti ẹsubú. Ó kígbe pé, "Má jẹ kí iri, ọjò, tàbí pápá eléso wà níbẹ."

B. ILOLA TI OBA

Ní yíyí àfiyèsí sí Saulu àti ọmọ

rẹ ní pàtàkì jù nínú orin rẹ, Dafidi fi hàn pé ó ti dáríjì ipalára ara ẹni láti ọdọ ọba tí ó ti kú láipẹ. Kò sí iwọn ikòrò tí ó farahàn nínú orin nàà. Kò sí itókasi sí àwọn ọdún ijà láàárín Dafidi àti Saulu. Jagunjagun nàà ti gbàgbé búburú nínú ọba rẹ láipẹ, olùkorin nàà sì rántí Saulu gégé bí èniyàn aláàánú, onífẹẹ, àti onínúure tí ó jẹ ní àwọn ọdún ibèrẹ rẹ.

Bí ó tilẹ jẹ pé Saulu àti Jonathanu yàtò síra nínú iwà àti nínú iwà wọn sí Dafidi, orin rẹ ẹ itójú àwọn méjèjì lónà tó dọgba. Ó fi ilola oba han. Ní fifi ọba àti ajogún tí ó hàn gbangba hàn bí akoni orílẹ-èdè, orin nàà sọrọ nípa igboya wọn, ifé tí kò ẹé yà, àti àwọn ànímọ mիրան tó ẹ àkíyèsí. Ikú wọn jẹ ipádánú ara ẹni fún Dafidi àti ijàmbá orílẹ-èdè fún àwọn èniyàn.

Ní imọ àwọn àseyọrí isàkóso Saulu, Dafidi pe àwọn obinrin láti sọfọ ọba wọn. Idí pàtàkì tí ó fún ni pé ipò àwọn obinrin ti dára púpọ nígbà ijoba Saulu. Ó jẹ kí wọn lè wọ aṣọ pupa kí wọn sì ní ohun ọṣọ wúra.

EKO KEJIDINLOGUN FÍFÍ TITOBÌ TOOTO HÀN (APA KEJÌ)

11TH OCTOBER, 2026

OTITO PONBELE: Iwà ẹni sí àwọn ibùkún àti isoro àwọn ẹlómíràn fi iwà àrà ẹni hàn.

ESE AKOSORI: Má ẹ ohunkóhun nípasẹ ijà tàbí ọgo asán; sùgbón ní irẹlẹ ọkàn jẹ kí olúkúlùkù ka àwọn ẹlómíràn sí ju ara wọn lọ. Filipi 2:3

IBI KIKA: I Samueli 24:1-12; 26:1-21; 28:1-25; 31:1-13; 2 Samueli 1:1-27; 2:1-4

İLÀNÀ EKO;

I. Mímọ Iyí Àwọn Ẹlómíràn

a. Ibùkún Arákùnrin

II. Gbigba Ojúṣe

a. Wíwá Olúwa

b. Gbigbọràn sí Olórùn

c. Olá Lówó Àwọn Èniyàn

I. MÍMỌ IYÌ ÀWỌN ẸLÓMÍRÀN. 2 SAMUELI 1:17-27

A. IBÚKÚN ARÁKÚNRIN

Láisẹ àní-àní, apá iparí orin isinkú Dafidi dojúkò sí ibáṣepọ rẹ pẹlú Jonathanu. Ní síṣọ idààmú rẹ, Dafidi pe ọmọ ọba nàà ní "ará mi."

Ikòrò iparí orin nàà jẹ kan nàà pẹlú ibèrẹ, "Báwo ni àwọn alágbára ẹ ẹsubú!" Àwọn ọrọ iparí rẹ ni "Àwọn ohun ijà ogun ti sègbé." Orílẹ-èdè nàà ti gba ilú agbára nílá.

II. GBIGBA OJÚṢE. 2 SAMUELI 2:1-4

A. WÍWÁ OLÚWA

Pẹlú Dafidi àdúrà kí í ẹ ibi ikéyìn sùgbón ibèrẹ ní síṣe ipinnu itósónà Olórùn nínú ayé rẹ. Àwọn Sáàmù fi idúróṣinṣin iṣe yí hàn fún un.

Nítóótó, Dafidi bèèrẹ lówó Olúwa bóyá ọ̀n yẹ kí ó gòkè lọ sí èyíkéyí lára àwọn ilú Juda. Bí ó bá jẹ láti darí àwọn èniyàn rẹ gégé bí ọba tuntun wọn, ó gba pé kí ó bèrẹ láàárín èyà ara rẹ. Àwọn ibátan rẹ yóò yára gbàgbé isopọ rẹ pẹlú àwọn Filistini ju àwọn ẹlómíràn lọ.

IBÈÈRÈ: Báwo ni kí a ẹ dáhùn sí Isele tatehinwa?

Nígbà tí idáhùn sí ibèèrè rẹ jẹ, "Gòkè lọ," Dafidi tún bèèrè pé, "Sí ilú wo?" Idáhùn tó tó jẹ, "Sí

Hebroni.”

ÀKÍYÈSÍ ÀGBÈGBÈ

Hebroni, ogún maili gúúsù iwò oòrùn Jerusalemu, jé ilú pàtàkì nínú ìmúlẹ̀ àgbègbè. Orúkọ rẹ̀ túmọ̀ sí “Ìmúlẹ̀.” Kirjati-arba, orúkọ àtìjọ́, túmọ̀ sí “tetropolis tàbí ilú méréin.” Nìkan bí ègbèrún mètá esè lókè ìpele òkun, ó jé ilú tó ga jù ní Israẹli. Ó rọ̀rùn láti dáàbò bo nítorí ó wà ní àfonífojì láàárín àwọn òkè.

Hebroni jé òkan lára àwọn ilú tó dàgbà jù ní ayé, tí a kó ní ọ̀dún méje sáájú Soani ní Íjibítì (Numeri 13:22). Ó jé ilé Abrahamu (Genesisi 13:18) àti ibi ìsínkú àwọn baba nílá. Nínú ipín ilẹ̀, a pín án fún Kalebu (Josua 15:13). Ó tún jé òkan lára àwọn ilú ìsádi (Josua 20:7).

B. GBIGBỌRÀN SÍ OLỌRUN

Lésèkèsè, Dafidi gbọ̀rọ̀ sí itónisónà Olọrun. Oun, àwọn èniyàn rẹ̀, àti àwọn idílẹ̀ wọn ló sí Hebroni. Àwọn ipò ègbé ọ̀mọ ogun rẹ̀ pò sí lójìjì. Ònkòwé mímọ̀ sọ pé, “Ní àkókò yẹn lójọ̀ dé ojọ̀ àwọn tí n

wá sọ̀dọ̀ Dafidi láti ran an lówó, títí di ìgbà tí ó di ègbé nílá, bí ègbé Olọrun” (I Kronika 12:22).

Irú iye nílá bèè yóò jé èrù púpọ̀ lórí ilú kan soṣo. Nítorí nàà Dafidi ní ogbon tó láti jé kí àwọn ọ̀mọ ogun rẹ̀ tàn káàkiri láàárín àwọn ilú ní agbègbè Hebroni.

C. OLÁ LỌWỌ ÀWỌN ÈNÌYÀN

Pèlú ìhalẹ̀ lésèkèsè láti ọ̀dọ̀ àwọn Filistini láti gbógun ti Hebroni láti ìgbà tí wọn ti sẹ̀gun ègbé ọ̀mọ ogun Israẹli ní Òkè Gilboa, àwọn olùgbé ibè ó sẹ́ sẹ́ kí wọn kí Dafidi àti àwọn èniyàn rẹ̀. Ní àfikún, ó ti di olá púpọ̀ lówó gbogbo èyà Juda. Wọn wá papọ̀ láti fi ọ̀róró yàn án gégé bí ọ̀ba láti tẹ́lé Saulu. Iyan ni koko àdání tẹ́lẹ̀ rẹ̀ láti ọ̀dọ̀ Samueli ti jé ìmúdájú ní gbangba látòdò àwọn èniyàn.

Ìfòròwérò Èkọ

Àwọn aṣáájú Máàlùfà Àtìjọ́ ni a máa n fi ọ̀róró yàn lópọ̀ ìgbà fún ipò kan. Iyanipín àkókò Dafidi wà ní Betilehemi ní ọ̀wọ̀ Samueli nígbà ayẹyẹ̀ idílẹ̀ (I Samueli 16:13). Iyanipín kejì

rẹ̀ jé látòdò àwọn èyà èyà rẹ̀ ní Hebroni (2 Samueli 2:4). Ó ní iyanipín kẹta léyìn nàà nígbà tí a pe orúkọ rẹ̀ gégé bí ọ̀ba lórí gbogbo èyà méjilá Israẹli (2 Samueli 5:3).

Sáájú àkókò Dafidi, Saulu pèlú ní ìrírí iyan ni koko àdání àti gbangba gégé bí ọ̀ba. Samueli yàn án ní àkókò pèlú àwọn méjèjì nìkan (I Samueli 10:1). Gbogbo àwọn èniyàn mò ọ̀n gégé bí ọ̀ba léyìn nàà (I Samueli 11:15). Ó dà bí ẹni pé Solomoni pèlú ní iyan leemeji. Àkókò jé ní ọ̀wọ̀ baba rẹ̀ (I Kronika 23:1). Èkejì jé látòdò gbogbo Israẹli (I Kronika 23:1).

Bóyá àwọn isèlẹ̀ tó wà lókè yí sísẹ̀ láti sàpẹẹ̀ ọ̀títọ̀ ìpe àdání àti yíyàn gbangba àwọn aṣáájú fún sọ̀ṣì lóní.

BIBELI KIKI OJOJUMO

M: Olá fún ẹni àyànfẹ̀ Olọrun. I Samueli 24:1-7

T: Ìrẹ̀lẹ̀. Romu 12:10, 16

W: Èmí idárijì. Romu 12:17-21

Th: Ìfẹ̀. I Kóríntì 13:6

F: Inú rere. Efesu 4:31, 32

S: Ọ̀wọ̀ fún àwọn ẹ̀lòmíràn. Jakọbu 2:8

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ibùdó tó ʃeé ʃe jù. Ilé olódi lórí Òkè Sioni, òkè tó ga jù nínú ilú tó wà ní gúúsù iwò oòrùn agbègbè tẹ̀mpìlì lórí Òkè Moria, won ko tii ʃẹgun re rí látòdò àwọn Juu. Èyí mú kí ó jẹ alàilẹgbẹ nínú itàn fún orílẹ̀-èdè nítorí pé kò tii jẹ ti èyà èyíkẹyí.

Pẹ̀lú, Jerusalemu wà ní ààlà láàárín Juda àti Benjamini, àwọn èyà méjèèjì tí ó pèsè àwọn ọba kan ʃoʃo Israẹli. Gégé bí olú ilú tuntun ó jẹ ọfọ isopọ ọ̀ṣẹ̀lú Dafidi ní Hebroni àti Saulu ní Gibeah. Ó tún jìnnà dáadàa láti Mahanaimu, olú ilú Iṣiboseti ní òdìkẹjì Jordani. Irú olú ilú tuntun bí Jerusalemu, nítorí náà, yóò mú ị̀ṣọkan wá nínú orílẹ̀-èdè.

Sùgbọn láti gba Òkè Sioni jẹ ị̀ṣẹ tó le gan-an. Ó yí i ká ní ègbé mэта pẹ̀lú àwọn àfonífojì jìjìn. Àwọn olùgbé ibẹ, àwọn Jebusi, sòrò pẹ̀lú ìgbéraga pé wọn kò ní ʃẹgun láé. Pàápàá afọ́jú àti aro lè dáàbò bo irú ilú tí a fidí múlẹ̀ daradara wọn rò.

Lábé Ọlọrun Dafidi ʃètò ètò igboyà fún gbigba ilú náà. Nígbà tí ó ti dàgbà ní kilómítà díẹ̀ péré ní Betilehemi, ó mò nípa ọ̀nà omi láti orísun lóde ọ̀giri Òkè Sioni tí ó lọ sínú ilú.

Ọba fúnni ní ọlá pàtàkì fún àwọn olùyònda ara tí ó ń ʃe ọ̀nà tó le láti gbé ìkọ̀lù ìyàlẹ̀nu. Joabu ni ẹnì àkókò tí ó wọ inú ilé olódi náà, ó sì tipa bẹ̀ẹ̀ gba ipò ọ̀gágun àwọn ègbé ọmọ ogun Israẹli (I Kronika 11:6).

Àkíyèsí Àwọn Àwààrì

Ní 1922, àwọn àwààrì Warren darí ìrìn àjò ní Jerusalemu tí ó ʃe ìrànlowọ̀ láti ʃàlàyé ohun tí a túmọ̀ sí nípa gígun “ọ̀nà ìsàlẹ̀” láti gba Òkè Sioni (2 Samueli 5:8).

Egbé Warren rí i pé a ti gbé ọ̀nà pètẹ̀lẹ̀ láti gbé omi wá sínú ilú láti orísun Gihoni lóde ọ̀giri rẹ̀. Àwọn Jebusi nínú ilú rò pé orísun àti ọ̀nà náà ti pamọ̀ daradara. Omi kún ọ̀nà tó ju ẹ̀sẹ̀ ọgọ́ta lọ tó sì jẹ pé ààyè mímí díẹ̀ péré ni ó wà.

Ọ̀nà náà lọ sí ihò kan tí ó ʃíṣẹ̀ bí ọ̀nà iná ẹ̀sẹ̀ mẹ̀rìnlá sí ìsàlẹ̀ níbi tí àwọn olùgbé Jerusalemu ti ń sọkalẹ̀ sínú garawa láti gba omi. Ọ̀nà tí ó rò pẹ̀lú àtẹ̀gùn ní iparí tó jẹ nńkan bí ẹ̀sẹ̀ 150 pèsè ìròrùn sí òkè ọ̀nà iná.

Ó dà bí ẹnì pé nípasẹ̀ “ọ̀nà ìsàlẹ̀” yíi ni Joabu àti àwọn èniyàn rẹ̀ ʃe ìkọ̀lù ìyàlẹ̀nu tí ó gba Òkè Sioni níkẹyìn.

EKO OGUN TÍTẸ̀LẸ̀ ÈTÒ ỌLỌRUN (APA KEJI)

8TH NOVEMBER, 2026

OTITO PONBELE:

Ìfowósowópò pẹ̀lú Ọlọrun nínú ètò Rẹ̀ fún ayé wa mú wa dé ibi ilò tó pọ̀ jù.

ESE AKOSORI: Dafidi ń lọ síwájú, ó sì di ńlá, Olúwa Ọlọrun àwọn ọmọ ogun sì wà pẹ̀lú rẹ̀. 2 Samueli 5:10

IBI KIKA: 2 Samueli 5:1-25

ÌLÀNÀ EKO

I. Ọlọrun Pèsè Àwọn Ohun Èlò

a. Mímọ̀ Ìbùkún Ọlọrun

II. Ọlọrun Ràn Lowọ̀ Láti Mú Ìṣẹgun Wá

a. ʃíṣe Ìgbìyànjú Láti Tẹ̀ Israẹli Ba

b. Ìdánílójú Ètẹ̀ Jehofa

I. ỌLỌRUN PÈSÈ ÀWỌN OHUN ÈLÒ. 2 SAMUELI 5:6-12

B. GBIGBA ÈBÙN LOWỌ ỌRẸ

Pẹ̀lú olú ilú tuntun tí ó wà láisẹ̀wu, Dafidi bèrẹ̀ sí fidí ilú múlẹ̀ síwájú àti fi àwọn ilé kún ilú náà. Ìbùkún Ọlọrun wà lórí gbogbo ohun tí ó ʃe.

Àwọn ị̀ṣe ị̀ṣàkóso àṣeyọ́rí Dafidi gba àfiyèsí ọba aládùúgbò ní àríwá. Hiram ti Tiri rán ìkíni sí aṣáájú tuntun Israẹli. Ó tún rán àwọn gbènàgbènà àti àwọn oniṣẹ̀ ọ̀kúta láti kọ̀ ààfin igi kedari tó yẹ fún ọba. Ó dà bí ẹnì pé iparun àti idàrúdàpọ̀ àwọn ọdún láti ìgbà Josua ti fa ètò ọrọ̀-ajé àgbẹ̀ Israẹli kúrò nínú àwọn ọ̀ṣíṣẹ̀ oniṣẹ̀ rẹ̀.

C. MÍMỌ̀ ÌBÙKÚN ỌLỌRUN

Gbogbo nńkan ń lọ dáadàa pẹ̀lú Dafidi tó bẹ̀ẹ̀ tí ó yára mò ìbùkún Ọlọrun nínú ayé rẹ̀. Itẹ̀ kò wá gégé bí èbùn fún ìgbìyànjú ara rẹ̀ sùgbọn gégé bí ìgbékẹ̀lẹ̀ láti ọ̀dọ̀ Ọlọrun. Ó jẹ nítorí àwọn èniyàn Olúwa tí ìjọba ń fidí múlẹ̀.

ÌBÉÈRÈ: Báwo ni Ọlọrun ʃe lo àwọn ipò láti sọ àwọn ètò Rẹ̀ di mímọ̀?

II. ỌLỌRUN RÀN LOWỌ LÁTI MÚ ÌṢẸGUN WÁ. 2 SAMUELI 5:17-25

A. ʃÍṢẸ̀ ÌGBÌYÀNJÚ LÁTI TẸ̀ ISRAẸLI BA

Àwọn Filistini rí ìṣòkan àwọn èyà Israẹli gégé bí ìhalẹ̀ lésèkèsè. Ìrònú wọn ni láti té orílẹ̀-èdè tuntun na ba ati oba tuntun rẹ ba ní kíákíá bí ó ti ṣéé ṣe. Wọn kó àwọn ọba àti egbé ọmọ ogun wọn jọ wọn sì bèrẹ̀ sí lọ sí Jerusalemu láti wá Dafidi àti àwọn èniyàn rẹ pẹ̀lú ètò láti ṣégún wọn ǵáájú kí wọn to ní àkókò láti fidí múlẹ̀.

Egbé ọmọ ogun Filistini papọ̀ dé àfonífojì Rafaimu ní ààlà gúúsù iwò oòrùn Jerusalemu. Agbára ìṣòfúnni Dafidi ròyìn ìṣipò àwọn ọmọ ogun ọ̀tá. Láti yera fún jíjé kí egbé ọmọ ogun rẹ wá lábé idóti nínú ilú olódi tí a kò tì fidí múlẹ̀ daradara, ọba Israẹli kúrò lo si pápá.

Dafidi ní iwà àṣà béèrè lówó Olórún fún ìtósónà nípa kíkọ̀lú àwọn Filistini. Ní dídari Dafidi láti tèsíwájú pẹ̀lú àwọn ètò ogun, Olúwa ṣelérí pẹ̀lú idánilójú láti fún wọn ní ìṣégún.

Egbé ọmọ ogun Israẹli sòkalẹ̀ sórí àwọn Filistini ní àfonífojì pẹ̀lú ìkọ̀lú ojú-òná tí ó ya wọn lẹnu pátápátá. Dafidi ka ìṣégún náà sí Olórún, ó sọ pé iyára àwọn èniyàn rẹ sórí

ibùdó ọ̀tá dà bí ìkún omi. Ó dà bí eni pé idí omi ti fọ, omi kàn n sà gba, ó n pa gbogbo nńkan run ní ọ̀nà rẹ. Ó sọ orúkọ ibẹ̀ ní Baali-perasimu, "Olórí iparun."

Àwọn Filistini wà nínú idàrúdàpò tó bèè tí wọn fi àwọn ère wọn sílẹ̀ lórí pápá ogun. Lẹyìn fífí wọn hàn ní ìṣipò ìṣégún. Àwọn èniyàn Dafidi sun wọn ní gbangba.

B. IDÁNILÓJÚ ÈTE JEHOFA

Àwọn agbára Filistini tí ó sá kúrò nínú ogun tún kó ara wọn jọ, dúró de ìmúgbòrò, wọn sì tàn ara wọn kààkiri nínú àfonífojì Refaimu. Àdúrà Dafidi ní àkókò yíi mú ìtónisónà láti ọ̀dọ Olúwa pé kí ìkọ̀lú jẹ láti èyìn.

Òkè ní egbé jíjìn àfonífojì láti Jerusalemu ó ṣéé ṣe pé ó kún fún àwọn igi tí ó ní ewé ńlá tó láti ṣe ariwo nígbà tí aféfé bá n fẹ gba wọn. Jehofa pa lase fún Dafidi láti dúró de "ohùn irin" iyanu nínú àwọn igi ǵáájú kí ó tó kọ̀lú.

Ìfihàn Ìtumọ̀

Àwọn igi "mulberi" nítòsí Jerusalemu ní ojọ Dafidi ni a sọ pé ó jọ àwọn igi balsamu tí

ó jẹ abíníbí sí Palestine. Ewé ńlá wọn tó ṣe àkíyèsí ṣe ìṣelẹ̀ iyanu ti "fófó nínú aféfé" gégé bí àmì sí egbé ọmọ ogun Israẹli nínú ìṣégún rẹ lórí àwọn Filistini.

Síbèsíbè, Heberu, bakhaim, kò sọ irú igi tó pátó. Orúkọ Heberu wọn dábaa pé wọn jẹ igi "sùn." Èyí lè jẹ nítorí gómù tí n jade tí ó máa n sà láti èèpo tàbí igé lórí èèpo igi. Tàbí orúkọ náà lè ti wá látòdò òtító pé fífí ewé jade mú kí omi funfun ṣedá tí ó sòkalẹ̀ bí omijé sí ilẹ̀.

Nípasẹ̀ ìgbóràn sí Olórún Dafidi ṣégún nínú ogun kejì pẹ̀lú àwọn Filistini. Ó lé àwọn tí a ṣégún tí wọn sì n sá fún kilómítà diẹ̀ sí àríwá olú ilú rẹ. Lẹyìn ìṣégún yíi Bibeli sọ pé, "Orúkọ Dafidi jade lọ sí gbogbo ilẹ̀: Olúwa sì mú ìbèrù rẹ wá sórí gbogbo orílẹ̀-èdè: (I Kronika 14:17). Àwọn Filistini àti gbogbo àwọn ọ̀tá Israẹli ní idánilójú, fún àkókò yíi nípa èyìn, ti ète Jehofa fún àwọn èniyàn Rẹ.

BIBELI KIKA OJOJUMO

M: Bíbọ̀wò fún Àwọn Aṣáájú Àyànfé Olórún. 2 Samueli 1:1-16

T: Sísọ̀fò Ikú Aṣáájú. 2 Samueli 1:17-27

W: Ìyanipín fún Iṣẹ̀ Ìsìn. 2 Samueli 2:1-11

Th: Dójú kọ Àwọn Ìṣòro pẹ̀lú Ìgboyà. 2 Samueli 3:22-39

F: Sísẹ̀ Àwọn Ìlérí sí Olórún. Sààmù 101:1-8

S: Gbigbékẹ̀lé Ìtósónà Olórún. Ìṣe 16:6-11

EKO KOKANLELOGUN SISE NKAN NÍ ÒNÀ TI OLORUN

(22ND NOVEMBER, 2026)

OTITÒ PONBELE:

Ifowosowopo pẹlu Ọlọrun ni yòò mú wá wúlò jùlọ.

ESE AKOSORI: Ohunkohun ti eyin bá si nse ni ọrọ tabi ni iṣe, é maa ṣe gbogbo won ni orúkọ Jésù Olúwa, e maa fi ògò fún Ọlọrun àti baba nipasẹ Rẹ Kolose 3:17

IBI KÍKÀ: Samuẹli kinni 6:1-23, Saamu 132:1-18

PÍNPÍN ÈKỌ

1. ÌRÒNÚ TI KO MÚNÁ.
DÓKO

- A. Riro nipa nkan ti èmi
- B. Kikuna nipa ifọkansin
- D. Kíkà eso aibowo fun.

2. ÌBÙKÚN NIPASÈ ÌBÈRÚ
ỌLỌRUN

- A. Ìtara sí ìbínú Olorun
- B. Ìpèsè ránpẹ fún apoti ẹri

**1. IRONU TI KO MÚNÁ
DÓKO Samuẹli keji 5:1-7**

A. Riro nipa nkan ti èmi

Gegebi Dafidi ti fi ara jìn fún Ọlọrun, ọrọ nípa ti èmi ṣe

pàtàkì sí ní ìbẹrẹ ìjọba rẹ lori gbogbo Israẹli. Lati se ìjòsìn ti wọn ti pati lati ọjọ pipe wa, o ko egberun lònà ọgbọn eniyan jo ti o mu nínú àwọn ológún. Ọpọlọpọ eniyan darapọ mọ wọn bí ọba se nlo sí Juda ti o je irin ibuso mejọ sí Jerusalemu.

Lati ọjọ Samuẹli ni apoti ẹri ti ngbé ibẹ, yatọ sí inú àgọ tí o yẹ kí o maa gbé. Awọn Filistini ti gbé apoti ẹri náà lọ ní ọdún mejọ ninu ogun pẹlu Israẹli. Sugbon apoti ẹri náà jẹ egun fún wọn, wọn sì da pàdà kiakia sí ilé Abinadabu, ọmọ Lefi kan (Samuẹli kinni 7:1).

Ni ogójì ọdún tí Saulu fi jọba, o fi apoti ẹri silẹ níbẹ. Wayi, Dafidi ti o ṣeṣe jọba fẹ ṣe ohun tí o yatọ. O fẹ mú apoti-ẹri ti o jẹ àmì iwalaye Olorun pada Si olu ilu àti sínú ayé awọn eniyan ile naa. Apoti ẹri ju igi lásán lọ. Iwalaaye Olorun wà lórí rẹ.

B. Kikuna nipa ifọkansin

ÌBÉÈRÈ: Kinni idi ti Dafidi fi gbidanwo lati gbé apoti ẹri sori

keke?

Dafidi ṣe keke titun lati fi gbé apoti ẹri. Bi a ba wo ni ode ara, fifun Olorun ni ohun ti o dara ní iyin. Sugbon oba ati awon eniyan rẹ kùnà ninu ifọkansin. Wọn tẹle ọna ti awọn Filistini fi gbé apoti ẹri (Samuẹli kinni 6:7-9), Dipo ki wọn tẹle Itoni Olorun ti a ti fi le'le. Aigbọran ni ohun ti o dàbí ibowọ fún Ọlọrun.

Òfin Mósè fi ìlànà gbígbé àpótí ẹrì le'le. Irin mejì mejì legbe koọkan pẹlu opo ti awọn Àlùfàà yòò gbé korun (Eksodu 25:14-15, Ditaronomi 10:8). Awọn Àlùfàà gbọdọ bo apoti náà kí àwọn ọmọ Lefi má bàà yojú wo inu rẹ nigbati won ba ngbe. Bi ọmọ Lefi kan ba yojú wo inu rẹ tabi ti o fi ọwọ kan àpótí ẹrì, iku ojiji ni yòò fi se ifa je (Numeri 4:5,15, 19,20).

Boya nitori aimọkan tàbí ohun miiran, wọn gbé apoti ẹri sori keke titun. Àjàgà maalu sí n fàà. Ussa àti Ahio, awọn ọmọ Abinadabu sí nti maalu náà. Dafidi ati awọn eniyan njo, won si nsin Olorun pẹlu ohun-elo orin.

D. KIKA ESO AIBOWO FUN

Nigbati won de ibi ipakà, ẹranko tí wọn gbé apoti ẹri le kọṣe, bóyá nitori pe o yi sapakan lati je ọkà. Ussa na ọwọ sí apoti ẹri lati da duro ki o ma ba subu. Lesekeke ni o ku. Ko ní oye nípa Ọlọrun mimọ ti a kò gbọdọ kọlù. Ko to síi rárá lati bojuto àpótí mimọ náà. Òun àti gbogbo orílẹ̀-èdè Isreali ka èso iwà aibikita.

Ọlọrun gba awọn Filistini ti kò mọ ohunkohun nipa ilana gbígbe apoti ẹri lati gbe bi won ti fẹ, sugbon o yẹ ki awon eniyan Rẹ ti mọ awon ilana wonyi. Lati fi otitọ iwà mimọ Ọlọrun múlẹ ati láti dènà ki ọpọlọpọ lọ sí ọrùn apaadi ni Ussa ṣe kù. Ìdí kanna yi ni o fa ikú Ananaya ati Safira ni Ìṣe Awọn Aposteli ori karun.

**2. ÌBÙKÚN NIPA ÌBÈRÚ
ỌLỌRUN. Samuẹli keji
6:8-13**

**A. ÌTARA SÍ ÌBÍNÚ
OLORUN**

ÌBÉÈRÈ: Ìhà wo ni Dafidi ko sí ikú Ussa?

Dafidi binu sí ìdájọ Ọlọrun pẹlu ìtara. Boya inu bi sí ara rẹ àti Olorun nípa ikú Ussa. Gegebi eniyan, o nro nipa akoko dipo ki o ro nipa ayérayé. Gegebi bi awọn eniyan se ma n s'ami sí ibiti ijànbá ba ti şele ní ojú pópó, Dafidi pe ibe ni "ibi ìbínú sí Ussa".

ÌBÉÈRÈ: Iha wo ni o yẹ ki a kọ sí ìdájọ Ọlọrun tabi awọn ìrírí ayé ti o le tabi ti o şe ọwọ Idi?

Laipe Dafidi yi ikorasi rẹ pada si eyiti o dara. O kún fún ọwọ, ìberù ati fifi ola fún Ọlọrun. O ya lẹnu pe Ọun şe irú aşışe ti o buru bẹ nigbati o gbe àpótí ẹrí.

B. ÌPÈSÈ RÁNPE FÚN APOTI ẸRI

Oba se ìpinnu kiakia lati sun ọjọ gbigbe apoti ẹri siwaju. O şe ètò pajawiri lati gbe sí ilé Obedi-edomu. Gegebi ọmọ Lefi ti o yẹ fún irú işe yi, Obedi-edomu gba àpótí ẹrí sí ilé rẹ laiwo ohun ti o şele sí Ussa. Nitori o fi ọlá fún Ọlọrun ti o sí gbẹkele E, Olorun bukun fún un ni oşù męta ti apoti náà lo ní ilé rẹ.

BÍBÉLÌ KÍKÀ OJOOJUMỌ

M: Gbigba işegun Eksodu

15:1-8

T: Fifara da ìdánwò Olorun Saamu 30:1-12

W: Titele ọna Olorun Saamu 119:161-168

Th: Mímọ ododo Olorun Saamu 132:1-10

F: Ìbànújẹ di ayọ Johannu 16:16-24

S: Kikede ìràpadà Olorun Ise awọn Aposteli 5:33-42

EKO KEJILELOGUN SISE NKAN NI ONA TI OLORUN

13TH DECEMBER, 2026

OTITỌ PONBELE:

Ifowosowopo pẹlu Ọlọrun ni yóò mú wá wúlò jùlọ.

ESE AKOSORI: Ohunkohun ti eyin bá si nşe ni ọrọ tabi ni işe, é maa şe gbogbo won ni orúkọ Jészù Olúwa, e maa fi ọgo fún Ọlọrun àti baba nipase Rẹ Kolose 3:17

IBI KÍKÀ: Samuẹli kinni 6:1-23, Saamu 132:1-18

PÍNPÍN ẸKỌ

1. ÌBÙKÚN NIPASE ÌBERÙ ỌLỌRUN

A. Imura ọtun ninu ijọsìn

2. IGBORAN PẸLU AyỌ

A. Ironu otooto

B. Awọn eniyan alabukun fún

D. Ìdílé tí a kò bukun fún

2. ÌBÙKÚN NIPA ÌBERÙ ỌLỌRUN. Samuẹli keji 6:8-13

A. IMURA ỌTUN NINU ÌJỌSÌN

Dafidi kọ ẹkọ pé apoti ẹri le jẹ ìbùkún tàbí egun. Gegebi

ihinrere naa, o le jẹ iranlowo tabi ìpalára; o ní şe pẹlú ìhà tí enikookan bá kọ síi (Korinti keji 2:15,16). Ọba tun ìpinnu rẹ şe nípa ijọsìn.

Ọba àti àwọn èniyàn sìn Oluwa ni ọna ti o yatọ bayi! Bi apoti ẹri na ti lo ní igbese mefa, wọn a dúró láti şe ìrúbo. Ajọdun ati ayeye ni won fi gbé e lakọkọ, şugbọn leekeji pẹlu ọwọ.

Şişe àşàrò nínú ọrọ Ọlọrun ni o mu iyatọ wa. Dafidi ti kọ ẹkọ. Ni bayi o n şe nkan ni ọna Olorun. Nisisiyi o sọ pé àwọn ọmọ Lefi nikan ni o gbọdọ gbé apoti ẹri: nitori awon ni Olorun yan lati maa gbé apoti oluwa (Kronika kinni 15:2). Nigbati o ti fún àwọn ọmọ Lefi ni aşışe ohun ti won gbọdọ şe, o sọ pé " nitori pe é kò şe ni atetekose ni Olorun fi binu sí wa, nitori pe a ko wa a gegebi ilana" (Kronika kinni 15:13)

Awọn iranşẹ Ọlọrun Ioni naa gbọdọ mọ pé nini èròngbà tí o dara, ki a wa se nkan lona tí o

lòdì ko se itẹwogba fún Ọlọrun. Ki a fi ìbẹ̀rù Ọlọrun se nkan lònà tí o yẹ nikan ni o ma nmu ibukun Rẹ wá. A lè rí eleyi kọ nínú ìbáwí tí Jèsù fún Pétérù nigbati o ge eti Makosi (Johannu 18:10,11).

3. ÌGBORÀN PẸLU AYỌ **Samuẹli keji 6:14-23**

A. ÌRÒNÚ OTOTO

Nigbati won ti mọ pé inú Ọlọrun dùn sí bi won se fẹ gbé apoti ẹri, Dafidi tẹsiwaju pẹlu ayọ. O ko orin kan nitori eyi (Kronika kinni 16:8-36). O fi tayotayo jó níwájú Oluwa pẹlu gbogbo ohun ti o wà nínú rẹ. Eleyi lè jẹ ijo ti a kò kọ, sugbon ti o jade lati inú ayọ nla. Dipo kí ọba wọ asọ igunwà fún ayẹyẹ naa, o kàn wọ asọ àlùfàà tí a fi efodu ẹ.

Ọpọlọpọ eniyan darapọ mọ ọba lati gbe apoti ẹri pada pẹlu ariwo ati fere. Sugbon Mika iyawo Dafidi nikan ni kò rí nkan lònà tí àwọn yòókù fi ríi. Bi awọn olùjọsin se ngba iwájú ààfin kọjá, o n wò wọn lati ojú fẹrèsé. O rí ọkọ rẹ tí o n fo soke ti o sí n'jo níwájú Ọlọrun, o kẹgàn rẹ li ọkàn rẹ. A gbọdọ máa kópa nínú

ìjọsin, kí ẹ se kí a kàn má wòran.

B. AWỌN ENIYAN **ALABUKUN FÚN**

Bi won ti de Jerusalemu, Dafidi gbé apoti ẹri sí inú àgọ tí wọn ti pèsè fun. Tabanaku rẹ gangan wà ní Gibeoni (Kronika kinni 21:29). O ẹẹ́ ẹ́ ẹ́ kí Dafidi ma fẹ gbé e lọ síbẹ nitori pe o ti ẹ̀tò látì kọ Tẹmpilì tí àpótí ẹrì yòò máa gbé.

Nigbati ìrúbo pari, ọba gbàdúrà fún àwọn èniyàn gegebi awon alufa ti o wà ẹ́ ẹ́ ẹ́ ẹ́ rẹ (Numeri 6:22-27) àti Solomonì léyìn rẹ (Kronika keji 6:3). Ki apejọ yi to tóká, Dafidi fún gbogbo èniyàn ní isu àkàrà kan, ìgò waini kan ati àkara alaiwu kan.

D. ÌDÍLÉ TÍ A KÒ BUKUN **FÚN**

Gegebi bàbá, Dafidi kò gbàgbé ìdílẹ rẹ ni ojo ayọ yi. O mọ pé ìjọsin ìdílẹ ẹ pàtàkì gegebi ti apapọ, o lọ sí ilé látì gbàdúrà fún ìdílẹ rẹ.

ÌBÉÈRÈ: Kinni idi ti Mikali ẹ n kẹgàn ìjọsin Dafidi?

Gbogbo ìdùnnú Dafidi lọ silẹ nigbati o de ilé. O dele ba ọrọ ẹgàn pé o dójú ti aya re ni gbangba nipa ijo ẹ́ ẹ́ ẹ́ ẹ́ ti ọba n'jo, ati pe kò yẹ ki odidi ọba máa jó bẹ ni gbangba. Nitori pe o wọ efodu dipo asọ igunwà, lójú Mikali ihoho ni ọba wà. Iru iwà ti Mikali fihan yi jẹ ti ara ti ko fi ìmísí Èmi Mímọ hàn rára. Ni ọpọlọpọ ọdun léyìn rẹ, awọn miiran náà fi iru iwà kanna hàn nigbati Jesu gún Kẹtẹkẹtẹ wọ Jerusalemu (Luku 19:39,40). Kódà l'ojo Pentikosti awon kan tun so pe awon Aposteli mu ọti yo (Ise awon Aposteli 2:13).

Dafidi dúró lórí ìpinnu rẹ pé òun yòò tẹsiwaju lati máa sin Olorun laika ohunkohun ti awon elomiran ri nipa igbese oun sí. Inú Ọlọrun kò dùn sí ohun tí Mikali ẹ yí, nipa bẹ, kò bímọ titi ti o fi kú. Ijiya ti o lè níyì ti o le ba ẹnikẹni tí kò ka Olorun Si

BÍBÉLÌ KÍKÀ OJOJUMỌ

M: Gbigba ịsegun Eksodu 15:1-8

T: Fifara da ịdánwò Olorun Saamu 30:1-12

W: Titẹle ọna Olorun Saamu 119:161-168

Th: Mímọ ododo Olorun Saamu 132:1-10

F: Ìbànújẹ di ayọ Johannu 16:16-24

S: Kikede ìràpadà Olorun Ise awon Aposteli 5:33-42

EKO KETALELOGUN ABAYORI IŞÖTĒ

20TH DECEMBER, 2026

OTITO PONBELE: Gbogbo eṣe je iṣoṣe sí Olórún; olori ayé

ẸṢẸ AKOSORI: Egbe ni fún ẹyin olotẹ ọmọ, ti ngba imọran sugbon kíí ẹe láti ọdọ mí wá Aisaya 30:1

IBI KÍKÀ: Samuẹli keji 13:37 de 15:37, 18:1-33.

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1. ITANJE IŞÖTĒ

- a. Ole imolara
- b. Ìjọsìn agabagebe
- d. Oloselu ayidayida

2: IPAYINKEKE IŞÖTĒ

- a. Ọba tí o salọ
- b. Ọrẹ nínú Aini
- d. Iṣe Iranse pẹlu itara
- e. Ota ti o léwu

1. ITANJE IŞÖTĒ Samuẹli keji 15:1-12

A. Ole imolara

Nigbati Absalomu ti a le lọ ti padà sí Israẹli ti inú bàbá rẹ sì dùn sí i ni idi ti o fi padà ti di mimo. Pẹlu asọ ọmọ ọba, keke ogun ati aadọta eniyan ti o n sáré niwaju rẹ, o nfi ọláf ọba hàn láti yí ọkàn àwọn èniyàn

sọdọ rẹ. Tire je akọkọ irú afihan beẹ ni Israẹli.

O daju pe nigbati o wá ni ibiti a le lọ, o ti kọ iwà awọn keferi lodo baba iya rẹ tíí ẹe ọba

ÌBÉÈRÈ: Kinni ifarajo ti o wá láàárín oḡbọn ẹwe Absalomu níbí yi lati yi ọkàn àwọn èniyàn sì ọdọ ara rẹ àti ọnà ti awọn oloselu ode oni nlo lati fi ri ibo? Nitori èròngbà Absalomu lati gba ijoba lowo baba re, ọ bere iwà oloselu ti yóò yí ọkàn àwọn èniyàn sọdọ rẹ. Lojoojumo ni o ma n duro ni ẹnu-bode ààfin lati ri awọn eniyan. Yóò dá àwọn tí o mu esun wa fún ọba dúró.

Ọmọ ọba bu enu ate lu ijoba baba re pe o yẹ ki won dá ibi igbejo silẹ nibiti awọn eniyan ti o ba ni esun yoo ma lo lati gba idájọ. O dibon bi enipe oun ni ifẹ awọn eniyan, o ẹe ilérí ọ̀ṣẹ̀lú fún won, eleyi ti ko ro lati muse. Pẹlu adamodi iwà rere àti itanje ti o jinlẹ, Absalomu gba ọkàn àwọn èniyàn.

B. Ìjọsìn agabagebe

Gegebi ọpọlọpọ awọn oloselu ode oni, Absalomu pinnu lati lo

esin fún amuse èròngbà rẹ. O gbaaye lodo Dafidi lati lọ ẹe ti o sọ pé oun je níwájú Oluwa ni Ebroni nigbati won le lọ síbẹ. Inú ọba dùn pé ọmọ oun ni inu-didun sí nkán ti èmi, o sí yára fi ọwọ sí í.

Sugbon Dafidi kò mọ pé ẹe ni Absalomu nfi ẹsin bo èròngbà ọ̀ṣẹ̀lú tí o dawọ le. Irin ajo rẹ sì Ebroni je ipinnu lati ri anfaani ti yóò fí kéde ara rẹ gege bí ọba ní. Ni ibujoko ijoba baba re tele, o ẹe ẹe kí a ri àwọn tí kò telorun bi won ẹe gbé olú-ílú ijoba kuro nibe, iru won yóò lè fowosowopo pẹlu rẹ.

ÌBÉÈRÈ: Ipa wo ni o yẹ ki ọ̀ṣẹ̀lú ni nínú ayé ijo?

D. Oloselu ayidayida

Ara ètò pajawiri ti Absalomu se ni pé o rán aṣojú rẹ si gbogbo ilẹ nàà. Won yóò wá awọn ti inu nbi, ti won sì fẹ gbẹsan, ki won sọ fún won pé bi won bá ti gbọ ọrọ ipe, ki won pariwo pe " Absalomu joba ni Ebroni". Awọn oloselu ayidayida nàà nilo awọn ti yóò bá won polongo lati dojú ijoba kan bole.

Lati se itewogba fún àwọn ará ilú, Absalomu pé àwọn èniyàn jankan-jankan lati tele lọ sí Ebroni. O fẹ lo won

gegebi alatileyin rẹ. Laimo ohunkohun, awọn wonyi bo sowo enití o nfi won tayo. **ÌBÉÈRÈ:** Ẹe aaye Ibasepo pelu àwujọ wà nínú iṣe ijo?

Absalomu tun wa atileyin awọn agbeyinbeboje bi Aitofeli; oludamoran Dafidi.

2. IPAYINKEKE IŞÖTĒ Samuẹli keji 15:13-37

A Ọba tí o salọ

ÌBÉÈRÈ: Kinni idi ti Dafidi fi pinnu lati salọ, ti kò dúró láti dáàbò bo ilu?

Leyin ọjọ die, Dafidi gbọ otito nipa ohun ti o nsele ni Ebroni. Gegebi olori ogun ti o gbọn, o yan lati sa ju ki a segun Jerusalemu lọ. O mọ pé àwọn akose-mose jagunjagun oun yóò segun awọn ọmọ ogun Absalomu ti kò ni ìrírí ni ori papa. Pàápàá jùlọ, ọba kò fẹ kí won bá ilú Jerusalemu je.

Won gbera ni kiakia lọ sí ibi aabo, ọba àti àwọn èniyàn rẹ, awọn ọmọ ogun ati awọn ti alatileyin rẹ lọ sí àfonífoji Kidroni, ni ilà oòrùn Jerusalemu.

B. ỌRẸ NÍNÚ AINI

Nínú àwọn tí o ẗele Dafidi ni Itai, jagunjagun Filistini tí o sẹsẹ darapọ mó àwọn ọmọ ogun Dafidi. Dafidi wo pe kò yẹ kí ọ̀un fi emi oun wewu nipa gbigba alejo laaye laarin awon ọmọ ogun re. Gegebi enití a le kuro ni ilu rẹ, kò sí ọba tí kò lè bá sise, bóyá Dafidi tabi Absalomu.

Itan idahun gegebi Rutu "bi Oluwa ti wa, ati bi emi re ti wa, ibiti Oluwa mi ọba ba wa, boya nipa ikú tabi iye, nibe ni iranṣe rẹ yóó wà" (Samuẹli keji 15:21; wo Rutu 1:16,17) O jẹ ọrẹ tòótọ ninu aini.

Wọn sunkun kojá odò Kidroni lọ sí òkè Ólífí. Wọn ro lati koja Jeriko lọ sí Jodani. Sisa ti ọba sa jẹ ki Absalomu gba Jerusalemu lati jagun. Olórí ọlọtẹ yi ro wipe ọ̀un ti ẹ àṣeyọ́rí nla.

D. IṢẸ IRANṢẸ PẸLU ÌTARA

Laarin awon ti o wa télè Dafidi ni Sadoku ati Abiatari ati awon ọmọ Lefi miran, awon ti o gbe àpótí ẹrì la odò Kidroni koja sí ibiti Dafidi wa.

Ṣugbọn ọba kò fẹ dá irú ẹsẹ ti awon ọmọ Eli da (Samuẹli kinni 4:4,11). Kò gbé apoti ẹrì lọ sí ogun bi enipe àpótí ẹsin kan tí o nmu iṣegun wa ni

Dafidi fi ààbò rẹ àti ti àwọn èniyàn rẹ s'owo Olorun. Won dá apoti ẹrì pada si ipò rẹ. Bi o ba wù Oluwa, Dafidi yóó padà síbi apoti ẹrì; bi kò ba si ri bẹẹ, Dafidi yóó gba gegebi ifẹ Ọlọrun. Boya o ka ohun ti o n ṣeṣe sí ijìyà ẹsẹ ti Natani sọ àṣọṭẹlẹ rẹ. Yatọ sí eleyi, awon alufa yóó wúlò fún ọba jùlọ nipa gbigba iròyìn fún ọba kí won sì fi ránṣẹ nipase awon ọmọ won Aipasi ati Jonatani, ju pé kí won ẗele ọba lọ.

E. OTA TI O LÉWU

Ọba nsunkun lo laiwo bàtà sí orí òkè Ólífí. Nigbatí o de orí òkè, o dúró látí sìn . Níbẹ ni o ti mọ pé Aitofeli ti darapọ mọ Absalomu.

Bí inu ọba ẹ bajẹ to farahàn nínú ọrọ rẹ "awon ọrẹ mi ti mo gbẹkẹle, ti won ba mi jẹun, gbé gigise sí mi"(Saamu 41:9). Iwa Aitofeli sọ àṣọṭẹlẹ nipa ohun

ti Júdàsì yóó se ní ọjọ iwájú (Johannu 13:18)
Láti dá imọran búburú yi nu, oludamọran miran dide lati ṣiṣe fún Absalomu. Yóó darapọ mó àwọn àlùfáà lati máa gba iròyìn fún Dáfídì ọba.

BÍBÉLÌ KÍKÀ OJOOJUMỌ

M. Irúgbìn ilépa ara ẹni.
Samuẹli keji 13:37 de 14:3

T: Abayori ilépa ara ẹni.
Samuẹli keji 18:9-33

W: Itanje iṣọṭẹ. Saamu 5:1-12

Th: Idena iṣọṭẹ.
Deuteronomi 6:4-7

F: Ìdájọ iṣọṭẹ. Róòmù 1:16-20

S: Ìṣegun lórí ilépa ara ẹni.
Filippi 3:4-14