

Sabbath Brothers

“Enter the Kings”



Books of Israel’s Rulers	
Septuagint	Vulgate
1 Samuel: I Book of Kingdoms	1 Kings
2 Samuel: II Book of Kingdoms	2 Kings
1 Kings: III Book of Kingdoms	3 Kings
2 Kings: IV Book of Kingdoms	4 Kings



The Davidic Covenant

“When your days are finished and you lie down with your fathers, I will raise up your descendant after you, who will come from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever.”

(2 Samuel 7:12-13)

General References of the Books of Israel’s Rulers

1 Samuel	King Saul
2 Samuel	King David
1 Kings	King Solomon
2 Kings	Kings of Northern (Israel) & Southern (Judah) Kingdoms
1 Chronicles	Genealogies & King David
2 Chronicles	King Solomon & Kings of Southern Kingdom (Judah)

Old Testament Eras of 490 Years

(70x7 - Matthew 18:22)

	<u>Time Range</u>	<u>Leadership</u>	<u>Gospels</u>
1.	1915BC-1425BC	Patriarchs/Fathers	Matthew
2.	1425BC-935BC	Prophets/Judges	Mark
3.	935BC-445AD	Kings/Princes	Luke
4.	445BC-33AD	Priests	John

Eras of Authority:

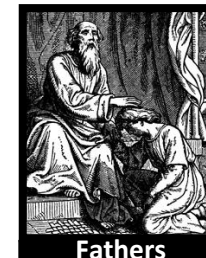
Fathers, Prophets, Kings & Priests

“On His robe and on his thigh He has this name written: KING OF KINGS AND LORD OF LORDS.” (Revelation 19:16)

Northern Kings (1 Book)
Book of Kings

Southern Kings (2 Books)
Books of Kings & Chronicles

Jesus (4 Books)
Gospels



Fathers



Prophets



Kings



Priests

1 Samuel: The Ninth Book of Scripture

Throughout Judges, the phrase “in those days there was no king in Israel” was emphasized and repeated (Judges 17:6; 18:1; 19:1; 21:25)

1 Samuel begins with the demise of an immoral priesthood, so the leadership would transition to good and bad Kings.

As the last Judge, Samuel would anoint the first and second Kings of Israel.

Theocracy → Anarchy → Monarchy

The name of “Samuel” means “name of God” (“Shem-El” / “His Name is El”) or “God has heard.”

Samuel held three responsibilities:

- Judge (1 Samuel 7:6, 15-17)
- Prophet/Seer (1 Samuel 3:20; 9:9; 1 Chronicles 29:29)
- Priest (1 Samuel 7:9-10; 10:8; 13:8-15; 16:5)



According to Jewish tradition, Samuel wrote 1 & 2 Samuel.

Jewish practice is to treat the books of 1 & 2 Samuel as one book, but the men translating the Book into the Greek language (Septuagint) divided this Book into two parts.

In the Jewish Tanakh, Samuel is included in the section called the “Prophets” (Nevi’im) which is divided into two sections:

- the “former prophets” including Joshua through Kings (except Ruth)
- the “latter prophets” including Isaiah through Malachi (except Daniel & Lamentations)

The phrase “until this day” is repeated through the book (1 Samuel 5:5; 6:18; 27:6; 30:25; 2 Samuel 4:3; 6:8; 18:18) which leads the reader to believe that the book was written some time after the events.

Hannah Prays for a Child (1 Samuel 1:1-15)

¹ Now there was a man from Ramathaim-zophim from **the hill country of Ephraim**, and his name was **Elkanah** the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

Saul would meet Samuel at Zuph (1 Samuel 1:5-10).

Five generations are listed for Elkanah ("God has bought" or "Belonging to God") son of Jeroham ("High/Merciful/Beloved") son of Elihu ("The Lord is my God") son of Tohu ("That Lives/Declares") son of Zuph ("Behold/Observes/Watches") an Ephraimite ("Fruitful").

² And he had **two wives: the name of one was Hannah and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.**

³ Now this man would go up from his city **yearly to worship and to sacrifice to the LORD of armies in Shiloh**. And the two sons of Eli, Hophni and Phinehas, were priests to the LORD there.

⁴ When the day came that Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters;

⁵ but **to Hannah he would give a double portion, because he loved Hannah, but the LORD had closed her womb.**



⁶ Her rival, moreover, would provoke her bitterly to irritate her, because **the LORD had closed her womb.**

Sovereign Lord

⁷ And it happened year after year, as often as she went up to the house of the LORD, that **she would provoke her; so she wept and would not eat.**

⁸ Then Elkanah her husband would say to her, "Hannah, why do you weep, and why do you not eat, and why is your heart sad? **Am I not better to you than ten sons?"**

⁹ Then Hannah got up after eating and drinking in Shiloh. Now **Eli the priest was sitting on the seat by the doorpost of the temple of the LORD.**



¹⁰ **She, greatly distressed, prayed to the LORD and wept bitterly.**

¹¹ And **she made a vow** and said, "LORD of armies, if You will indeed look on the affliction of Your bond-servant and remember me, and not forget Your bond-servant, but will give Your bond-servant a son, then **I will give him to the LORD all the days of his life, and a razor shall never come on his head.**"

¹² Now it came about, as she continued praying before the LORD, that **Eli was watching her mouth.**

¹³ **As for Hannah, she was speaking in her heart, only her lips were quivering,** but her voice was not heard. So **Eli thought that she was drunk.**

¹⁴ Then Eli said to her, "How long will you behave like a drunk? Get rid of your wine!"

¹⁵ But Hannah answered and said, "**No, my lord, I am a woman despairing in spirit; I have drunk neither wine nor strong drink, but I have poured out my soul before the LORD.**"



Elkanah's attention was divided between two commitments. One relationship had been fruitful while the other had not.

As with Jacob & Rachel (over Leah), Elkanah showed love for Hannah (meaning "favor; grace") over Peninnah (meaning "pearl").

The word Shiloh "The Peaceful One" appears 33 times in the Old Testament and points to the Messiah (Genesis 49:10) as did Jerusalem ("The City of Peace")

Shiloh (in Ephraim) was originally a Canaanite city, but it became the center of Jewish worship during the time of Judges (Joshua 18:1).

The contrast between Eli & Hannah is striking. Hannah is standing & focused on the Lord while Eli is sitting and watching Hannah.

The book of Samuel begins and concludes with prayer; thirty times in 1 Samuel people pray to the Lord.

Trials often drive man to make vows to the Lord (i.e., Martin Luther)

Believers are simply stewards of the families & possessions that God has entrusted

Eli watched Hannah's mouth, but he could not know her heart. Indeed, every prayer must be heartfelt to reach the throne of the Lord – not merely lip service.

Signs of the times: Eli was more likely to observe a drunk woman than a woman deep in prayer.

Dedication of Samuel (1 Samuel 1:17-28)

¹⁷ Then Eli answered and said, “Go in peace; and may the God of Israel grant your request that you have asked of Him.”

¹⁸ She said, “Let your bond-servant find favor in your sight.” So the woman went on her way and ate, and her face was no longer sad.

¹⁹ Then they got up early in the morning and worshiped before the LORD, and returned again to their house in Ramah. And Elkanah had relations with Hannah his wife, and the LORD remembered her.

²⁰ It came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, saying, “Because I have asked for him of the LORD.”

²¹ Then the man Elkanah went up with all his household to offer to the LORD the yearly sacrifice and to pay his vow.

²² But Hannah did not go up, for she said to her husband, “I will not go until the child is weaned; then I will bring him, so that he may appear before the LORD and stay there for life.”

²³ Elkanah her husband said to her, “Do what seems best to you. Stay until you have weaned him; only may the LORD confirm His word.”

So the woman stayed and nursed her son until she weaned him.

²⁴ Now when she had weaned him, she took him up with her, with a three-year-old bull, one ephah of flour, and a jug of wine, and brought him to the house of the LORD in Shiloh, although the child was young.

²⁵ Then they slaughtered the bull, and brought the boy to Eli.

²⁶ And she said, “Pardon me, my lord! As your soul lives, my lord, I am the woman who stood here beside you, praying to the LORD.

²⁷ For this boy I prayed, and the LORD has granted me my request which I asked of Him.

²⁸ So I have also dedicated him to the LORD; as long as he lives he is dedicated to the LORD.” And he worshiped the LORD there.



Elkanah & Hannah returned to Ramah (“elevated”, “exalted”) from Shiloh.

Samuel would live most of his adult years in Ramah as well (1 Samuel 7:17, 8:4, 15:34)

Elkanah continued to faithfully sacrifice to the Lord just as Hannah would eventually fulfill hers.

Hannah did not rush Samuel into the Lord’s service, but made certain that he had a firm foundation.

The weaning of a child from the mother’s nursing could take up to four years in ancient times.

The three year old bull sacrifice may have been the age of Samuel when he was taken to the Tabernacle.

3 year old bull = Christ’s ministry
Flour = Persecution/Body Broken
Wine – Blood of the Covenant

Hannah reminds Eli of the prayer that she made years before, the faithfulness of God and the life long dedication of Samuel.

“Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed.”
(Deuteronomy 16:16)

Elkanah is open to Hannah’s desire to dedicate Samuel after he was weaned; Elkanah also asked God for a sign that the permanent gift of Samuel was acceptable to Him.

The offerings & sacrifices represented the significance of the young child being offered.



The Wicked Sons of Eli (1 Samuel 2:12-21)



Service in the Temple

A "useless man" is a man who doesn't know the Lord

Samuel served the Lord (1 Samuel 2 :11)

Contrasted by Service

Eli's Sons served the themselves (1 Samuel 2 :12)

The purpose of life is to walk obediently with the Lord bringing glory to Him (Isaiah 43:7; Micah 6:8)

When those who know Him are not walking with Him, they are living in vanity (1 Corinthians 15:2; Galatians 2:2)

The priests ordered their servant to disobey the Lord's command; their sin extended beyond themselves to those who served them.

The workers in the Tabernacle (Priests & Servants) pressured the worshippers into violating their consciences and giving what they did not feel comfortable to give. (Romans 14:22-23)

The burning of the fat was an offering to the Lord, and the priests condemned themselves by purposefully breaking the Lord's command (Leviticus 3:3-5, 16-17, 7:25)

Linen symbolizes righteous acts (Revelation 19:8); even at a young age, Samuel was serving righteously in a corrupt environment.

The mother would bring a tribute to her son annually in the same timing as Elkanah brought a tribute to the Lord. Jacob loved Joseph in the same way and provided a special robe for him (Genesis 37:3).

Samuel matured to directly serving in the "presence of the Lord" instead of the "presence of Eli" (1 Samuel 2:11).

12 Now the sons of Eli were useless men; they did not know the LORD.

13 And this was the custom of the priests with the people: when anyone was offering a sacrifice, the priest's servant would come while the meat was cooking, with a three-pronged fork in his hand.



14 And he would thrust it into the pan, or kettle, or caldron, or pot; everything that the fork brought up, the priest would take for himself. They did so in Shiloh to all the Israelites who came there.

15 Also, before they burned the fat, the priest's servant would come and say to the man who was sacrificing, "Give the priest meat for roasting, as he will not take cooked meat from you, only raw."

16 And if the man said to him, "They must burn the fat first, then take as much as you desire," then he would say, "No, but you must give it to me now; and if not, I am taking it by force!"

There are Degrees of Sin

17 And so the sin of the young men was very great before the LORD, for the men treated the offering of the LORD disrespectfully.

18 Now Samuel was ministering before the LORD, as a boy wearing a linen ephod.

Elkanah's family through Hannah would increase to six children including Samuel.

19 And his mother would make for him a little robe and bring it up to him from year to year when she would come up with her husband to offer the yearly sacrifice.

20 Then Eli would bless Elkanah and his wife, and say, "May the LORD give you children from this woman in place of the one she requested of the LORD." And they went to their own home.

21 The LORD indeed visited Hannah, and she conceived and gave birth to three sons and two daughters. And the boy Samuel grew up before the LORD.

God's Judgment on Eli (1 Samuel 2:22-31)

²² Now Eli was very old; and he heard *about* everything that his sons were doing to all Israel, and that they slept with the women who served at the doorway of the tent of meeting.

²³ So he said to them, "Why are you doing such things as these, the evil things that I hear from all these people?"

²⁴ No, my sons; for the report is not good which I hear the LORD's people circulating.

²⁵ If one person sins against another, God will mediate for him; but if a person sins against the LORD, who can intercede for him?" But they would not listen to the voice of their father, for the LORD desired to put them to death.

²⁶ Now the boy Samuel was continuing to grow and to be in favor both with the LORD and with people.

²⁷ Then a man of God came to Eli and said to him, "This is what the LORD says: 'Did I *not* indeed reveal Myself to the house of your father when they were in Egypt *in bondage* to Pharaoh's house?"

²⁸ Did I *not* choose them from all the tribes of Israel to be My priests, to go up to My altar, to burn incense, to carry an ephod before Me? And did I *not* give to the house of your father all the fire *offerings* of the sons of Israel?"

²⁹ Why are you showing contempt for My sacrifice and My offering which I have commanded *for My dwelling*, and *why* are you honoring your sons above Me, by making yourselves fat with the choicest of every offering of My people Israel?"

³⁰ Therefore the LORD God of Israel declares, 'I did indeed say that your house and the house of your father was to walk before Me forever'; but now the LORD declares, 'Far be it from Me—for those who honor Me I will honor, and those who despise Me will be insignificant.

³¹ Behold, the days are coming when I will eliminate your strength and the strength of your father's house, so that there will not be an old man in your house.

Eli understood that the sins of his priestly sons included bringing other Tabernacle workers (the women at the doorway) into sin as well.

Eli posed ask assertive questions to his sons instead of disciplining them.

"If anyone comes to Me and does not hate his own father, mother, wife, children, brothers, sisters, yes, and even his own life, he cannot be My disciple." (Luke 14:26)

God desired to kill the sons because they would not listen to godly counsel

The desire to repent may reveal God's blessing

All of Israel understood the sin of Eli's sons making it challenging for them to sincerely follow God

Unnamed messengers often symbolize the Holy Spirit

Samuel was born at a corrupt time with a corrupt priesthood. These were circumstances would be similar to the wicked generation as when Christ was born.

The Lord destined Eli's sons to death while having plans of a favored life for Samuel.

Foreshadowing Jesus, Samuel matured in favor of God and man (Luke 2:52)

Jesus & Samuel were raised during an age of a corrupt religious systems while they were faithful in their childhoods.

The holy God killed the two sons of Aaron (Nadab and Abihu) for using a strange fire (Leviticus 10:1), and now Eli's sons would die

Eli had been a poor example to his sons as it appears that they had witnessed him stealing the meat with fat from the sacrifice; Eli sin would make him so obese which would kill him (1 Samuel 4:18)

God exalts those who honor Him while those who despise the Lord (including Eli's sons) are temporarily esteemed by sinful men



God's Call to Samuel (1 Samuel 3:1-14)

¹ Now the boy Samuel was attending to the service of the LORD before Eli. And word from the LORD was rare in those days; visions were infrequent.

² But it happened at that time as Eli was lying down in his place (now his eyesight had begun to be poor *and* he could not see well),

³ and the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD where the ark of God was,

⁴ that the LORD called Samuel; and he said, "Here I am."

⁵ Then he ran to Eli and said, "Here I am, for you called me." But he said, "I did not call, go back *and* lie down." So he went and lay down.

⁶ And the LORD called yet again, "Samuel!" So Samuel got up and went to Eli and said, "Here I am, for you called me." But he said, "I did not call, my son, go back *and* lie down."

⁷ Now Samuel did not yet know the LORD, nor had the word of the LORD yet been revealed to him.

⁸ So the LORD called Samuel again for the third time. And he got up and went to Eli and said, "Here I am, for you called me."

Then Eli realized that the LORD was calling the boy.

⁹ And Eli said to Samuel, "Go lie down, and it shall be if He calls you, that you shall say, 'Speak, LORD, for Your servant is listening.'" So Samuel went and lay down in his place.

¹⁰ Then the LORD came and stood, and called as at the other times: "Samuel! Samuel!" And Samuel said, "Speak, for Your servant is listening."

¹¹ Then the LORD said to Samuel, "Behold, I am going to do a thing in Israel, *and* both ears of everyone who hears *about* it will ring.

¹² On that day I will carry out against Eli everything that I have spoken in regard to his house, from beginning to end.

¹³ For I have told him that I am going to judge his house forever for the wrongdoing that he knew, because his sons were bringing a curse on themselves and he did not rebuke them.

¹⁴ Therefore I have sworn to the house of Eli that the wrongdoing of Eli's house shall never be atoned for by sacrifice or offering."

Samuel was working in God's service before he heard God's clear call

God Calls Busy People

"By the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me." (1 Corinthians 15:10)



Eli's dim eyesight might symbolize spiritual blindness when even Samuel didn't know the Word (1 Samuel 3:7)

According to the Lord, the lamp should not go out (Exodus 27:20-21), and this could also represent the Lord's threat to the churches in Revelation (Rev 2:5)

The third call of Samuel brought revelation to Eli that it was the Lord who was calling him.

Samuel did not know who the Lord was, but the Lord knew Samuel very well, and had plans for him.

The Lord stood by Samuel when He called him.

Samuel would refer to himself as God's servant.

The Lord continued to call Samuel, but He didn't give Samuel the message until Samuel turned to God and told Him that he was listening.

God might call believers in the same way, but they must be willing to hear His calling as His servant.

"For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior." (Ephesians 5:23)

God judged Eli's house forever because he failed to lead his house to sincerely follow the Lord.

Eli did not sincerely rebuke his sons for bringing a curse on themselves

Samuel slept in the courtyard tents used by Priests around the Tabernacle

"Seek the LORD while He may be found; call to Him while He is near." (Isaiah 55:6)

There comes a time when the Lord's judgment occurs, and it is too late to decide to get right with God.

The Philistines

The Philistines were seafaring tradespeople from the Aegean Islands who attempted to migrate down to Egypt, but they were kicked out and ended up in the southwest corner of Canaan around 1200BC (the beginning of the iron age).

Philistines would burn incense that consisted of cinnamon and nutmeg which came from Sri Lanka; although Philistines did not remain an active maritime culture, they did have maritime trade.



Archeologists distinguish Israel archives from Philistine on whether they find pig bones. Sites with pig bones are generally considered Philistine sites. The Philistines seem to have brought “European pigs” on their ships with them because the DNA is different than Canaan pig. Palestinians seem to have had a poor diet of pig and dog. Philistines would place closed cooking vessels on hearths of fireplaces to cook.

Archeologists suggest that Gath ceased to be a leading Philistine city when the Syrian King Hazael defeated it (2 Kings 12:17-18). Afterwards, there are signs that King Hezekiah took over Gath for a period of time before the Assyrians invaded and pushed Israel back to Jerusalem.

The Philistines disappeared (in total) after 604BC when the Babylonians annihilated all of the Philistine territory. Afterwards other Phoenician trades people moved in, but they were not Philistines.



The term “Palestine” comes from the words “Ur Philistia” (land of the Philistines). “Philistia” was an ancient Greek term used only by the trades people for the Philistine territory.

In 135AD, the Roman Emperor Hadrian called all of Israel’s land “Ur Philistia” to eradicate the memory of the Jews in that land. From 135AD until 1948, anyone (Jew or Gentile) in that territory was called “Palestinian” from the land of Palestine. There is no biological connection between modern day Palestinians and the Philistines.

At archeological ruins, two column supports were discovered at a distance of 7 feet apart which confirms the details of the ending of the Samson story (The Tell es-Safi/Gath Archaeological Project)

Philistines did have altars with cultic objects hanging from the ceiling above the altar. A well-conditioned Philistine altar has been unearthed that is 1.6 wide/long and 3.4 feet high which are similar dimensions of Israel’s altar of incense (Exodus 30:2)

Archeologists at Gath have also affirmed a major earthquake in the timeframe of the 8th – 9th century BC which would support an earthquake referenced by the prophets (Amos 1:1; Zechariah 14:4-5)

The Battle of Ebenezer (1 Samuel 4:1-11)

¹ So the word of Samuel came to all Israel. Now Israel went out to meet the Philistines in battle, and they camped beside Ebenezer, while the Philistines camped in Aphek.



Samuel was receiving the Word of the Lord and then proclaiming the Word of God to Israel (1 Samuel 3:21)

The Israelites did not seek the Lord, but instead they sought an icon of God's presence.



² Then the Philistines drew up in battle formation to meet Israel. When the battle spread, Israel was defeated by the Philistines, who killed about four thousand men on the battlefield.

The number "4" often symbolizes trial & testing

Israel understood that the Lord had defeated their warriors and not the Philistines.

³ When the people came into the camp, the elders of Israel said, "Why has the LORD defeated us today before the Philistines? Let's take the ark of the covenant of the LORD from Shiloh, so that He may come among us and save us from the power of our enemies."

The public controlled the religious system instead of their religion guiding the people.

The Israelites called for the ark of the covenant to be brought down to the battlefield, so the two wicked priests (Hophni and Phinehas) complied.

⁴ So the people sent men to Shiloh, and from there they carried the ark of the covenant of the LORD of armies who is enthroned above the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

The Israelites were emotionally energized by the presence of the ark of the covenant; however, they had failed to walk with the Lord according to His ways.

Israel's emotions would not translate to victory over the world.

⁵ And as the ark of the covenant of the LORD was coming into the camp, all Israel shouted with a great shout, so that the earth resounded.

⁶ And when the Philistines heard the noise of the shout, they said, "What does the noise of this great shout in the camp of the Hebrews mean?" Then they understood that the ark of the LORD had come into the camp.

Israel held the same misconceptions as the Philistines - that God's presence was tied to a material object.

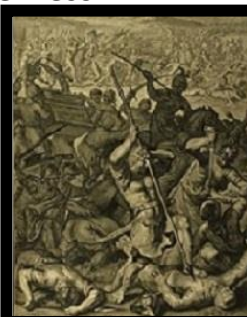
Although the ark of the covenant had been specifically brought to the Battle of Jericho, it was under the command of the Lord & submission of His people (Joshua 6:2-4).

⁷ So the Philistines were afraid, for they said, "God has come into the camp!" And they said, "Woe to us! For nothing like this has happened before.

The Philistines confused Jehovah (the one true God) with the many false gods of their polygamist practices.

⁸ Woe to us! Who will save us from the hand of these mighty gods? These are the gods who struck the Egyptians with all kinds of plagues in the wilderness.

⁹ Take courage and be men, Philistines, or you will become slaves to the Hebrews, as they have been slaves to you; so be men and fight!"



¹⁰ So the Philistines fought and Israel was defeated, and every man fled to his tent; and the defeat was very great, for thirty thousand foot soldiers of Israel fell.

The Philistines did understand that no one could save them out of the hand of Israel's God.

¹¹ Moreover, the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, died.

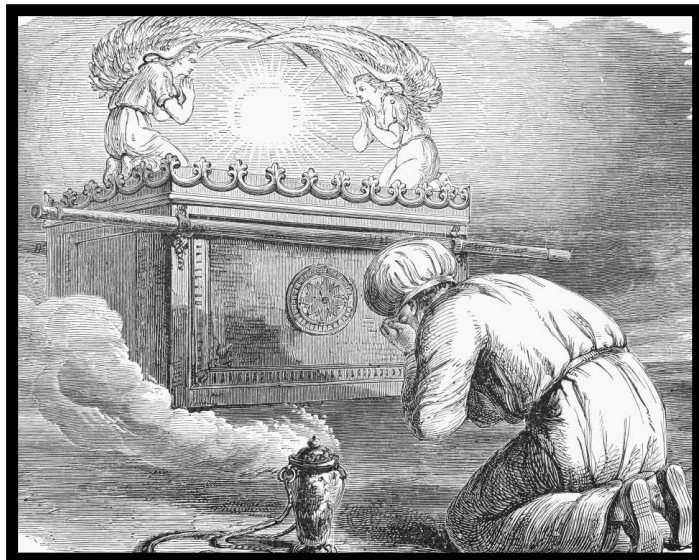
The Philistines encouraged each other to "take courage and be men." (Psalms 8:4; Ecclesiastes 5:2)



The Ark of the ~~Covenant~~ God



At that time, the ark of the covenant was the only way for sins to be atoned for on Yom Kippur by the High Priest. With the ark taken, there was no way to atone for the sons of the people.



“So the Philistines fought and Israel was defeated, and every man fled to his tent; and the defeat was very great, for thirty thousand foot soldiers of Israel fell. Moreover, the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, died.” (1 Samuel 4:10-11)



“The ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron’s rod which budded, and the tables of the covenant” (Hebrews 9:4)

In 1 Samuel 4:3-5, it is referenced *“the ark of the covenant of the Lord”*

Yahweh bərit̄ 'ārōwn
 יהוה ברית ארון
 “Yahweh of the covenant of the ark”

In 1 Samuel 4:6, it is referenced *“the ark of God”*

Yahweh 'ārōwn
 יהוה ארון
 “of Yahweh the ark”

- 10 Commandments (Exodus 40:20)
- Moral Guide

- Aaron’s Rod (Numbers 17:10)
- Fruitful Leadership

- Manna (Exodus 16:33-34)
- Provision

When Israel brought the ark into battle, it would be the last time in 1 Samuel that it would be called *“the ark of the covenant of the Lord”* until it is taken to David as he fled Absalom (2 Samuel 15:24).

For the remainder of 1 Samuel, it would be called *“the ark of God”* because the covenant had been transgressed by God’s people.

“There was nothing in the ark except the two tablets which Moses put there at Horeb...”
 2 Chronicles 5:10

The Death of Eli (1 Samuel 4:12-22)

¹² Now a man of Benjamin ran from the battle line and came to Shiloh the same day with his clothes torn, and dust on his head.

¹³ When he came, behold, Eli was sitting on *his* seat by the road keeping watch, because his heart was anxious about the ark of God. And the man came to give a report in the city, and all the city cried out.

¹⁴ When Eli heard the noise of the outcry, he said, "What *does* the noise of this commotion *mean*?" Then the man came hurriedly and told Eli.

¹⁵ Now Eli was ninety-eight years old, and his eyes were fixed and he could not see.

¹⁶ The man said to Eli, "I am the one who came from the battle line. Indeed, I escaped from the battle line today." And he said, "How are things, my son?"

¹⁷ Then the one who brought the news replied, "Israel has fled before the Philistines and there has also been a great defeat among the people, and your two sons, Hophni and Phinehas are also dead; and the ark of God has been taken."

¹⁸ When he mentioned the ark of God, Eli fell off the seat backward beside the gate, and his neck was broken and he died, for he was old and heavy. And so he judged Israel for forty years.

¹⁹ Now his daughter-in-law, Phinehas' wife, was pregnant *and about* to give birth; and when she heard the news that the ark of God had been taken and that her father-in-law and her husband had died, she kneeled down and gave birth, because her pains came upon her.

²⁰ And about the time of her death the women who were standing by her said to her, "Do not be afraid, for you have given birth to a son." But she did not answer or pay attention.

²¹ And she named the boy Ichabod, saying, "The glory has departed from Israel," because the ark of God had been taken and because of her father-in-law and her husband.

²² So she said, "The glory has departed from Israel, because the ark of God has been taken."



Eli referenced the messenger as "my son" (בְּנִי מִי) as Eli lost his biological sons.



Although bearing a son was the greatest joy to a Hebrew woman; the unnamed wife of Phinehas seemed to realize that only God can sustain (not the father, husband or son)

Ezekiel 10

The term "ark of God" is used 33 times in Scripture.

Aphek (Philistine's Camp) was in the coastal plains of Ephraim while Ebenezer (Israel's Camp) and Shiloh were in the hills of Ephraim.

Eli sat a great deal (1 Samuel 1:9) as he was old and heavy (1 Samuel 2:29); his heart was palpitating as he worried about the ark of God.

The messenger told the entire town of Shiloh before telling Eli the High Priest.

The outcry of the people of Shiloh was so vocal that Eli recognized something was amiss.

Eli had been blessed with a long life until 98 years of age, but his eyes had grown blind (possibly Eli's spiritual eyes had grown blind as well).

The messenger tells Eli the three outcomes of the battle.

Consequences of a loss of Spiritual battles include:

- A great slaughter of Israelites, →
- Eli's two sons had been killed, →
- The ark of God had been taken. →

- God's People/Church
- Personal Family
- Relationship with God

Eli remained steady with the loss of friends & family; however, Eli could not live without the presence of God

Eli's sin (of teaching his sons to steal the meat with fat from the sacrifice) would ultimately cause his death (James 1:15).

Ichabod already had an elder brother, Ahitub, whose son, Ahijah, would wear the ephod at Shiloh (1 Samuel 14:3).

The neck of a heifer would be broken for the demise of a community where murder had occurred with the assailant being unknown (Deuteronomy 21:1-4).

The Philistines Capture the Ark of God (1 Samuel 5:1-12)

¹ Now the Philistines took the ark of God and brought it from Ebenezer to Ashdod.

² Then the Philistines took the ark of God and brought it into the house of Dagon, and placed it beside Dagon.

³ When the Ashdodites got up early the next day, behold, Dagon had fallen on his face to the ground before the ark of the LORD. So they took Dagon and set him back in his place.

⁴ But when they got up early the next morning, behold, Dagon had fallen on his face to the ground before the ark of the LORD. And the head of Dagon and both palms of his hands *were* cut off on the threshold; only the torso of Dagon was left.

⁵ For that reason neither the priests of Dagon nor any who enter Dagon's house step on the threshold of Dagon in Ashdod to this day.

⁶ Now the hand of the LORD was heavy on the Ashdodites, and He made them feel devastated and struck them with tumors, both Ashdod and its territories.

⁷ When the men of Ashdod saw that it was so, they said, "The ark of the God of Israel must not remain with us, because His hand is severe on us and on Dagon our god."

⁸ So they sent word and gathered all the governors of the Philistines to them, and said, "What shall we do with the ark of the God of Israel?" And they said, "Have the ark of the God of Israel brought to Gath." So they took the ark of the God of Israel away.

⁹ After they had taken it away, the hand of the LORD was against the city, creating a very great panic; and He struck the people of the city, from the young to the old, so that tumors broke out on them.

¹⁰ So they sent the ark of God to Ekron. And as the ark of God came to Ekron, the Ekronites cried out, saying, "They have brought the ark of the God of Israel to us, to kill us and our people!"

¹¹ Therefore they sent word and gathered all the governors of the Philistines, and said, "Send away the ark of the God of Israel and let it return to its own place, so that it will not kill us and our people!" For there was a deadly panic throughout the city; the hand of God was very heavy there.

¹² And the people who did not die were struck with tumors, and the outcry of the city went up to heaven.

God's people were defeated, God wasn't.



The Philistines moved the ark of God from Ebenezer ("Stone of Help") to Ashdod ("Theft/Inclination").

The "Stone of Help" speaks to a dependency outside of one's self while "Theft/Inclination" speak to one's own impulses and taking care of one's self at the expense of others.

Ashdod was one of the main Philistine cities (Joshua 13:3; 1 Samuel 6:17) near the Mediterranean coast along with Azzah ("young female gazelle"), Ashkelon ("Weight"), Ekron ("Barrenness, Torn Away") and Gath ("wine vat").

Dagon's Temple showing that Dagon (Judges 16:23; 1 Chronicles 10:10) was more powerful than the other gods.

Dagon ("grain") was a false Philistine god that had the torso of a man and the tail of a fish (the "fish god" similar to a "mer-man").

Beyond Ashdod itself, God ravaged their territories with tumors. Although God used the Philistines to judge Israel, the Philistines would also receive judgment (in the same way that God would punish Assyria (Isaiah 8:7) and Babylon (Isaiah 13) – Jeremiah 50:18).

Unlike Ashdod, Gath did not wait for a council, but sent the ark of God directly on to Ekron.

The people of Ekron understood the consequences of having the ark and claimed that their fellow Philistines were attempting to kill them

Each of the five main Philistine cities (Joshua 13:3; 1 Samuel 6:17) Ashdod, Azzah, Ashkelon, Ekron and Gath had a lord to govern it (Joshua 6:4)

As at Ashdod, all of the lords of the Philistines came together with the recommendation of returning the ark of God to the people of Israel.

The Philistines recognized that God's Judgment was taking place.

The Philistines Return the Ark of God (1 Samuel 6:1-12)

¹ Now the ark of the LORD had been in the territory of the Philistines for seven months.
² And the Philistines called for the priests and the diviners, saying, "What are we to do with the ark of the LORD? Tell us how we may send it to its place."
³ And they said, "If you are going to send the ark of the God of Israel away, do not send it empty; but you shall certainly return to Him a guilt offering. Then you will be healed, and it will be revealed to you why His hand does not leave you."
⁴ Then they said, "What is to be the guilt offering that we shall return to Him?" And they said, "Five gold tumors and five gold mice *corresponding to the number of the governors of the Philistines, since one plague was on all of you and on your governors.*
⁵ So you shall make likenesses of your tumors and likenesses of your mice that are ruining the land, and you shall give glory to the God of Israel; perhaps He will lighten His hand from you, your gods, and your land.
⁶ Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He had severely dealt with them, did they not let the people go, and they left?
⁷ Now then, take and prepare a new cart and two milk cows on which there has never been a yoke; and hitch the cows to the cart and take their calves back home, away from them.
⁸ Then take the ark of the LORD and place it on the cart; and put the articles of gold which you return to Him as a guilt offering in a saddlebag by its side. Then send it away that it may go.
⁹ But watch: if it goes up by the way of its own territory to Beth Shemesh, then He has done this great evil to us. But if not, then we will know that it was not His hand that struck us; it happened to us by chance."
¹⁰ Then the men did so: they took two milk cows and hitched them to the cart, and shut in their calves at home.
¹¹ And they put the ark of the LORD on the cart, and the saddlebag with the gold mice and the likenesses of their tumors.
¹² Now the cows went straight in the direction of Beth Shemesh; they went on the same road, bellowing as they went, and did not turn off to the right or to the left. And the governors of the Philistines followed them to the border of Beth-shemesh.



The number "7" often symbolizes "complete."

Archeologists have discovered that around 1050BC Shiloh was destroyed although this is not recorded in Scripture.

Samuel no longer serves in Shiloh but instead serves from his home in Ramah ("elevated") and then ministers on a circuit through Bethel ("House of God") to Gilgal ("wheel/rolling") to Mizpah ("watchtower").
1 Samuel 7:16, 10:3, 8, 17

There are a number of similarities between the release of God's people in Exodus and the release of His Ark from the Philistines. In both cases the worldly masters would provide treasure (Exodus 3:21-22).

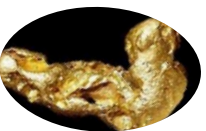
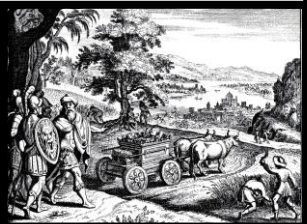
Even Philistine priests understand that a sin offering is necessary to make amends with the Living God.

A sin offering was sent for each of the five major towns to lighten the judgment on their false gods



The guilt offering of tumors and mice reveal the key elements of the Bubonic Plague ("Black Death" - the world's biggest recorded plague) that wiped out 25% of the European population between 1348 - 1351, and 1/3 of China

The plague was carried by fleas that lived primarily on rats (1 Samuel 6:18).



Beth-Shemesh ("House of the Sun") is a city located approximately 19 miles west of Jerusalem. If the two mothering milk cows went any other way, the Philistines would reason that the plagues were coincidental.

The Ark of God Sent to Kiriath-jearim (1 Samuel 6:13-21)

¹³ Now the people of Beth Shemesh were gathering in their wheat harvest in the valley, and they raised their eyes and saw the ark, and rejoiced at seeing it.



¹⁴ And the cart came into the field of Joshua the Beth Shemite and stopped there where there was a large stone; and they split the wood of the cart and offered the cows as a burnt offering to the LORD.

¹⁵ And the Levites took down the ark of the LORD and the saddlebag that was with it, in which were the articles of gold, and put them on the large stone; and the men of Beth Shemesh offered burnt offerings and sacrificed sacrifices that day to the LORD.

¹⁶ When the five governors of the Philistines saw it, they returned to Ekron that day.

¹⁷ Now these are the gold tumors which the Philistines returned as a guilt offering to the LORD: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, and one for Ekron;

¹⁸ and the gold mice, corresponding to the number of all the cities of the Philistines belonging to the five governors, both of fortified cities and of country villages. The large stone on which they placed the ark of the LORD is a witness to this day in the field of Joshua the Beth Shemite.

¹⁹ Now He fatally struck some of the men of Beth Shemesh because they had looked into the ark of the LORD. He struck 50,070 men among the people, and the people mourned because the LORD had struck the people with a great slaughter.

²⁰ And the men of Beth Shemesh said, "Who is able to stand before the LORD, this holy God? And to whom will He go up from us?"

²¹ So they sent messengers to the inhabitants of Kiriath-jearim, saying, "The Philistines have brought back the ark of the LORD; come down and take it up to yourselves."

The wheat harvest is often associated with the Pentecost. Two divine gifts were given at the Pentecost:

- The 10 Commandments on Mt Sinai
- The Holy Spirit in Jerusalem

Beth Shemesh was one of the 48 Levitical cities and was located in the tribal allotment of Judah.



Although joyful to see the ark of God, they dishonored it by curiously opening it to look inside (Exodus 25:14-15). This transgression of looking inside of the ark of God caused 50,070 men to die in judgment.

Israel often established memorial stones (similar to tombstones) to recall what once happened or was covenanted. (Genesis 28:22, 35:14; Deuteronomy 27:2-3 Joshua 4:9, 20) and even the Lord has used memorial stones (Zechariah

Instead of testifying that God had brought the ark of God back to the Israelites, the people of Beth Shemesh had credited the Philistines for returning it.

The original inhabitants of Beth Shemesh ("house of the sun") were possibly sun worshippers as the Egyptians were (Jeremiah 43:13).

The lords of the five principal Philistine cities (Joshua 13:3; 1 Samuel 6:17) included Ashdod ("theft/inclination"), Azzah/Gaza ("strong city"), Ashkelon ("Weight"), Gath ("wine vat") and Ekron ("Barrenness, Torn Away").

Josephus records the number judged as 70 men. To write a Hebrew number, the number is usually written from large to small, but this verse lists "50,000" with the word "and" connecting the "70" which is not the typical way to write a Hebrew number.



The Israelites of Beth Shemesh come to understand the holiness of God

The Jewish people felt unworthy to house the ark of God, so the ark was given over to the Gentiles (Gibeonites) for a time (representing the age of the church).

Israel Defeats the Philistines (1 Samuel 7:1-12)

¹ And the men of Kiriath-jearim came and took the ark of the LORD and brought it into the house of Abinadab on the hill, and they consecrated his son Eleazar to watch over the ark of the LORD.

² From the day that the ark remained at Kiriath-jearim, the time was long, for it was twenty years; and all the house of Israel mourned after the LORD.

³ Then Samuel spoke to all the house of Israel, saying, "If you are returning to the LORD with all your heart, then remove the foreign gods and the Ashtaroath from among you, and direct your hearts to the LORD and serve Him alone; and He will save you from the hand of the Philistines."

⁴ So the sons of Israel removed the Baals and the Ashtaroath, and served the LORD alone.

⁵ Then Samuel said, "Gather all Israel to Mizpah and I will pray to the LORD for you."

⁶ So they gathered to Mizpah, and drew water and poured it out before the LORD, and fasted on that day and said there, "We have sinned against the LORD." And Samuel judged the sons of Israel at Mizpah.

⁷ Now when the Philistines heard that the sons of Israel had gathered at Mizpah, the governors of the Philistines went up against Israel. And when the sons of Israel heard *about it*, they were afraid of the Philistines.

⁸ So the sons of Israel said to Samuel, "Do not stop crying out to the LORD our God for us, that He will save us from the hand of the Philistines!"

⁹ Samuel took a nursing lamb and offered it as a whole burnt offering to the LORD; and Samuel cried out to the LORD for Israel, and the LORD answered him.

¹⁰ Now Samuel was offering up the burnt offering, and the Philistines advanced to battle Israel. But the LORD thundered with a great thunder on that day against the Philistines and confused them, so that they were struck down before Israel.

¹¹ And the men of Israel came out of Mizpah and pursued the Philistines, and killed them as far as below Beth-car.

¹² Then Samuel took a stone and placed it between Mizpah and Shen, and named it Ebenezer, saying, "So far the LORD has helped us."



Kiriath Jearim ("city of jars" e.g., of woods or forests) was a Gibeonite town (Joshua 9:17) on the border of Benjamin, to which tribe it was assigned (Joshua 18:15, 28).

The son (Eleazar – "God is the helper") of the owner of the house (Abinadab – "Father of willingness") was given responsibility to care for the ark instead of dishonoring it like Beth Shemesh.

After two decades, Israel began to miss this reminder of the presence of the Lord. As Saul was King for 40 years, it would take at least another 20 years before David relocated the ark of God from Kiriath Jearim.

As it took 40 years for the rebellious generation under Moses to die in the wilderness, these 40 years might have rid Israel of those who had lost the ark to the Philistines.

Israel began to "get right with God" by "cleaning house." Israel rid themselves of the Baals and Ashtaroath.

The two primary gods in Canaan were Baal & Ashtoreth. Baal was considered the god of rain/thunder and to be the son of the Philistine god Dagon. Ashtoreth was viewed as the goddess (female god) of love and war and fertility.



Mizpah was a national meeting place with a shrine (mentioned in Judges 20:1; 21:1,5,8; 1 Sam 10:17), where all of Israel had gathered to hold the Tribe of Benjamin accountable for the rape and death of the Levite's prostitute concubine.



Israel took three actions at Mizpah ("watch tower"):

1. They poured out a drink offering
2. Israel fasted a day
3. Israel admitted their sin against the Lord.

Israel turned to the Priest Samuel to plead God's deliverance instead of parading the ark of God.

The act of pouring out might speak of repentance (1 Samuel 1:15; Psalm 62:8; Lamentations 2:19). Samuel was a Priest, a Judge and a Prophet.

Israel Demands A King (1 Samuel 8:1-9)

¹ Now it came about, when Samuel was old, that he appointed his sons as judges over Israel.

² The name of his firstborn was Joel, and the name of his second, Abijah; they were judging in Beersheba.

³ His sons, however, did not walk in his ways but turned aside after dishonest gain, and they took bribes and perverted justice.

⁴ Then all the elders of Israel gathered together and came to Samuel at Ramah;

⁵ and they said to him, “Behold, you have grown old, and your sons do not walk in your ways. Now appoint us a king to judge us like all the nations.”

⁶ But the matter was displeasing in the sight of Samuel when they said, “Give us a king to judge us.” And Samuel prayed to the LORD.

⁷ And the LORD said to Samuel, “Listen to the voice of the people regarding all that they say to you, because they have not rejected you, but they have rejected Me from being King over them.

⁸ Like all the deeds which they have done since the day that I brought them up from Egypt even to this day—in that they have abandoned Me and served other gods—so they are doing to you as well.

⁹ Now then, listen to their voice; however, you shall warn them strongly and tell them of the practice of the king who will reign over them.”



Archeologists claim that Shiloh was destroyed around 1050BC, so it is possible that Shiloh was not a working community at this time.

As with Eli’s wicked sons (Hophni & Phinehas – 1 Samuel 2:22), Samuel’s sons were wicked priests with a focus on monetary gain.

Samuel was a Priest, a Judge and a Prophet

Beersheba (“well of oath/seven”) was in southern Judah at nearly the most southern point of Israel. This land of Beersheba had been taken back from the Philistines.

Although Eli and Samuel had wicked sons; the monarchy would have the same problem with the sons of David and Solomon.

While a priest’s sons could be removed from office, an insurrection would be needed to overthrow a king’s son.

Elkanah may have been a better fatherly example to Samuel than Eli.

Israel thought that they could resolve their national struggles by changing their political system.

The Lord clarifies for Samuel that Israel has rejected God as King, so Samuel is told to warn them beforehand (1 Sam 8:9 & 18-19, 12:12).

When the world rejects the message of God’s people, believers should not take it personally – the world is rejecting Him – not them.

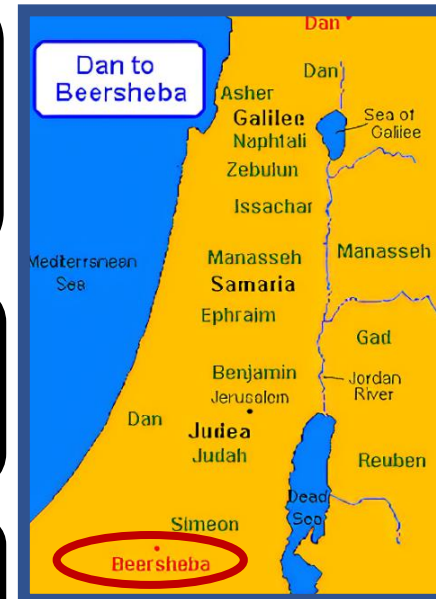
From his home in Ramah (“elevated”), Samuel would preach on a circuit through Bethel (“House of God”) to Gilgal (“wheel/rolling”) to Mizpah (“watchtower”). – 1 Samuel 10:3, 8, 17.

Samuel’s two (inferring witness) sons were Joel (“Yahweh is God”) and Abijah (“Yahweh is my father”). The names infer that Samuel desired that his sons walk with the Lord.

The problem was not that Israel wanted a King, but the reason that they wanted a King.

God had known that Israel would have a King (Genesis 17:6; 49:10; Deuteronomy 17:14-20).

The issue was that Israel desired to be “like all of the nations” when God desires His people to be totally different from all of the nations.



Samuel Warns Israel About A King (1 Samuel 8:10-22)

¹⁰ So Samuel spoke all the words of the LORD to the people who had asked him for a king.

¹¹ And he said, "This will be the practice of the king who will reign over you: he will take your sons and put *them* in his chariots for himself and among his horsemen, and they will run before his chariots.

¹² He will appoint for himself commanders of thousands and commanders of fifties, and *some* to do his plowing and to gather in his harvest, and to make his weapons of war and equipment for his chariots.

¹³ He will also take your daughters and use *them* as perfumers, cooks, and bakers.

¹⁴ He will take the best of your fields, your vineyards, and your olive groves, and give *them* to his servants.

¹⁵ And he will take a tenth of your seed and your vineyards and give *it* to his high officials and his servants.

¹⁶ He will also take your male servants and your female servants, and your best young men, and your donkeys, and use *them* for his work.

¹⁷ He will take a tenth of your flocks, and you yourselves will become his servants.

¹⁸ Then you will cry out on that day because of your king whom you have chosen for yourselves, but the LORD will not answer you on that day."

¹⁹ Yet the people refused to listen to the voice of Samuel, and they said, "No, but there shall be a king over us,

²⁰ so that we also may be like all the nations, and our king may judge us and go out before us and fight our battles."

²¹ Now after Samuel had heard all the words of the people, he repeated them in the LORD's hearing.

²² And the LORD said to Samuel, "Listen to their voice and appoint a king for them." So Samuel said to the men of Israel, "Go, every man to his city."



Samuel shared the Lord's words with the all of the people regarding having a king.

Man should count the costs of his loyalty (Luke 9:57-62; 14:25-35)

The name of Israel's first King is "Saul" meaning "prayed for" or "asked for" (1 Samuel 9:2). This is fitting because the people "asked for" a King as well as getting a King who will "ask for" all these items from them.

A King's Requirements	
<i>The King will take...</i>	
1 Samuel 8:12	Sons
1 Samuel 8:13	Daughters
1 Samuel 8:14	Land
1 Samuel 8:15	Seed/Vineyards
1 Samuel 8:16	Servants/Donkeys
1 Samuel 8:17	Flocks/The People Themselves

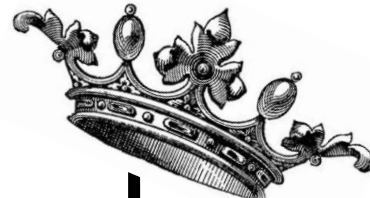
As a faithful intermediary, Samuel shared all of God's words (1 Sam 8:10, 12:1) and not only select portions.

After God's warning is disregarded God will not respond to the cries of the people.

Throughout the book of Judges, Israel cried out to God when they were under persecution (Judges 3:9; 3:15; 4:3; 6:6-7; 10:12-14), but going forward, the people would cry out to God because of the burden of their own Israeli King (1 Kings 12:4).

Whereas God could provide peace and security, Israel opted instead for a King to lead them into war.

Israel wanted to be like the world when God had called them to be different.



Classifications of God's Will	
1.	Sovereign Will of God (Immutable)
2.	Perfect Will of God (Preferences; Prescriptions for Believers)
3.	Permissive Will of God (What God Allows – 2 nd Best)

Introduction of Saul (1 Samuel 9:1-10)

¹ Now there was a man of Benjamin whose name was **Kish the son of Abiel, son of Zeror, son of Becorath, son of Aphiah, son of a Benjaminite, a valiant mighty man.**



² He had a son whose name was **Saul, a young and handsome man,** and **there was not a more handsome man than he among the sons of Israel; from his shoulders and up he was taller than any of the people.**

³ Now **the donkeys of Kish, Saul's father, had wandered off.**

So Kish said to his son Saul, "Now take with you one of the servants and **arise, go search for the donkeys.**"

⁴ So **he passed through the hill country of Ephraim** and passed through **the land of Shalishah**, but they did not find *them*. Then they passed through **the land of Shaalim**, but they were not *there*. Then he passed through **the land of the Benjaminites**, but they did not find *them*.

⁵ When they came to **the land of Zuph**, Saul said to his servant who was with him, "**Come, and let's return, or else my father will stop *being concerned about the donkeys and will become anxious about us.***"

⁶ But he said to him, "Behold now, ***there is* a man of God in this city, and the man is held in honor; everything that he says definitely comes *true*.** Now let's go there, perhaps he can tell us about our journey on which we have set out."

⁷ Then Saul said to his servant, "**But look, if we go, what shall we bring the man? For the bread is gone from our sacks and there is no gift to bring to the man of God. What do we have?**"

⁸ The servant answered Saul again and said, "**Look, I have in my hand a fourth of a shekel of silver; I will give *it* to the man of God and he will tell us our way.**"

⁹ (Previously in Israel, when a man went to inquire of God, he used to say, "Come, and let's go to the seer"; for ***he who is called a prophet now was previously called a seer.***)

¹⁰ Then Saul said to his servant, "**Good idea; come, let's go.**" So they went to the city where the man of God was.



Six generations of ancestry are listed: Kish ("a bow"; "power"), the son of Abiel ("God is my father"), the son of Zeror ("root"), the son of Becorath ("first fruits"), son of Aphiah ("speaking"), the son of a Benjaminite ("son of my right hand").

Saul's father was a valiant warrior while Saul simply looked good.

Saul's father descended from the sole surviving 600 Benjaminites in Judges (20:46-47)

Saul would be listed in the 7th generation from "a Benjaminite"

The New Testament Saul of Benjamin was short of stature while this Saul was tall.

Kish gives 3 commands:
1. Arise
2. Go
3. Search

The Tribe of Benjamin was located in the center of all the Tribes of Israel.

Although Saul was a Benjaminite, he first looked through Ephraim ("fruitful/productive") to Shalishah ("three things") to Shaalim ("peace") and finally through his homeland of the Benjaminites ("son of my right hand").

Saul had looked in Zuph, the land of Samuel, who descended from a line of Zuphites (1 Samuel 1:1).

Saul's first words were to quit and conclude their unsuccessful search

Saul begins his reign in the same manner that Saul will conclude his reign - seeking the Seer and talking with Samuel, (1 Sam 28:7-11)

God confirmed all of Samuel's Words (1 Samuel 3:19) which showed that Samuel was a true prophet of God (Deut. 18:21-22).

It was tradition to bring a gift to a prophet of God (1 Kings 14:3; 2 Kings 4:42; 5:5; 8:8)

Saul had nothing to give; however the unnamed attendant (symbolic of the Holy Spirit) would provide silver representing redemption.

The city may have been Ramah (the home of Samuel).

Saul Prophecies (1 Samuel 10:1-13)

¹ Then Samuel took the flask of oil, poured it on Saul's head, kissed him, and said, "Has the LORD not anointed you as ruler over His inheritance?"

² When you leave me today, then you will find two men close to Rachel's tomb in the territory of Benjamin at Zelzah; and they will say to you, 'The donkeys which you went to look for have been found. Now behold, your father has stopped talking about the donkeys and is anxious about you, saying, "What am I to do about my son?"'

³ Then you will go on further from there, and you will come as far as the oak of Tabor, and there three men going up to God at Bethel will meet you: one carrying three young goats, another carrying three loaves of bread, and another carrying a jug of wine.

⁴ And they will greet you and give you two loaves of bread, which you will accept from their hand.

⁵ Afterward you will come to the hill of God where the Philistine garrison is; and it shall be as soon as you have come there to the city, that you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and a lyre in front of them, and they will be prophesying.

⁶ Then the Spirit of the LORD will rush upon you, and you will prophesy with them and be changed into a different man.

⁷ And it shall be when these signs come to you, do for yourself what the occasion requires, because God is with you.

⁸ And you shall go down ahead of me to Gilgal; and behold, I will be coming down to you to offer burnt offerings and sacrifice peace offerings. You shall wait seven days until I come to you and inform you of what you should do."

⁹ Then it happened, when he turned his back to leave Samuel, that God changed his heart; and all those signs came about on that day.

¹⁰ When they came there to the hill, behold, a group of prophets met him; and the Spirit of God rushed upon him, so that he prophesied among them.

¹¹ And it came about, when all who previously knew him saw that he was indeed prophesying with the prophets, that the people said to one another, "What is this that has happened to the son of Kish? Is Saul also among the prophets?"

¹² And a man from there responded and said, "And who is their father?"

Therefore it became a saying: "Is Saul also among the prophets?"

¹³ When he had finished prophesying, he came to the high place.

This is the first anointing of a King in Scripture; a small vial or flask is used to anoint Saul with little oil while a horn of oil is used for David's anointing (1 Sam 16:13).

The word "Messiah" originates from the Hebrew word "Mashiach" which means "the anointed one."

The father will stop being concerned about the donkeys and begin to be concerned about his son. In the same way, the people of Israel were an issue (the donkeys) prior to Saul himself becoming the issue.

The three men were carrying three young goats (sin offerings – Lev 23:19; Num 29:11), the three loaves of bread (body of Christ – Jn 6:35), and the wine (blood of Christ – Lk 5:37-38).

A group of prophets consisting of at least 4 men came playing musical instruments (harp, tambourine, flute, lyre) and prophesying.

The Philistine military base may have been a Philistine outpost.

Bethel was the first stop on Samuel's circuit

The Spirit of God empowers His people (Romans 8:9)

Forty-two years later, Samuel would tell Saul to once again wait at Gilgal seven days until Samuel arrived to offer the burnt and peace offerings.

Saul failed to wait & offered the burnt offering intending also to offer the peace offering. When Samuel arrived, Saul was told that his kingdom would not endure. (1 Samuel 13:8-14)



Gilgal was the second stop on Samuel's circuit

Path to Truth & Salvation (1 Samuel 10:2-6)	
1.	Family worried while Saul is seeking
2.	Three men going to Bethel (House of God) with goats (<i>sin sacrifice</i>), bread (<i>Jesus body</i>), wine (<i>blood</i>)
3.	Spirit comes upon Saul making him a new man

Saul Elevated As King (1 Samuel 10:17-27)

¹⁷ Now Samuel called the people together to the LORD at Mizpah;
¹⁸ and he said to the sons of Israel, "This is what the LORD, the God of Israel says: 'I brought Israel up from Egypt, and I rescued you from the hand of the Egyptians and from the power of all the kingdoms that were oppressing you.'
¹⁹ But today you have rejected your God, who saves you from all your catastrophes and your distresses; yet you have said, 'No, but put a king over us!' Now then, present yourselves before the LORD by your tribes and by your groups of thousands."
²⁰ So Samuel brought all the tribes of Israel forward; and the tribe of Benjamin was selected by lot.
²¹ Then he brought the tribe of Benjamin forward by its families, and the Matrite family was selected by lot. And Saul the son of Kish was selected by lot; but when they looked for him, he could not be found.
²² Therefore they inquired further of the LORD: "Has the man come here yet?" And the LORD said, "Behold, he is hiding himself among the baggage."
²³ So they ran and took him from there, and when he stood among the people, he was taller than any of the people from his shoulders upward.
²⁴ Samuel said to all the people, "Do you see him whom the LORD has chosen? Surely there is no one like him among all the people." So all the people shouted and said, "Long live the king!"
²⁵ Then Samuel told the people the ordinances of the kingdom, and wrote *them* in the book, and placed *it* before the LORD. And Samuel sent all the people away, each one to his house.
²⁶ Saul also went to his house in Gibeah; and the valiant *men* whose hearts God had touched went with him.
²⁷ But certain useless men said, "How can this one save us?" And they despised him and did not bring him a gift. But he kept silent *about it*.

Mizpah was the third and final town (1 Samuel 10:3, 8, 17) on Samuel's circuit after Bethel and Gilgal (1 Samuel 7:16)



God reminds His people that He saved them from Egypt

The people rejected the true king for someone that they could see.

"God is spirit, and those who worship Him must worship in spirit and truth." (John 4:24)

The selection moved from Tribe (Benjamin) to Clan (Matrite) to Family (Kish), but Saul (the tallest man in Israel – 1 Samuel 9:2) could not be found.

Samuel emphasized that the Lord chose Saul; however, Samuel did not explicitly announce Samuel as King, The people responded *"Long live the King!"*

The people had lost their leader, but God knew exactly where Saul was hiding.

The people were eager as they ran to retrieve Saul.

Samuel documented the rights of a king publicly in front of the people and the Lord before the people returned to their homes.

Wicked men did not offer tribute to the King

Beyond the King's heart, God also had moved in the hearts of brave men to accompany Saul home to Gibeah.

The wicked men did not believe that the King could bring them salvation; however, the King remained quiet.

"Jesus kept silent. And the high priest said to Him, 'I place You under oath by the living God, to tell us whether You are the Christ, the Son of God.'" (Matthew 26:63)

Saul Rescues Jabesh-gilead (1 Samuel 11:5-15)

⁵ Now behold, Saul was coming from the field behind the oxen, and Saul said, "What is *the matter* with the people that they weep?" So they reported to him the words of the men of Jabesh.

⁶ Then the Spirit of God rushed upon Saul when he heard these words, and he became very angry.

⁷ He then took a yoke of oxen and cut them in pieces, and sent *them* throughout the territory of Israel by the hand of messengers, saying, "Whoever does not come out after Saul and after Samuel, the same shall be done to his oxen." Then the dread of the LORD fell on the people, and they came out as one person.

⁸ He counted them in Bezek; and the sons of Israel were three hundred thousand, and the men of Judah, thirty thousand.

⁹ They said to the messengers who had come, "This is what you shall say to the men of Jabesh-gilead: 'Tomorrow, by the time the sun is hot, you will be saved.'" So the messengers went and told the men of Jabesh; and they rejoiced.

¹⁰ Then the men of Jabesh said, "Tomorrow we will come out to you, and you may do to us whatever seems good to you."

¹¹ The next morning Saul put the people in three companies; and they came into the midst of the camp at the morning watch, and struck and killed the Ammonites until the heat of the day. And those who survived scattered, so that no two of them were left together.

¹² Then the people said to Samuel, "Who is he that said, 'Shall Saul reign over us?' Bring the men, so that we may put them to death!"

¹³ But Saul said, "Not a single person shall be put to death this day, for today the LORD has brought about victory in Israel."

¹⁴ Then Samuel said to the people, "Come, and let us go to Gilgal and renew the kingdom there."

¹⁵ So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they also offered sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

God chooses busy workers as Kings (1 Samuel 16:11). Even after being anointed, Saul would work in the fields. (1 Samuel 11:5)

The Spirit of God fell on Saul which resulted in anger and motivation.

Saul cut up the oxen that he was using to plow the field. The call of Saul was greater than his work.

Saul's national call is reminiscent of the actions of the Levite who did the same with his prostitute concubine to gather support for the battle against Benjamin. (Judges 19:27-30)

The tribe of Judah was counted separately from the remaining Israelites (1 Samuel 15:4). In total, there were 330,000 in battle against the Ammonites ("3" often means revelation). 10% (tithe) of warriors were from Judah

The King separated his troops into three groups of 110,000 to defeat an enemy where 2 were not left together.

Jabesh-Gilead trusted the word of the king to such a degree, that they told their enemies that they would surrender the following morning.

Saul gave credit for the victory to the Lord.

Saul ended the vigilante justice to destroy those who were against his reign.

After this victory in battle, Israel celebrated another coronation of the King.

The Peace/Fellowship Offering expressed gratitude to God and fellowship with God, family, and friends.



Jonathan Ambushes the Philistines (1 Samuel 14:6-15)

⁶ Then Jonathan said to the young man who was carrying his armor, "Come, and let's cross over to the garrison of these uncircumcised *men*; perhaps the LORD will work for us, because the LORD is not limited to saving by many or by few!"

⁷ His armor bearer said to him, "Do everything that is in your heart; turn yourself *to it*, and here I am with you, as your heart *desires*."

⁸ Then Jonathan said, "Behold, we are going to cross over to the men and reveal ourselves to them.

⁹ If they say to us, 'Wait until we come to you'; then we will stand in our place and not go up to them.

¹⁰ But if they say, 'Come up to us,' then we will go up, for the LORD has handed them over to us; and this *shall be* the sign to us."

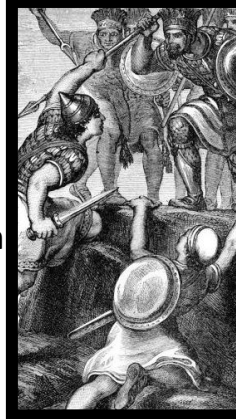
¹¹ When the two of them revealed themselves to the garrison of the Philistines, the Philistines said, "Behold, Hebrews are coming out of the holes where they have kept themselves hidden."

¹² So the men of the garrison responded to Jonathan and his armor bearer and said, "Come up to us and we will inform you of something." And Jonathan said to his armor bearer, "Come up after me, for the LORD has handed them over to Israel."

¹³ Then Jonathan climbed up on his hands and feet, with his armor bearer behind him; and *the men* fell before Jonathan, and his armor bearer put some to death after him.

¹⁴ Now that first slaughter which Jonathan and his armor bearer inflicted was about twenty men within about half a furrow in an acre of land.

¹⁵ And there was a trembling in the camp, in the field, and among all the people. Even the garrison and the raiders trembled, and the earth quaked so that it became a great trembling.



Jonathan called the Philistines "uncircumcised." They did not have a covenant with God nor dedication to Him

David would later use the same term of "uncircumcised man" with the Philistine Goliath (1 Sam 17:26) as Philistines did not have a covenant with God.

Saul remained under a pomegranate tree while his son Jonathan actively pursued the enemy (1 Samuel 14:2).

Jonathan's signs would result in battle either way.

Limestone rocks fill this area of Israel

The Philistines were on the higher ground and in a more defensible position; however, the Philistines did not attack Jonathan.



The Philistines may not have understood the aggressive intentions of Jonathan to attack.

Jonathan used his entire capabilities from hands (to do) to his feet (to go) to attack enemy

Jonathan would knock the enemy down and the unnamed armorbearer (type of Holy Spirit) would finish the enemy off.

Saul's self-determination and timing were inappropriate			
1.	1 Sam 13:7	Saul does not wait for Samuel	<i>Religious ritual without meaning</i>
2.	1 Sam 14:2	Saul lingers while Jonathan attacks	<i>Human interpreter instead of interacting directly with God</i>
3.	1 Sam 14:19-20	Saul stops high priest to attack	<i>Experience God's moving versus human interpretation and religious position</i>

Saul's Foolish Command (1 Samuel 14:24-35)

²⁴ Now the men of Israel were hard-pressed on that day, for Saul had put the people under oath, saying, "Cursed be the man who eats food before evening, and *before I have avenged myself on my enemies.*" So none of the people tasted food.

²⁵ All *the people of* the land entered the forest, and there was honey on the ground.

²⁶ When the people entered the forest, behold, *there was* honey dripping; but no man put his hand to his mouth, because the people feared the oath.

²⁷ However, Jonathan had not heard *it* when his father put the people under oath; so he put out the end of the staff that *was* in his hand and dipped it in the honeycomb, and put his hand to his mouth, and his eyes brightened.

²⁸ Then one of the people responded and said, "Your father strictly put the people under oath, saying, 'Cursed be the man who eats food today.'" **And the people were weary.**

²⁹ Then Jonathan said, "My father has troubled the land. See now that my eyes have brightened because I tasted a little of this honey.

³⁰ How much more, if only the people had freely eaten today of the spoils of their enemies which they found!

For now the defeat among the Philistines has not been great."

³¹ They attacked the Philistines that day from Michmash to Aijalon. **But the people were very tired.**

³² So the people loudly rushed upon the spoils, and took sheep, oxen, and calves, and slaughtered *them* on the ground; and the people ate *them* with the blood.

³³ Then *observers* informed Saul, saying, "Look, the people are sinning against the LORD by eating *meat* with the blood." And he said, "You have acted treacherously; roll a large rock to me today."

³⁴ Then Saul said, "Disperse yourselves among the people and say to them, 'Each one of you bring me his ox or his sheep, and slaughter *it* here and eat; and do not sin against the LORD by eating *it* with the blood.'" So all the people brought *them* that night, each one his ox with him, and they slaughtered *them* there.

³⁵ And Saul built an altar to the LORD; it was the first altar that he built to the LORD.



Instead of depending on God, (1 Samuel 11:13), Saul made a needless vow to give him a sense of control over the outcome of the battle

Saul's pain was inflicted on the people

Honey often symbolizes the joys and pleasures of this world.

God's purpose is not to eliminate the joys/pleasures of this world but to heighten them by utilizing them the correct way instead of perverting them

Like Saul, some of God's leaders become legalistic forcing meaningless obligations instead of graciously allowing for believers to experience some of this world's good joys and pleasures.

Joseph broke his father's command unintentionally because he was unaware

Aijalon ("place of deer") would become a boundary between the northern and southern kingdoms of Israel (1 Chron 8:13; 2 Chron 11:10)

Aijalon was the location where the day was extended when Joshua pursued the Amorites (Joshua 10:12)

Eating blood violated God's law (Lev. 7:26-27; 17:10-14; 19:26) prior to Moses (Genesis 9:4).

Saul built his first altar because he had caused his people to sin

Saul had been king for many years and this was his first altar, which could demonstrate that he was not very interested in God.

Israel Saves Jonathan (1 Samuel 14:36-46)

³⁶ Then Saul said, "Let's go down after the Philistines by night and take plunder among them until the morning light, and let's not leave a man among them alive." And they said, "Do whatever seems good to you." So the priest said, "Let's approach God here."

³⁷ So Saul inquired of God: "Shall I go down after the Philistines? Will You hand them over to Israel?" But **He did not answer him on that day.**

³⁸ Then Saul said, "Come here, all you leaders of the people, and investigate and see how this sin has happened today."

³⁹ For as the LORD lives, who saves Israel, even if it is in my son Jonathan, he shall assuredly die!" But **not one of all the people answered him.**

⁴⁰ Then he said to all Israel, "You shall be on one side, and I and my son Jonathan will be on the other side." And the people said to Saul, "Do what seems good to you."

⁴¹ Therefore, Saul said to the LORD, the God of Israel, "Give a perfect *lot*." And Jonathan and Saul were selected by lot, but the people were exonerated.

⁴² Then Saul said, "Cast *lots* between me and my son Jonathan." And Jonathan was selected by lot.

⁴³ So Saul said to Jonathan, "Tell me what you have done." And Jonathan told him, and said, "I did indeed taste a little honey with the end of the staff that was in my hand. Here I am, I must die!"

⁴⁴ And Saul said, "May God do the same to me and more also, for you shall certainly die, Jonathan!"

⁴⁵ But the people said to Saul, "Must Jonathan die, he who has brought about this great victory in Israel? Far from it! As the LORD lives, not even a hair of his head shall fall to the ground, because he has worked with God this day." So the people rescued Jonathan and he did not die.

⁴⁶ Then Saul went up from pursuing the Philistines, and the Philistines went to their own place.

The religious leader encouraged Saul to consult God prior to attempting to plunder the Philistines.

God did not answer Saul

Israel did not answer Saul

Saul asked two different questions to God

Although Saul pursued redemption for those who broke the Lord's command with blood (1 Samuel 14:33-34), he judged death for his own son who broke his personal commands.

Saul held Israel accountable to his law instead of God's law.

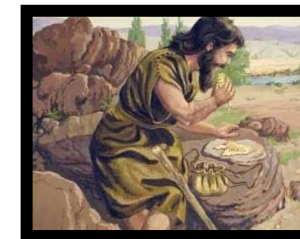
As with the earlier Judges, Saul did what was right in his own eyes (Judges 17:6; 21:25)

Israel encouraged Saul to do what seemed right to him

Although Jonathan admitted tasting some of the honey, he considered it ludicrous that he should die for this manmade law.

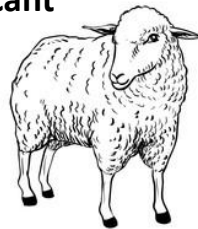
The people rescued Jonathan because they witnessed God working through him

The people had greater authority than their worldly king that day as they expressed the work of God through Jonathan.



Samuel Corrects Saul (1 Samuel 15:10-21)

¹⁰ Then the word of the LORD came to Samuel, saying,
¹¹ "I regret that I have made Saul king, because he has turned back from following Me and has not carried out My commands." And Samuel was furious and cried out to the LORD all night.
¹² Samuel got up early in the morning to meet Saul; and it was reported to Samuel, saying, "Saul came to Carmel, and behold, he set up a monument for himself, then turned and proceeded on down to Gilgal."
¹³ So Samuel came to Saul, and Saul said to him, "Blessed are you of the LORD! I have carried out the command of the LORD."
¹⁴ But Samuel said, "What then is this bleating of the sheep in my ears, and the bellowing of the oxen which I hear?"
¹⁵ Saul said, "They have brought them from the Amalekites, for the people spared the best of the sheep and oxen to sacrifice to the LORD your God; but the rest we have completely destroyed."
¹⁶ Then Samuel said to Saul, "Stop, and let me inform you of what the LORD said to me last night." And he said to him, "Speak!"
¹⁷ So Samuel said, "Is it not *true*, though you were insignificant in your own eyes, that you *became* the head of the tribes of Israel? For the LORD anointed you as king over Israel.
¹⁸ And the LORD sent you on a mission, and said, 'Go and completely destroy the sinners, the Amalekites, and fight against them until they are eliminated.'
¹⁹ Why then did you not obey the voice of the LORD? Instead, you loudly rushed upon the spoils and did what was evil in the sight of the LORD!"
²⁰ Then Saul said to Samuel, "I did obey the voice of the LORD, for I went on the mission on which the LORD sent me; and I have brought Agag the king of Amalek, and have completely destroyed the Amalekites.
²¹ But the people took *some* of the spoils, sheep and oxen, the choicest of the things designated for destruction, to sacrifice to the LORD your God at Gilgal."



God had rejected Saul as King because Saul had rejected God's law. (1 Samuel 15:23)

Saul began as a humble man (1 Samuel 9:21), but Saul became proud (1 Samuel 15:17).

Saul had gone to Carmel ("fruit garden /harvest"), but had ended in Gilgal ("wheel/rolling/heap").

Saul made a monument (an idol) to himself (2 Sam 18:18), so that everyone who saw it would honour Saul.

While King David would be willing to admit his sin, Saul falsely claimed that he had fulfilled the word of God.

The voices of a leader's followers (sheep & ox) always reveal that leader's sin/failings

Saul refers to the Holy One as "the Lord Your God" as if God was Samuel's and not Saul's (1 Samuel 15:15, 21).

Samuel interrupts Saul's excuses to tell him what the Lord had spoken to him

Samuel reminded Saul where he came from



The Lord clearly defined Saul's undertaking – to completely annihilate the Amalekites.

Redeemed man must totally eradicate sin (and its sources) instead of eliminating only parts.

Saul's armies were overwhelmed with covetousness resulting in disobedience

Just as Saul had only taken the king, the Israelite warriors also returned with the choicest spoils of sheep and oxen

"Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name." (Hebrews 13:15)

Samuel Condemns Saul (1 Samuel 15:22-34)

²² Samuel said, "Does the LORD have as much delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than a sacrifice, *And* to pay attention is *better* than the fat of rams.

²³ For rebellion is *as reprehensible as* the sin of divination, And insubordination is *as reprehensible as* false religion and idolatry. Since you have rejected the word of the LORD, He has also rejected you from being king."

²⁴ Then Saul said to Samuel, "I have sinned, for I have violated the command of the LORD and your words, because I feared the people and listened to their voice.

²⁵ Now then, please pardon my sin and return with me, so that I may worship the LORD."

²⁶ But Samuel said to Saul, "I will not return with you; for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel"

²⁷ Then Samuel turned to go, but *Saul* grasped the edge of his robe, and it tore off.

²⁸ So Samuel said to him, "The LORD has torn the kingdom of Israel from you today and has given it to your neighbor, who is better than you.

²⁹ Also the Glory of Israel will not lie nor change His mind; for He is not a man, that He would change His mind."

³⁰ Then *Saul* said, "I have sinned; *but* please honor me now before the elders of my people and before *all* Israel, and go back with me, so that I may worship the LORD your God."

³¹ So Samuel went back following Saul, and Saul worshiped the LORD.

³² Then Samuel said, "Bring me Agag, the king of the Amalekites." And Agag came to him cheerfully. And Agag said, "Surely the bitterness of death is gone!"

³³ But Samuel said, "As your sword has made women childless, so shall your mother be childless among women." And Samuel cut Agag to pieces before the LORD at Gilgal.

³⁴ Then Samuel went to Ramah, but Saul went up to his house at Gibeah of Saul.

³⁵ And Samuel did not see Saul again until the day of his death, though Samuel mourned for Saul. And the LORD regretted that He had made Saul king over Israel.

Righteous works do not give license to sin

God's mercy allows repentance; however, believers are called to obey.

With rebellion & divination, a person is trusting the outcome to some power other than God's power.

Both insubordination and idolatry elevate worldly views above that of God's.

Saul admits to fearing the people more than the Lord (Matthew 10:28)

Seven People in Bible say, "I have sinned": Pharaoh, Balaam, Achan, Saul, David, Job, Judas

Twice, Samuel emphasizes God's rejection of Saul as King because Saul had rejected God's law.

Saul's intensity towards Samuel should have been directed at obedience to God, but it was too late

The phrase "*Strength of Israel*" is only found in 1 Samuel 15:29

Samuel decided to return with Saul after he mentioned the impact on the people of Israel and the fact that Saul simply desired to worship God.

The fear of man (Heb 13:6; Ps 118:6; Prov 29:25) results in much sin (e.g. coworkers, neighbors, family), and even resulted in the crucifixion of Jesus Christ (Mt 27:24; Mk 15:15; Lk 23:23-25)



The "hem of a robe" represented authority much like stripes on the shoulders of a military officer.

God judges the worthiness of a man by his commitment to God (Matthew 10:37)

Saul's physical obstruction to Samuel's departure would only serve as a sign that God was tearing Israel away from Saul



The son of the priest Phinehas was named "Ichabod" meaning the "Glory of God has departed." (1 Samuel 4:21)

Samuel may have followed Saul to ensure the death of Agag (1 Sam 15:33) or Samuel may have simply feared for his life (1 Samuel 16:2).

Samuel Visits Bethlehem (1 Samuel 16:1-11)

¹ Now the LORD said to Samuel, "How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons."

² And Samuel said, "How can I go? If Saul hears *it*, he will kill me." But the LORD said, "Take a heifer with you, and say, 'I have come to sacrifice to the LORD.'

³ Then invite Jesse to the sacrifice, and I will show you what you shall do; you shall anoint for Me the one I name to you."

⁴ So Samuel did what the LORD said, and went to Bethlehem. And the elders of the town trembled at his coming, and said, "Do you come peaceably?"

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

⁶ So it was, when they came, that he looked at Eliab and said, "Surely the LORD's anointed is before Him!"

⁷ **But the LORD said to Samuel, "Do not look at his appearance or at his physical stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart."**

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

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

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

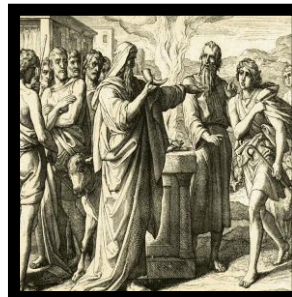
¹¹ And Samuel said to Jesse, "Are all the young men here?" Then he said, "There remains yet the youngest, and there he is, keeping the sheep." And Samuel said to Jesse, "Send and bring him. For we will not sit down till he comes here."

Samuel feared Saul

The elders feared Samuel



"I, The Lord, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings." (Jeremiah 17:10)



Samuel was grieved by God's rejection of Saul as King

God desired sanctity & a sacrifice from Samuel & Jesse

God shows Samuel how to evade civil persecution. The act of sacrifice is also the excuse that God told Moses to use when leading Israel from Egypt (Exodus 3:18)

God did not tell Samuel which of Jesse's sons to anoint as King beforehand

God would reveal the new king to Samuel after the sacrifice.

The sight of Samuel may have been linked to judgment, and the elders may have feared his Spiritual strength.

At this time, Samuel was also at enmity with Saul, so this rift might have been known.

The eldest three sons of Jesse ("wealthy/gift") are identified by name: Eliab ("God is my Father"), Abinadab ("Noble/Vow"), Shammah ("Loss/Desert/Desolation")

Each of Jesse's sons was physically impressive

Jesse presented/paraded seven ("fullness/completeness") sons before Samuel.

Samuel made it clear to Jesse that the Lord was choosing and not Samuel himself.

David is Anointed & Appointed (1 Samuel 16:12-23)

¹² So he sent *word* and brought him in. Now he was reddish, with beautiful eyes and a handsome appearance. And the LORD said, "Arise, anoint him; for this is he."



Scripture generally refers to "eyes" in relation to spiritual insight; the reference to "ruddy" infers reddish which typically alludes to blood.

God tells Samuel to "get up" and take action.



¹³ So Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD rushed upon David from that day forward. And Samuel set out and went to Ramah.

¹⁴ Now the Spirit of the LORD left Saul, and an evil spirit from the LORD terrified him.

¹⁵ Saul's servants then said to him, "Behold now, an evil spirit from God is terrifying you."

God is Sovereign over Satan and demonic forces

Anointing is symbolic of the filling of the Holy Spirit that each believer has experienced; similar to David, the Spirit is in control of a believer's life ever after.

As with Saul (1 Samuel 10:6), the first movement in a calling was being filled with the Spirit towards that mission.

¹⁶ May our lord now command your servants who are before you. Have them search for a man who is a skillful musician on the harp; and it shall come about whenever the evil spirit from God is upon you, that he shall play *the harp* with his hand, and you will become well."



Spirit in the Old Testament: Selective & Temporary (1 Samuel 16:14)
Spirit in the New Testament: Universal & Permanent (1 Cor 12:13; Romans 8:9)

¹⁷ So Saul said to his servants, "Now select for me a man who can play well, and bring *him* to me."

Although Saul was a believer in God (1 Samuel 10:6, 9), God sent a distressing spirit to drive Saul to repentance (1 Samuel 16:15, 18:11, 19:10, 20:33).

Scripture records God sending an evil spirit between Abimelech and the men of Shechem in the same way (Judges 9:23).

¹⁸ Then one of the young men responded and said, "Behold, I have seen a son of Jesse the Bethlehemite who is a skillful musician, a valiant mighty man, a warrior, skillful in speech, and a handsome man; and the LORD is with him."

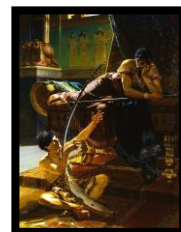
¹⁹ So Saul sent messengers to Jesse to say, "Send me your son David, who is with the flock."

Elements of Communion

Saul's servants understood that the evil spirit was from the Lord and found music to be an effective weapon against evil spirits (Col 3:16; Ps 95:1; Eph 5:19; James 5:13; Mk 14:26; Rom 15:19)

²⁰ And Jesse took a donkey *loaded with bread* and a jug of wine, and *he took a young goat*, and sent *them* to Saul by his son David.

Goat Sacrifice



An unnamed servant (symbolic of the Spirit) identified David as the one to bring music to the king and listed seven attributes of David:

1. A skillful musician
2. Mighty (strong)
3. Valor (brave)
4. A warrior
5. Prudent in speech
6. Handsome
7. The Lord is with him

While Samuel & Saul searched for David, he continued to faithfully tend his sheep.

Spiritual leaders should be faithful to their sheep regardless of any exalted position or recognition.

²¹ Then David came to Saul and attended him; and *Saul greatly loved him*, and he became his armor bearer.

²² So Saul sent *word* to Jesse, saying, "Let David now be my attendant for he has found favor in my sight."

²³ So it came about *whenever the evil spirit from God came to Saul*, David would take the harp and play *it* with his hand; and Saul would feel relieved and become well, and the evil spirit would leave him.

Saul Turns Against David (1 Samuel 18:6-19)

⁶ Now it happened as they were coming, when David returned from killing the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy and with *other* musical instruments.



⁷ The women sang as they played, and said, "Saul has slain his thousands, and David his ten thousands."

⁸ Then Saul became very angry, for this lyric displeased him; and he said, "They have given David *credit for* ten thousands, but to me they have given *credit for only* thousands! Now *what* more can he have but the kingdom?"

⁹ And Saul eyed David with suspicion from that day on.

¹⁰ Now it came about on the next day that an evil spirit from God rushed upon Saul, and he raved in the midst of the house while David was playing *the harp* with his hand, as usual; and a spear *was* in Saul's hand.

¹¹ Then Saul hurled the spear, for he thought, "I will pin David to the wall." But David escaped from his presence, twice.

¹² Now Saul was afraid of David, because the LORD was with him but had left Saul.

¹³ So Saul removed him from his presence and appointed him as his commander of a thousand; and he went out and came in before the people.

¹⁴ David was successful in all his ways, for the LORD *was* with him.

¹⁵ When Saul saw that he was very successful, he was afraid of him.

¹⁶ But all Israel and Judah loved David, for he would go out *to battle* and return before them.

¹⁷ Then Saul said to David, "Here is my older daughter Merab; I will give her to you as a wife, only be a valiant man for me and fight the LORD's battles." For Saul thought, "My hand shall not be against him, but let the hand of the Philistines be against him."

¹⁸ But David said to Saul, "Who am I, and who is my family, or my father's family in Israel, that I should be the king's son-in-law?"

¹⁹ So it came about at the time that Merab, Saul's daughter, was to be given to David, that she was given *instead* to Adriel the Meholathite as a wife.

Saul Feared David

Although Saul loved David a great deal (1 Samuel 16:21), flattering women turned Saul to jealousy

The women meant to celebrate the return of the King; however, their attention was towards David

This flattering song by Israel's women (1 Sam 18:7) will cause David problems three times with: Saul (1 Sam 18:8), Achish (1 Sam 21:11) and the Philistines (1 Sam 29:5)

As with the singing women, God would elevate David over Saul

Once Saul became suspicious of David, he never fully trusted David again.

Although the New Testament has multiple occurrences of demon possession, the Old Testament only references the indwelling of evil spirits three times:

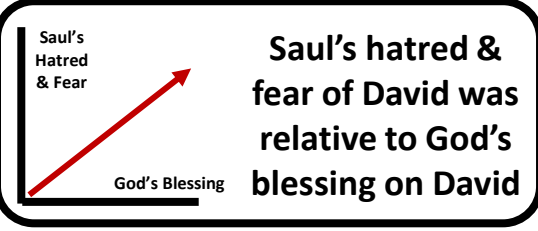
1. Abimelech (Judges 9:23)
2. Prophets (1 Kings 22:22)
3. Saul (1 Samuel 16, 18, 19)

An evil spirit from God took over Saul (1 Samuel 19:9).

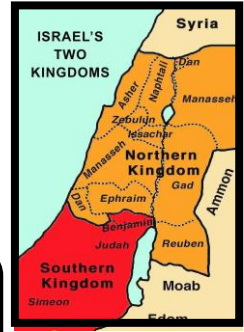
Saul's fear was related to God's presence & favor

Because of Saul's hatred and fear of David, Saul lost the blessing of David's friendship.

David was successful because of the presence of the Lord.



Israel (north) and Judah (south) loved David because he was leading in the Lord's battles



David felt unworthy to join King Saul's family.

The King gave the bride promised to David (the Jews) to Adriel ("the sheep of God") the Meholathite (a Gentile).

Saul Pursues David (1 Samuel 19:10-24)

10 And Saul tried to pin David to the wall with the spear, but he escaped from Saul's presence, so that he stuck the spear into the wall. And David fled and escaped that night.

11 Then Saul sent messengers to David's house to watch him, in order to put him to death in the morning. But Michal, David's wife, informed him, saying, "If you do not save your life tonight, tomorrow you will be put to death!"

12 So Michal let David down through a window, and he went and fled, and escaped.

13 And Michal took the household idol and laid it on the bed, and put a quilt of goats' hair at its head, and covered it with clothing.

14 When Saul sent messengers to take David, she said, "He is sick."

15 Then Saul sent messengers to see David, saying, "Bring him up to me on his bed, so that I may put him to death."

16 When the messengers entered, behold, the household idol was on the bed with the quilt of goats' hair at its head.

17 So Saul said to Michal, "Why have you betrayed me like this and let my enemy go, so that he has escaped?" And Michal said to Saul,

"He said to me, 'Let me go! Why should I put you to death?'"

18 So David fled and escaped, and came to Samuel at Ramah; and he informed him of everything that Saul had done to him. And he and Samuel went and stayed in Naioth.

19 But it was reported to Saul, saying, "Behold, David is at Naioth in Ramah."

20 Then Saul sent messengers to take David, but when they saw the company of prophets prophesying, with Samuel standing and presiding over them, the Spirit of God came upon the messengers of Saul; and they also prophesied.

21 When Saul was informed of this, he sent other messengers, but they also prophesied. So Saul sent messengers again the third time, yet they prophesied.

22 Then he went to Ramah himself and came as far as the large well that is in Secu; and he asked "Where are Samuel and David?" And someone said, "Behold, they are at Naioth in Ramah."

23 So he proceeded there to Naioth in Ramah; but the Spirit of God came upon him also, so that he went along prophesying continually until he came to Naioth in Ramah.

24 He also stripped off his clothes, and he too prophesied before Samuel and lay down naked all that day and all night. Therefore they say, "Is Saul also among the prophets?"



Michal had sinned possessing household idols.

Michal lied about a threat from David

Saul was holding a spear (a instrument of war) while David was holding a harp (an instrument of peace)

Saul's children, Jonathan and Michal, both loved David and worked to protect him from their father Saul.

Michal lowered David through a window to escape like Rahab's spies (Joshua 2:15) and Paul (2 Cor 11:33)

Goats represented the sin bearer (Leviticus 16:21)



Goat hair (long and course) was commonly spun and woven into cloth

Garments traditionally represents righteousness (Revelation 19:8)

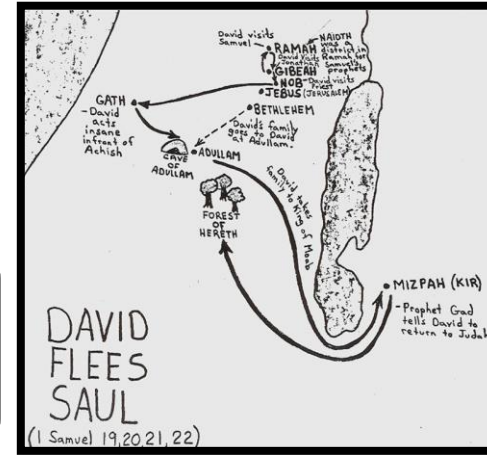
Three times Saul's messengers were overcome by the Spirit

The rejected prophet (Samuel) and rejected king (David) dwelt together in obscurity while the usurper King (Saul) reigned.

Naioth means "dwellings/habitations", and is referenced in the Targum as the location for the school of prophets.

Saul prophesied just as he had when the Lord had initially anointed him as king (1 Samuel 10:11-13)

Saul removed his clothing (his personal covering of righteousness) and lay naked (exposed/uncovered – Heb 4:13).



David Spares Saul (1 Samuel 24:1-11)

¹ Now when Saul returned from pursuing the Philistines, it was reported to him, saying, "Behold, David is in the wilderness of Engedi."

² Then Saul took three thousand chosen men from all Israel and went to search for David and his men in front of the Rocks of the Mountain Goats.

³ And he came to the sheepfolds on the way, where there *was* a cave; and Saul went in to relieve himself. Now David and his men were sitting in the inner recesses of the cave.

⁴ Then David's men said to him, "Behold, *this is* the day of which the LORD said to you, 'Behold; I am about to hand your enemy over to you, and you shall do to him as it seems good to you.'"

Then David got up and cut off the edge of Saul's robe secretly.

⁵ But it came about afterward that David's conscience bothered him because he had cut off the edge of Saul's *robe*.

⁶ So he said to his men, "Far be it from me because of the LORD that I would do this thing to my lord, the LORD's anointed, to reach out with my hand against him, since he is the LORD's anointed."

⁷ And David rebuked his men with *these* words and did not allow them to rise up against Saul. And Saul got up, left the cave, and went on *his way*.

⁸ Afterward, however, David got up and went out of the cave, and called after Saul, saying, "My lord the king!" And when Saul looked behind him, David bowed with his face to the ground and prostrated himself.

⁹ And David said to Saul, "Why do you listen to the words of men who say, 'Behold, David is seeking to harm you'?"

¹⁰ Behold, *this day* your eyes have seen that the LORD had handed you over to me today in the cave, and *someone* said to kill you, but I spared you; and I said, 'I will not reach out with my hand against my lord, because he is the LORD's anointed.'

¹¹ So, my father, look! Indeed, look at the edge of your robe in my hand! For by *the fact* that I cut off the edge of your robe but did not kill you, *know* and understand that there is no evil or rebellion in my hands, and I have not sinned against you, though you are lying in wait for my life, to take it.



Saul transitioned from one pursuit to another without peace or rest. Many people are continuously in pursuit of elusive satisfaction.

"En-gedi" means "eye of the little goat"

Goats symbolize the sin bearer

Jewish tradition is that a spider had quickly covered the mouth of the cave with cobwebs after David had hid inside, so that Saul thought the cave was empty.

Hems represented authority (1 Sam 15:27; Num 15:38-39; Exodus 28 & 39; Ezekiel 16:8) much like stripes on the shoulders of a military officer, so it was a serious matter for David to remove King Saul's hem (1 Samuel 24:4-5).

David viewed Saul through the eyes of God – As God's "anointed"

David asserted his authority over his men by stopping them from murdering King Saul



David humbly prostrated himself before the King to show reverence

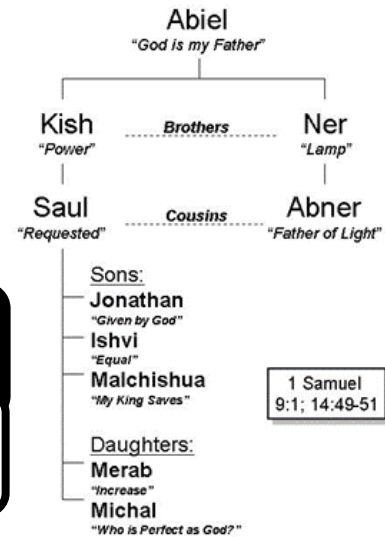
David challenged Saul not to listen to his advisors because clearly they had misjudged David & his intentions.

Although David's advisors insisted that he kill Saul, David corrected their counsel.

David used the hem of Saul's robe as an object lesson to prove that he would not murder Saul.

Saul went on "his way" (Proverbs 14:12)

Saul Repents...Again (1 Samuel 26:14-25)



14 And David called to the people and to Abner the son of Ner, saying, "Will you not answer, Abner?" Then Abner replied, "Who are you who calls to the king?"

15 So David said to Abner, "Are you not a man? And who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came to kill the king your lord!

16 This thing that you have done is not good. As the LORD lives, *all of you* undoubtedly must die, because you did not guard your lord, the LORD's anointed.

And now, see where the king's spear is and the jug of water that was at his head!"



17 Then Saul recognized David's voice and said, "Is this your voice, my son David?" And David said, "It is my voice, my lord the king."

Saul refers to David as his son instead of the "son of Jesse" (1 Sam 26:21, 25)

18 He also said, "Why then is my lord pursuing his servant? For what have I done? Or what evil is in my hand?"

19 Now then, please let my lord the king listen to the words of his servant. If the LORD has incited you against me, may He accept an offering; but if it is people, cursed are they before the LORD, because they have driven me out today so that I would have no share in the inheritance of the LORD, saying, 'Go, serve other gods.'



20 Now then, do not let my blood fall to the ground far from the presence of the LORD; for the king of Israel has come out to search for a single flea, just as one hunts a partridge in the mountains."

21 Then Saul said, "I have sinned. Return, my son David, for I will not harm you again since my life was precious in your sight this day. Behold, I have played the fool and have made a very great mistake."

22 David replied, "Behold, the spear of the king! Now have one of the young men come over and take it."

23 And the LORD will repay each man *for* his righteousness and his faithfulness; for the LORD handed you over to me today, but I refused to reach out with my hand against the LORD's anointed.

24 Therefore behold, just as your life was highly valued in my sight this day, so may my life be highly valued in the sight of the LORD, and may He rescue me from all distress."

25 Then Saul said to David, "Blessed are you, my son David, you will both accomplish much and assuredly prevail." So David went on his way, and Saul returned to his place.



Ner (meaning "Light/Lamp") was the father of Abner (1 Chronicles 8:33); Saul's relative, Abner ("my father is light"), was in charge of the army

David refers to Saul with a lower case "L" meaning master, boss or owner.

David then references the Lord with an upper case "L" in reference to Yahweh.

David offered two reasons for Saul's pursuit:

If God incited the pursuit, God will be appeased with an offering; however, if men have instigated a pursuit, they are simply wanting to ostracize David from the blessing of Israel's God.

David "called" to Saul's army as he likens himself to a partridge being hunted in the woods (1 Sam 26:20), and partridges at that time were termed "callers."

Partridges (like quail) would stay under cover until the predator was directly upon them, and then they'd scurry out – partridges were chased on the ground until they were exhausted which may have been David's point – Saul was wearing him out

There is something to be said of the difficulty of a flea to be caught.

David often went further trying to protect King Saul and Israel because he didn't want anyone at any time to accuse him of joining the enemy to fight against God's people. (1 Samuel 27:8-10)

This is the last time that Saul and David would meet as Saul calls David his "son"

David Flees to the Philistines (1 Samuel 27:1-12)

¹ Then David said to himself, “Now I will perish one day by the hand of Saul. There is nothing better for me than to safely escape into the land of the Philistines. Then Saul will despair of searching for me anymore in all the territory of Israel, and I will escape from his hand.”

² So David set out and went over, he and the six hundred men who were with him, to Achish the son of Maach, king of Gath.

³ And David lived with Achish in Gath, he and his men, each with his *own* household—David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal’s widow.

⁴ Now it was reported to Saul that David had fled to Gath, so he no longer searched for him.

⁵ Then David said to Achish, “If now I have found favor in your sight, have them give me a place in one of the cities in the country, so that I may live there; for why should your servant live in the royal city with you?”

⁶ So Achish gave him Ziklag that day; therefore Ziklag has belonged to the kings of Judah to this day.

⁷ The number of days that David lived in the country of the Philistines was a year and four months.

⁸ Now David and his men went up and attacked the Geshurites, the Girzites, and the Amalekites; for they were the inhabitants of the land from ancient times, as you come to Shur even as far as the land of Egypt.

⁹ David attacked the land and did not leave a man or a woman alive, and he took the sheep, the cattle, the donkeys, the camels, and the clothing. Then he returned and came to Achish.

¹⁰ Now Achish said, “Where did you carry out an attack today?”

And David said, “Against the Negev of Judah, against the Negev of the Jerahmeelites, and against the Negev of the Kenites.”

¹¹ And David did not leave a man or a woman alive to bring to Gath, saying, “Otherwise they will tell about us, saying, ‘This is what David has done, and this *has been* his practice all the time that he has lived in the country of the Philistines.’”

¹² So Achish believed David, saying, “He has undoubtedly made himself repulsive among his people Israel; therefore he will become my servant forever.”

David fled to Goliath’s hometown, Gath



Ziklag means “pressed down”

David does not trust Saul’s repentance, and he flees to the worldly Philistines for protection.

David does not inquire of the Lord, and has already been told by a prophet (Gad) to stay in Israel (1 Sam 22:5)

Upon returning to Gath, David had now been an outlaw fleeing Saul for many years; the first time that David fled to Gath, he was considered a hero of Israel (1 Sam 21:10-15)

Ahinoam (“brother of pleasantness”) and Abigail (“the father’s joy”) were David’s first two wives. Ahinoam was from Jezreel where the valley of Megiddo was located as was Naboth’s vineyard (1 Kings 21:1);

Scripture names only eight of David’s many wives:

1. Michal (Saul’s daughter) – 1 Samuel 18-19; 2 Samuel 3; 6:14-22
2. Abigail (Nabal’s widow) – 1 Samuel 25
3. Bathsheba (Uriah’s widow) – 2 Samuel 11:1-17; Psalm 51; 1 Chronicles 3:5
4. Ahinoam, Maacah, Haggith, Abital, and Eglah – 2 Sam 3:2-5; 1 Chron 3:1-3
5. Additional unnamed wives – 2 Samuel 5:13

David spends the next 16 months with the Philistines gaining experience of the Philistine military and warring tactics that would prove useful to David when he became king of Israel.

David eradicates three traditional residents that may have been mutual enemies:
1. Geshurites
2. Girzites
3. Amalekites

The world causes God’s people to turn on their fellow believers (e.g. gossip about churches), the world claims more ownership of the believer’s life.

The Witch of Endor (1 Samuel 28:7-19)

⁷ Then Saul said to his servants, "Find for me a woman who is a medium, so that I may go to her and inquire of her." And his servants said to him, "Behold, there is a woman who is a medium at Endor."
⁸ Then Saul disguised himself by putting on different clothes, and went, he and two men with him, and they came to the woman by night; and he said, "Consult the spirit for me, please, and bring up for me *the one* whom I shall name for you."
⁹ But the woman said to him, "Behold, you know what Saul has done, that he has eliminated the mediums and spiritists from the land. Why are you then setting a trap for my life, to bring about my death?"
¹⁰ So Saul swore an oath to her by the LORD, saying, "As the LORD lives, no punishment shall come upon you for this thing."
¹¹ Then the woman said, "Whom shall I bring up for you?" And he said, "Bring up Samuel for me."
¹² When the woman saw Samuel, she cried out with a loud voice; and the woman spoke to Saul, saying, "Why have you deceived me? For you are Saul!"
¹³ But the king said to her, "Do not be afraid; but what do you see?" And the woman said to Saul, "I see a divine being coming up from the earth."
¹⁴ He said to her, "How does he appear?" And she said, "An old man is coming up, and he is wrapped in a robe." Then Saul knew that it was Samuel, and he bowed with his face to the ground and paid homage.
¹⁵ And Samuel said to Saul, "Why have you disturbed me by bringing me up?" Saul replied, "I am very distressed, for the Philistines are waging war against me, and God has abandoned me and no longer answers me, either through prophets or in dreams; therefore I have called you, so that you may let me know what I should do."
¹⁶ Samuel said, "But why ask me, since the LORD has abandoned you and has become your enemy?"
¹⁷ And the LORD has done just as He spoke through me; for the LORD has torn the kingdom from your hand and given it to your neighbor, to David.
¹⁸ Just as you did not obey the LORD and did not execute His fierce wrath on Amalek, so the LORD has done this thing to you this day.
¹⁹ Furthermore, the LORD will also hand Israel along with you over to the Philistines; so tomorrow you and your sons *will be* with me. Indeed, the LORD will hand the army of Israel over to the Philistines!"



The Medium realized Saul when she was astounded that Samuel appeared



Saul requested a female medium which, in the law, was punishable by death (1 Samuel 15:23; Deuteronomy 18:11)

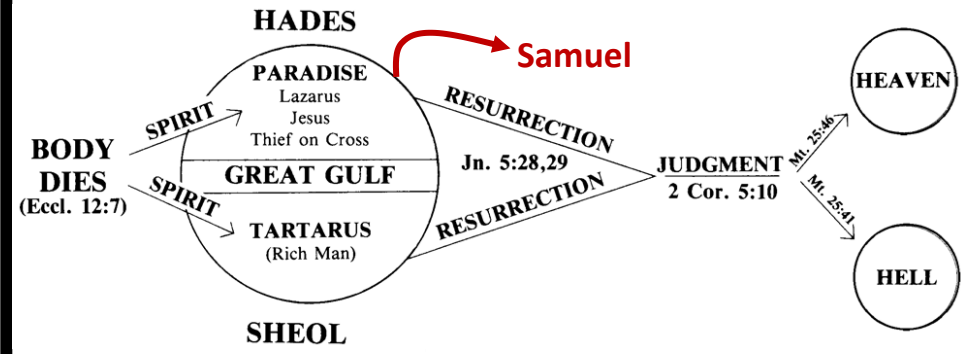
It would have been challenging for Saul to disguise himself since he was head & shoulders taller than most men

"Clothing" represents a man's covering of righteousness while Saul's covering was strange

Mediums were outlawed by God's law (Leviticus 19:31, 20:27)

The Hebrew word for Medium is "Ob" which was originally used by Hittites to describe a ditch and referenced the place of departed spirits.

Samuel challenges Saul that God was fulfilling His promise of judgment.



Man is usually surprised that God's warnings of judgment are true & relate to them; man often views himself as the exception to God's law.

Saul and his sons would be in Sheol (Hades; The Grave) as Samuel was.

The Philistines Reject David (1 Samuel 29:1-11)

¹ Now the Philistines gathered together all their armies to Aphek, while the Israelites were camping by the spring which is in Jezreel.

² And the governors of the Philistines were proceeding on, *leading* hundreds and thousands, and David and his men were proceeding in the back with Achish.

³ Then the commanders of the Philistines said, “What *are* these Hebrews doing here?” And Achish said to the commanders of the Philistines, “Is this not David, the servant of Saul the king of Israel, who has been with me these days, or *rather* these years, and I have found nothing at all *suspicious* in him since the day he deserted *to me* to this day?”

⁴ But the commanders of the Philistines were angry with him, and the commanders of the Philistines said to him, “Make the man go back, so that he will return to his place where you have assigned him, and do not let him go down to battle with us, or in the battle he may become an adversary to us.

For how could this *man* find favor with his lord? *Would it not be* with the heads of these men?”

⁵ Is this not David, of whom they sing in the dances, saying, ‘Saul has slain his thousands, and David his ten thousands?’”

⁶ Then Achish called David and said to him, “As the LORD lives, you *have* indeed *been* honest, and your going out and your coming in with me in the army are pleasing in my sight; for I have not found evil in you since the day of your coming to me to this day. Nevertheless, you are not pleasing in the sight of the governors.

⁷ Now then, return and go in peace, so that you will not do *anything* wrong in the sight of the governors of the Philistines.”

⁸ However, David said to Achish, “But what have I done? And what have you found in your servant since the day that I came before you, to this day, that I cannot go and fight against the enemies of my lord the king?”

⁹ But Achish replied to David, “I know that you are pleasing in my sight, like an angel of God; nevertheless the commanders of the Philistines have said, ‘He must not go up with us into the battle.’”

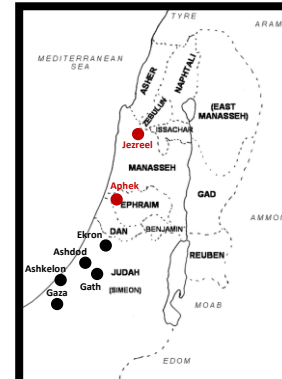
¹⁰ Now then, rise early in the morning with the servants of your lord who have come with you, and *as soon as* you have risen early in the morning and have light, leave.”

¹¹ So David got up early, he and his men, to leave in the morning to return to the land of the Philistines. And the Philistines went up to Jezreel.



Philistines usually attacked in smaller raiding parties, but at Aphek (“fortress”) they joined forces while Israel was camped by the spring in Jezreel (“God scatters/sows”)

As the Philistines were marching to fight Israel, the lords of the five principal cities were in the front while David had positioned his men in the rear with Achish, the Philistine king.



The flattering song by the women (1 Sam 18:7) had caused David problems three times with:
1.Saul (1 Sam 18:8) 2.Achish (1 Sam 21:11)
3.Philistines (1 Sam 29:5)

Achish acknowledges David’s “Living God” which may have been David’s influence

The Philistine commanders told Achish that even if David were loyal to the Philistines, David’s allegiance would change in the battle.

In ancient times, victory was expressed by beheading the defeated enemy.

- Goliath – 1 Sam. 17:46,51
- Saul – 1 Sam. 31:9
- Ishbosheth – 2 Sam. 4:7
- Sheba – 2 Sam. 20:22
- Elisha – 2 Kgs. 6:31-32

An “angel of God” is wise & reliable (2 Samuel 14:17, 20).

Achish was unaware of David’s destruction (1 Samuel 27:8-12)

Saul sneaked at nighttime (spiritual darkness) to the witch of Endor, but David would travel in the light of day.



The Amalekites Attack Ziklag (1 Samuel 30:1-10)

¹ Then it happened, when David and his men came to Ziklag on the third day, that the Amalekites had carried out an attack on the Negev and on Ziklag, and had overthrown Ziklag and burned it with fire; ² and they took captive the women *and all* who were in it, from the small to the great, without killing anyone, and drove *them* off and went their way.



³ When David and his men came to the city, behold, it was burned with fire, and their wives, their sons, and their daughters had been taken captive.



⁴ Then David and the people who were with him raised their voices and wept until there was no strength in them to weep.

⁵ Now David's two wives had been taken captive, Ahinoam the Jezreelitess and Abigail the widow of Nabal the Carmelite.

⁶ Also, David was in great distress because the people spoke of stoning him, for all the people were embittered, each one because of his sons and his daughters. But David felt strengthened in the LORD his God.

⁷ Then David said to Abiathar the priest, the son of Ahimelech, "Please bring me the ephod."

So Abiathar brought the ephod to David.

⁸ And David inquired of the LORD, saying, "Shall I pursue this band of raiders? Will I overtake them?" And He said to him, "Pursue, for you will certainly overtake them, and you will certainly rescue *everyone*."

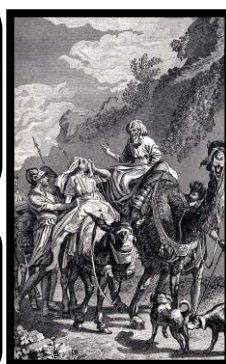
⁹ So David left, he and the six hundred men who were with him, and they came to the brook Besor, where some who were left behind stayed.

¹⁰ But David pursued, he and four hundred men, for two hundred who were too exhausted to cross the brook Besor stayed *behind*.



The third (resurrection) day is one of revelation (discovering truth), and David's men find that Amalekites had raided the camp.

The rejection by the Philistine army (1 Samuel 29:11) enabled David and his men to discover the Amalekite attack weeks before they would have otherwise known.



David and his men were also outfitted and ready for war.

The malice of kidnapping actually saved all of the Israelites from destruction

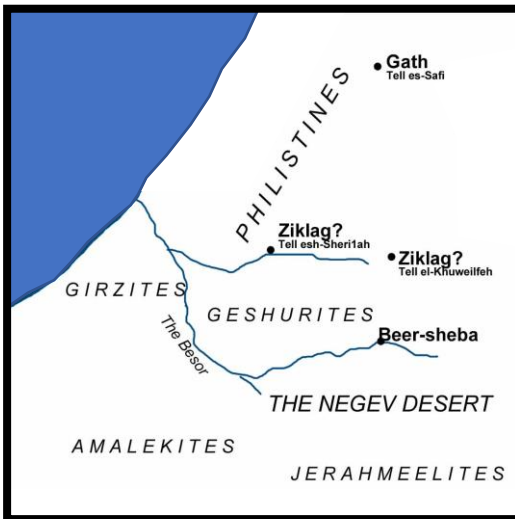
The initial reaction of David and his men was grieving & despair

This is the first time that David's own followers turn unfaithful to him

David turns to the Lord for guidance.

God remained responsive to David's inquiries (1 Samuel 23:2, 4; 2 Samuel 2:1; 5:19, 23; 21:1) until David sinned with the census (1 Chronicles 21:30)

David's 600 men had lived with him for several years of battling (1 Samuel 23:13; 27:2)



Saul and David had killed many of the Amalekites who were ancient enemies of Israel from the exodus (Exodus 17; Deuteronomy 25:17-19; 1 Samuel 15:2).

After all of the traveling with Achish, a third of David's army were exhausted,



The number "2" symbolizes "witness"

The number "4" symbolizes "test/trial"

David left 200 men at the brook Besor ("glad news" / "incarnation") to rest with the luggage (1 Samuel 30:24) while David traveled on with the other 400 men.

David Defeats The Amalekites (1 Samuel 30:11-20)

¹¹ Now they found an Egyptian in the field and brought him to David, and gave him bread and he ate, and they provided him water to drink.

¹² They also gave him a slice of fig cake and two cakes of raisins, and he ate; then his spirit revived. For he had not eaten bread or drunk water for three days and three nights.



¹³ Then David said to him, "To whom do you belong? And where are you from?" And he said, "I am a young man of Egypt, a servant of an Amalekite; and my master abandoned me when I became sick three days ago."



¹⁴ We carried out an attack on the Negev of the Cherethites, and on that which belongs to Judah, and on the Negev of Caleb, and we burned Ziklag with fire."

¹⁵ Then David said to him, "Will you bring me down to this band of raiders?" And he said, "Swear to me by God that you will not kill me or hand me over to my master, and I will bring you down to this band."

¹⁶ Now when he had brought him down, behold, they were dispersed over all the land, eating and drinking and celebrating because of all the great plunder that they had taken from the land of the Philistines and from the land of Judah.

¹⁷ And David slaughtered them from the twilight until the evening of the next day; and not a man of them escaped, except four hundred young men who rode on camels and fled.

¹⁸ So David recovered all that the Amalekites had taken, and rescued his two wives.

¹⁹ And nothing of theirs was missing, whether small or great, sons or daughters, plunder, or anything that they had taken for themselves; David brought *it* all back.

²⁰ So David had captured all the sheep and the cattle *which the people* drove ahead of the *other* livestock, and they said, "This is David's plunder."



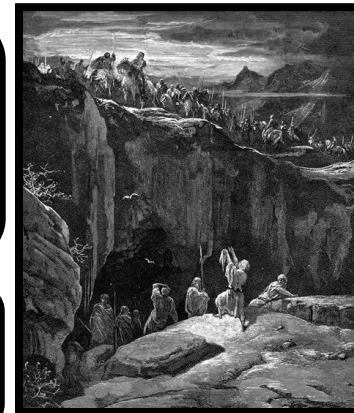
The Amalekites attacked Israel in the first military conflict after the Exodus (Exodus 17:8-16)

Amalekites ("who licks up") were a semi-nomadic people descended from Esau (Genesis 36:12).

Bedouins from southern Canaan

An Egyptian slave of an Amalekite had been abandoned because of weakness of illness, but after three days, this Jewish king (David) would restore him and use him to overcome the worldly Amalekites.

The world often abandons the weak and hurting while God uses them for great victories.



Cherethites shared the land of the Philistines (Ezekiel 25:16; Zephaniah 2:5).

The "Negev of Caleb" was Hebron in southern Israel (Joshua 14:6-15; 15:13-19).

The Egyptian slave felt that David was trustworthy & would take a vow to God seriously.

David's men caught the Amalekites unaware while they celebrated their worldly victories.

While Saul is frightfully fleeing the worldly Philistines, David pursues and overcomes the worldly Amalekites.

David only had 400 men to fight while 400 Amalekites escaped; David's men defeated a much larger number of enemies.

This is the last action of the Amalekites in Scripture except for the single man in the first chapter of 2 Samuel.



The spoils and bounty were much greater than what was taken from Ziklag. David retrieved everything that had been taken from the Cherethites and Judah's Negev.

The people's opinion of David was swayed by the circumstances; Israel changed from persecuting David (1 Samuel 30:6) to celebrating his leadership.



Philistines Kill Saul (1 Samuel 31:1-13)

¹ Now the Philistines were fighting against Israel, and the men of Israel fled from the Philistines but fell fatally wounded on Mount Gilboa.

² And the Philistines also overtook Saul and his sons, and the Philistines killed Jonathan, Abinadab, and Malchishua, the sons of Saul.

³ The battle went heavily against Saul, and the archers found him; and he was gravely wounded by the archers.

⁴ Then Saul said to his armor bearer, "Draw your sword and pierce me through with it, otherwise these uncircumcised Philistines will come and pierce me through, and abuse me." But his armor bearer was unwilling, because he was very fearful. So Saul took his sword and fell on it.

⁵ When his armor bearer saw that Saul was dead, he also fell on his sword and died with him.

⁶ So Saul died with his three sons, his armor bearer, and all his men on that day together.

⁷ Now when the people of Israel who were on the other side of the valley, with those who were beyond the Jordan, saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned the cities and fled; then the Philistines came and settled in them.

⁸ It came about on the next day, when the Philistines came to strip those killed, that they found Saul and his three sons fallen on Mount Gilboa.

⁹ They cut off his head and stripped off his weapons, and sent them throughout the land of the Philistines, to bring the good news to the house of their idols and to the people.

¹⁰ They put his weapons in the temple of Ashteroth, and they nailed his body to the wall of Bethshan.

¹¹ Now when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul,

¹² all the valiant men got up and walked all night, and they took the body of Saul and the bodies of his sons from the wall of Bethshan, and they came to Jabesh and burned them there.

¹³ And they took their bones and buried them under the tamarisk tree in Jabesh, and fasted for seven days.



Jonathan ("God has Given")
Abinadab ("My Father is Willing")
Malchishua ("King of Salvation")

Philistine archers wounded Saul.



Likely, one of the Jabesh-Gilead virgins was an ancestor of King Saul. (Judges 21:10-14)

Israelites lost courage & fled from Philistines to die on Mt. Gilboa ("boiling spring")



Saul and sons were retreating when the Philistines "overtook" them.

It appears that Saul outlived his sons, but was with them at their deaths.



Saul referred to Philistines as "uncircumcised men" emphasizing that they had no covenant with the Lord (unlike Israel)

Saul's armor bearer disobeyed Saul's final order by not killing God's anointed; instead, he killed himself

Philistines resettled in deserted Israel towns.

Seven Suicides Recorded in Scripture			
1.	Judges 9:54	Abimelech	Dying of a skull fracture during a siege ordered his armour-bearer to slay him, so that his reputation would not say a woman killed him.
2.	Judges 16:26-31	Samson	Killed himself along with an arena of Philistines
3 - 4	1 Samuel 31:3-6	Saul & Armor-bearer	Saul was critically wounded by Philistine arrows; then the armor-bearer joined in death
5.	2 Samuel 17:1,23	Ahithophel	Guidance on how to overthrow David was not taken
6.	1 Kings 16:18	Zimri	Failure to usurp the throne of Israel
7.	Matthew 27:4-5	Judas Iscariot	Hung himself after betraying Jesus

The religious Philistines paraded their victory in their Temples and Ashtoreth as they had done with the ark of God (1 Samuel 5)

The first act as king by Saul was to save the town of Jabesh-Gilead from Nahash's Ammonites (1 Samuel 11)