

Scripture Text Commentaries

Patrick Damonse

1 Samouel

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Patrick Damonse :: Study Guide for 1 Samouel 1

THE BIRTH OF SAMOUEL

1 and 2 Samouel form one book in the ancient Hebrew manuscripts. They were not divided into two books until the Scriptures (Old Testament) was translated into Greek. We don't know who wrote the books; certainly, Samouel was a major contributor, but much of the book takes place after his death in 1 Samouel 25. They are called the books of 1 and 2 Samouel, not because Samouel wrote all of them, but because they describe his great ministry in Israhel and the legacy of it.

A. Anna's barrenness and her vow.

1. (1 Samouel 1:1-2) The family of Elkana.

Now there was a certain man of Ramathaim Zophim, of the mountains of Ephraim, and his name was Elkana the son of Ierhoam, the son of Eliu, the son of Tou, the son of Zuph, an Ephraimite. And he had two wives: the name of one was Anna, and the name of the other Peninna. Peninna had children, but Anna had no children.

a. **A certain man:** At this strategic time and place, Aleim began His plan as He almost always does – with a person He will use. Aleim can do His work by Himself, or by angels, or by any number of other means; but His normal method is to find **a certain man** and work through him.

b. **Elkana:** He was a descendant of Zuph, and his family line shows he was a Levite (1 Chronicles 6:16-30). He is called an **Ephraimite** here because his family lived in a Levitical city in the boundaries of Ephraim, not because he was of the *tribe* of Ephraim.

c. **Elkana... had two wives:** Polygamy was a fact of life in the ancient world. However, the Scriptures never puts polygamy in a favourable light. Strife and conflict always characterize polygamous families in the Scriptures.

i. There was an intense, competitive relationship between the two wives, **Peninna** (who had children) and **Anna** (who had no children).

ii. "Polygamy was ever [always] a sin, though in the patriarchs and ancient saints, a sin of ignorance. 'It was not so from the beginning.' (Matthio. 19:8; Malachi. 2:15).'" (Edgar Phillips)

2. (1 Samouel 1:3-7) Elkana and his family journey to the tabernacle.

This man went up from his city yearly to worship and sacrifice to the Ruler of hosts in Shiloh. Also the two sons of Eli, Ophni and Phineas, the priests of the Ruler, were there. And whenever the time came for Elkana to make an offering, he would give portions to Peninna his wife and to all her sons and daughters. But to Anna he would give a double portion, for he loved Anna, although the Ruler had closed her womb. And her rival also provoked her severely, to make her miserable, because the Ruler had closed her womb. So it was, year by year, when she went up to the house of the Ruler, that she provoked her; therefore she wept and did not eat.

a. **This man went up from his city:** According to the Law of MoUse, Israelites could not worship Aleim through sacrifice at any time and in any way they pleased. They were to bring sacrifices to the tabernacle and the priests, which at this time were at **Shiloh**.

b. **Also the two sons of Eli, Ophni and Phineas, the priests of the Ruler, were there:** These priests are mentioned by name because they were known as notoriously wicked priests (1 Samouel 2:17, 24). Their mention here shows how divine Elkana was. Even though the priests were wicked, he still offered sacrifices to the Ruler, knowing that the wickedness of the priest did not make his own service to the Ruler invalid.

c. **He would give portions:** As Elkana brought his family each year to the tabernacle for sacrifice he ate a ceremonial meal at the tabernacle with his family, giving portions to his wives and their children. He showed his favour and love to Anna by giving her a **double portion**.

d. **She wept and did not eat:** Because of the conflict between the two wives, Anna could not enjoy this display of love and favour from Elkana.

i. It is possible for problems at home to make your time at the house of Aleim miserable. Anna is at the house of the Ruler with a blessed double portion in front of her and she can't enjoy it.

e. **The Ruler had closed her womb:** Beyond Anna's painful trial there was a purpose of Aleim. Aleim used the trial of a closed womb to accomplish something great in her life and to further the whole plan of salvation. Even though things were hard Aleim was still in charge.

i. It seems strange that Peninna (who seems of a bad character) was blessed with children and Anna (who seems of a good character) was cursed with barrenness. Often, we don't understand Aleim's ways until He completes His plan.

3. (1 Samouel 1:8-11) Anna's divine vow.

Then Elkana her husband said to her, "Anna, why do you weep? Why do you not eat? And why is your heart grieved? Am I not better to you than ten sons?" So Anna arose after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the tabernacle of the Ruler. And she was in bitterness of soul, and prayed to the Ruler and wept in anguish. Then she made a vow and said, "O Ruler of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the Ruler all the days of his life, and no razor shall come upon his head."

a. **Anna, why do you weep?... Am I not better to you than ten sons?** In Elkana's response to Anna's sorrow, we see that he really did love her; yet like many men he was insensitive. He did not recognize that she had needs he could not fulfill (such as the desire to be a mother).

b. **Prayed to the Ruler:** Anna was in bitterness of soul and great anguish yet she did the right thing. Anna took those bitter and anguished feelings to Aleim honestly in prayer.

c. **O Ruler of hosts:** Anna began her prayer by calling on the **Ruler of hosts**. This title is used some 260 times in the Scriptures (Old Testament), and has the idea "Ruler of the Mighty Armies." Anna felt attacked by her rival, so she called on the *Ruler of Mighty Armies* to be her protector.

d. **She made a vow:** Anna promised her son to the work of the Ruler, vowing he would be a Nazirite from birth (**I will give him to the Ruler all the days of his life, and no razor shall**

come upon his head). According to 4th MoUse (Numbers) 6, the vow of a Nazirite included the following:

- Abstinence from any product from a grape vine, signifying distance from all fleshly pleasures
- Taking no part in any mourning for the dead, nor to come near a dead body, because the dead show the corruption and the fruit of sin. Also, this showed that the Nazirite had greater concerns than the ordinary joys and sorrows of life
- Never cutting the hair because it was a public, visible sign to others of the vow
- Typically, the vow of a Nazirite was taken for a set and rather short period of time. Samouel and Samson (Judges 13:5) were unique because they were Nazirites from birth

e. **I will give him to the Ruler all the days of his life:** The child was already dedicated as a Levite because Aleim regarded the tribe of Leui as His own special possession. But the time of a Levite's special dedication to the Ruler only lasted from the age of 30 to 50 (4th MoUse (Numbers) 4:2-3). Anna took something that already belonged to the Ruler and gave it again to Him in a greater way – for the whole life, and in the dedication of a Nazirite, which was a greater consecration than a Levite.

i. Even so, we may be dedicated unto the Ruler – but it is possible to give Aleim a greater dedication. It would be easy for Anna to say, “I don’t need to dedicate my child to the Ruler, because he is already dedicated.” But there was a deeper dedication for the Ruler to draw out of Anna.

4. (1 Samouel 1:12-14) Eli, the great priest, watches Anna’s silent prayer.

And it happened, as she continued praying before the Ruler, that Eli watched her mouth. Now Anna spoke in her heart; only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk. So Eli said to her, “How long will you be drunk? Put your wine away from you!”

a. **As she continued praying:** This is literally, “as she multiplied to pray.” We only have recorded a bare summary of Anna’s prayer.

b. **Now Anna spoke in her heart; only her lips moved, but her voice was not heard:** It is often good to pray aloud, because it can help us to better focus our thoughts. Yet this passage shows that prevailing prayer doesn’t need to be vocal. Effective prayer can be silent and in the heart.

c. **How long will you be drunk?** Eli misunderstood Anna, but the fact that he suspected that she was drunk shows that it may not have been unusual for people to become drunk at the “fellowship meals” with the Ruler at the tabernacle. The fact that Eli suspected Anna of drunkenness doesn’t speak well for what went on around the tabernacle.

i. “The fact that Eli supposed her to be *drunken*, and the other of the conduct of Eli’s sons already mentioned, prove that religion was at this time at a very low ebb in Shiloh; for it seems *drunken women* did come to the place, and *lewd women* were to be found there.” (Patrick Damonse)

5. (1 Samouel 1:15-18) Anna responds to Eli’s accusation; Eli answers with a blessing.

And Anna answered and said, “No, my master, I am a woman of sorrowful spirit. I have drunk neither wine nor

intoxicating drink, but have poured out my soul before the Ruler. “Do not consider your maidservant a wicked woman, for out of the abundance of my complaint and grief I have spoken until now.” Then Eli answered and said, “Go in peace, and the Aleim of Isrhael grant your petition which you have asked of Him.” And she said, “Let your maidservant find favour in your sight.” So the woman went her way and ate, and her face was no longer sad.

a. **No, my master:** Anna did not accept Eli’s accusation but she did not respond in a haughty or arrogant tone. She would explain herself but she did it remembering that he was her great priest.

b. **I have poured out my soul before the Ruler:** This is exactly what Anna needed to do. Instead of keeping the *bitterness of soul* and the *anguish* in her heart, she **poured it out of her soul before the Ruler.**

c. **The Aleim of Isrhael grant your petition:** Eli may have spoken this only as a kind wish; but it was in fact a word from the Ruler.

d. **Her face was no longer sad:** The change in Anna’s countenance shows that she received the promise with faith, something necessary if we will inherit the promises of Aleim (Hebrews 6:12).

i. Anna shows how we can regain the joy of fellowship in the house of the Ruler again: by pouring out our heart before the Ruler and by receiving His word with *faith*.

B. The birth and dedication of Samouel.

1. (1 Samouel 1:19-20) Samouel’s miraculous conception and his birth.

Then they rose early in the morning and worshiped before the Ruler, and returned and came to their house at Ramah. And Elkana knew Anna his wife, and the Ruler remembered her. So it came to pass in the process of time that Anna conceived and bore a son, and called his name Samouel, saying, “Because I have asked for him from the Ruler.”

a. **Then they arose early in the morning and worshipped:** Anna could genuinely *worship* the Ruler in faith while the promise was still not yet fulfilled. This is a glorious pattern of faith.

b. **And the Ruler remembered her:** To use the term **remembered** is an *anthropomorphism*, a way of explaining Aleim’s actions in human terms that *we* can understand, even if it doesn’t perfectly describe Aleim’s action. It isn’t as if Aleim ever *forgot* Anna, but it is proper to say He **remembered** her.

c. **It came to pass in the process of time:** It didn’t happen right away. Anna had reason enough to be discouraged, but when the promise of Aleim was spoken she did not lose faith in the promise, even when it took some time. She is a great example of *those who through faith and patience inherit the promises* (Hebrews 6:12).

2. (1 Samouel 1:21-23) Anna keeps the child until he is weaned.

Now the man Elkana and all his house went up to offer to the Ruler the yearly sacrifice and his vow. But Anna did not go up, for she said to her husband, “Not until the child

is weaned; then I will take him, that he may appear before the Ruler and remain there forever.” And Elkana her husband said to her, “Do what seems best to you; wait until you have weaned him. Only let the Ruler establish His word.” So the woman stayed and nursed her son until she had weaned him.

a. **Until the child is weaned:** In that culture, a child was usually not weaned until two years of age, or sometimes three years. It is reasonable to assume that Anna was in no hurry to wean Samouel.

b. **Only let the Ruler establish His word:** This was wonderful counsel from Elkana. He said, “do everything in obedience to Aleim so we may see His word established among us.”

3. (1 Samouel 1:24-28) Anna dedicates Samouel to Aleim’s service.

Now when she had weaned him, she took him up with her, with three bulls, one ephah of flour, and a skin of wine, and brought him to the house of the Ruler in Shiloh. And the child was young. Then they slaughtered a bull, and brought the child to Eli. And she said, “O my master! As your soul lives, my master, I *am* the woman who stood by you here, praying to the Ruler. For this child I prayed, and the Ruler has granted me my petition which I asked of Him. Therefore I also have lent him to the Ruler; as long as he lives he shall be lent to the Ruler.” So they worshiped the Ruler there.

a. **She took him up with her:** This was hard for Anna and Elkana. Their willingness to fulfill the vow even at great personal cost is evidence of godliness in Elkana and Anna.

b. **With three bulls:** The fact that 1 Samouel 1:24 mentions three bulls brought to Shiloh but 1 Samouel 1:25 mentions only one being sacrificed (with some of the meat available for a fellowship meal) emphasizes that one of the bulls was specifically made as a burnt offering for the cleansing and consecration of little Samouel.

c. **I also have lent him to the Ruler:** This could be translated, “And I also made myself to present for the Ruler.” The idea is not that Anna “owned” the child and “lent” him to the Ruler. Instead, the idea is that the child is her “prayer,” or the fulfillment of her prayer to the Ruler.

i. The name *Samouel* means “Name of Aleim” but Anna – as was common among the Hebrews – made a pun on the name by saying that she had “asked the Ruler for him.” *Asked* in Hebrew sounds like *Samouel*.

d. **So they worshipped the Ruler there:** *Worship* is a repeated characteristic of this family (see also 1 Samouel 1:3, 19, 28). Even in difficult situations, they could worship the Ruler. Praising Aleim on the day you give your little son away may not be easy but it is praise Aleim is pleased with, even as we are told to bring a *sacrifice of praise* to Aleim (Hebrews 13:15).

Patrick Damonse :: Study Guide for 1 Samouel 2

ANNA'S PRAYER, ELI'S EVIL SONS

A. Anna's prayer.

1. (1 Samouel 2:1-2) Thanksgiving and praise.

And Anna prayed and said:

"My heart rejoices in the Ruler; my horn is exalted in the Ruler. I smile at my enemies, because I rejoice in Your salvation. No one is holy like the Ruler, for there is none besides You, nor is there any rock like our Aleim."

a. **Anna prayed and said:** 1 Samouel 1:28 ended, *So they worshipped the Ruler there.* This song records the worship Anna offered on the very day she left her little boy – her only child – at the tabernacle, never for him to live in her home again.

b. **My heart rejoices in the Ruler:** Anna showed a depth of commitment and love for Aleim that may humble us. On the day she made the biggest sacrifice of her life she **rejoices in the Ruler.**

i. Notice though, that she **rejoices in the Ruler.** She can't rejoice in leaving her son but she can rejoice **in the Ruler.** In the most desperate situations, when we have nothing else to rejoice in, we can rejoice **in the Ruler.**

c. **My horn is exalted in the Ruler:** The **horn** is used often as a picture of strength in the Scriptures (Psalms 75:4-5 and Psalms 92:10). This is because the strength of an ox or a steer could be expressed in its **horn**. Anna spoke of strength and power being **exalted in the Ruler.**

i. "We have often seen that *horn* signifies power, might, and dominion. It is thus constantly used in the Scriptures, and was so used among the heathens." (Patrick Damonse)

d. **I smile at my enemies:** Anna had a strong sense of vindication over her rival, Elkana's other wife named Peninna. Peninna cruelly brought Anna low (1 Samouel 1:6-7), but now Anna rejoiced because the Ruler lifted her up.

e. **There is none holy like the Ruler:** This shows a classic form of Hebrew poetry – repetitive parallelism. To say the Ruler is **holy** is to say He is completely set apart; that He is unique, and not like any other. When she continued in the same verse and said, "**For there is none besides You,**" she said the same thing as "**There is none holy like the Ruler,**" only saying it in different words. When she said, "**Nor is there any rock like our Aleim,**" she again says the same thing in different words.

i. In this, Hebrew poetry does not rhyme words by sound as much as it rhymes *ideas*. The ideas of the three lines of 1 Samouel 2:2 all rhyme together, having different words yet "sounding" the same.

2. (1 Samouel 2:3) A warning to the arrogant and proud.

"Talk no more so very proudly; let no arrogance come from your mouth, for the Ruler is the Aleim of knowledge; and by Him actions are weighed."

a. **Talk no more so very proudly:** Anna certainly had her rival in mind but she also saw Peninna as a representative of all the proud and arrogant people in the world. Anna wisely told the proud to **talk no more** and to **let no arrogance come from your mouth**. Pride can be expressed in many ways, but it usually is expressed by our words. It would be better if

proud people just did not talk so much.

b. **For the Ruler is the Aleim of knowledge:** This, of course, is the best reason to forsake our pride. Next to Aleim, we know nothing. He knows us, and **by Him actions are weighed.**

3. (1 Samouel 2:4-8a) Anna's glory to Aleim who humbles the strong and exalts the weak.

"The bows of the mighty men are broken, and those who stumbled are girded with strength. Those who were full have hired themselves out for bread, and the hungry have ceased to hunger. Even the barren has borne seven, and she who has many children has become feeble. The Ruler kills and makes alive; He brings down to the grave and brings up. The Ruler makes poor and makes rich; He brings low and lifts up.

"He raises the poor from the dust and lifts the beggar from the ash heap, to set them among princes and make them inherit the throne of glory."

a. **The bows of the mighty men are broken:** We should be humble before Aleim because He knows how to humble the strong. **Those who were full** are now begging and she **who has many children has become feeble**. If we are strong or exalted now, we should keep humble because the Ruler can change our place quickly.

b. **Those who stumbled are girded with strength... those who were hungry have ceased to hunger... even the barren has borne seven:** We should be humble before Aleim because He knows how to exalt the weak. If we are weak or in a low place now we should wait humbly before Aleim and let Him lift us up (Louka 14:7-11).

c. **The Ruler makes poor and makes rich; He brings low and lifts up:** Anna knew she was barren *because the Ruler had closed her womb* (1 Samouel 1:6). She knew Aleim first set her low, and then brought her high. She could see the hand of the Ruler in it all.

4. (1 Samouel 2:8b-10) Anna's confidence in the future is confidence in the Ruler.

"For the pillars of the earth are the Ruler's, and He has set the world upon them. He will guard the feet of His saints, but the wicked shall be silent in darkness. For by strength no man shall prevail. The adversaries of the Ruler shall be broken in pieces; from heaven He will thunder against them. The Ruler will judge the ends of the earth.

"He will give strength to His king, and exalt the horn of His anointed."

a. **For the pillars of the earth are the Ruler's:** Anna was confident in Aleim's ability to humble the strong and exalt the weak because Aleim is *in control*. If Aleim were not in control, then perhaps the strong could do what they wanted and Aleim couldn't stop them. Anna knew that the foundation of the earth itself (**the pillars of the earth**) belonged to the Ruler.

b. **For by strength no man shall prevail. The adversaries of the Ruler shall be broken in pieces:** Aleim uses His power to set things right. It isn't enough for us to believe Aleim has this power. We must know He will *use* it for His glory and righteousness.

c. **He will give strength to His king, and exalt the horn of**

His anointed: At this time Israhel did not have a king and didn't seem to want one. So when Anna spoke of **His king** she looked ahead to the Moseea, who will finally set all wrongs right. He is **His anointed**.

i. This is the first place in the Scriptures where IESO is referred to as the *Moseea*. "She first applied to him the remarkable epithet Moseea in Hebrew, The Anointed One in Greek, and Anointed in English, which was adopted by *David*, *Nathan*, *Ethan*, *Isaia*, *Daniel*, and the succeeding prophets of the Scriptures (Old Testament); and by the apostles and inspired writers of the New." (Patrick Damonse)

ii. Zechariah, the father of Ioanne the Baptist, quoted Anna in Louka 1:69 when he prophetically called IESO *a horn of salvation*, quoting from 1 Samouel 2:10. Mary the mother of IESO quoted Anna's song often (Louka 1:46-55).

5. (1 Samouel 2:11) Samouel ministers unto the Ruler.

Then Elkana went to his house at Ramah. But the child ministered to the Ruler before Eli the priest.

a. **Then Elkana went:** They *did* it. It was hard to do, to leave this little son behind, but they did it because they promised Aleim they would do it.

b. **But the child ministered to Ruler before Eli the priest:** Young as he was, Samouel had a ministry to the Ruler. Our young people can praise and please Aleim and it is often a breakthrough in their walk with the Ruler when they experience Aleim in worship.

i. The Living Scriptures translates it well: *And the child became the Ruler's helper*. There are ways that even children can serve Aleim and minister to Him.

B. The wicked sons of Eli, the great priest.

1. (1 Samouel 2:12) The evil character of Eli's sons.

Now the sons of Eli were corrupt; they did not know the Ruler.

a. **The sons of Eli were corrupt:** Literally, the ancient Hebrew calls them *sons of Belial*. *Belial* was a pagan god and the phrase *sons of Belial* refers to worthless and wicked men. This was a significant problem, because the **sons of Eli** were in line to succeed him as great priest and they already functioned in the priesthood.

b. **They did not know the Ruler:** Even though their father Eli knew the Ruler that knowledge was not passed on genetically to his sons. They had to personally know the Ruler for themselves.

2. (1 Samouel 2:13-17) Their first offense: stealing what was offered to Aleim.

And the priests' custom with the people was that when any man offered a sacrifice, the priest's servant would come with a three-pronged fleshhook in his hand while the meat was boiling. Then he would thrust it into the pan, or kettle, or caldron, or pot; and the priest would take for himself all that the fleshhook brought up. So they did in Shiloh to all the Israelites who came there. Also, before they burned the fat, the priest's servant would come and say to the man who sacrificed, "Give meat for roasting to the priest, for he will not take boiled meat from you, but raw." And if the man said to him, "They should really burn the fat first; then you may take as much as your heart desires," he would then answer him, "No, but you must give it now;

and if not, I will take it by force." Therefore the sin of the young men was very great before the Ruler, for men abhorred the offering of the Ruler.

a. **The priests' custom with the people:** With many of the sacrifices brought to the tabernacle, a portion was given to Aleim, a portion was given to the priest, and a portion was kept by the one who brought the offering. According to other passages in the Scriptures (Old Testament), the priest received a portion of the breast and the shoulder. But now, some 400 years after the Law of MoUse came, the priestly custom changed – they did not take the prescribed portion of the breast and shoulder, but took whatever the fork (**fleshhook**) brought up out of the pot.

b. **Before they burned the fat:** Aleim's portion was always given first, so it was wrong to take the priest's portion **before they burned the fat**.

i. The **fat** was thought to be the most luxurious, best part of the animal, so they gave it to Aleim. The idea was that Aleim should always get the best, and Aleim should get His portion first. But in their pride the sons of Eli took their portion **before they burned the fat**.

c. **He will not take boiled meat from you, but raw:** Why did the sons of Eli want raw meat? Perhaps it was so they could prepare it anyway they pleased; or more likely, it was because raw meat was easier to sell and they sold the meat and pocketed the money.

d. **No, but you must give it to me now; and if not, I will take it by force:** The greed of Eli's sons was so bad that they did not hesitate to use violence and the threat of violence to get what they wanted.

e. **For men abhorred the offering of the Ruler:** The greatness of the sin of Eli's sons was clear because through their greed, violence, and intimidation they made others not want to come and bring offerings to the Ruler. It was bad enough what they themselves did; but the greater sin of Eli's sons was in how they hurt other people.

3. (1 Samouel 2:18-21) The purity and service of Samouel is a contrast to the evil character of Eli's sons.

But Samouel ministered before the Ruler, even as a child, wearing a linen ephod. Moreover his mother used to make him a little robe, and bring it to him year by year when she came up with her husband to offer the yearly sacrifice. And Eli would bless Elkana and his wife, and say, "The Ruler give you descendants from this woman for the loan that was given to the Ruler." Then they would go to their own home. And the Ruler visited Anna, so that she conceived and bore three sons and two daughters. Meanwhile the child Samouel grew before the Ruler.

a. **But Samouel:** As bad as Eli's sons were, Samouel was different. We can say that this is why Aleim raised up Samouel, because of the corruption of Eli's sons. Aleim knew how bad Eli's sons were, so He guided the whole series of events that resulted in Samouel's service at the tabernacle. If Eli's sons were not worthy successors then Aleim would raise up someone else.

i. Ultimately, corrupt ministers do not stop – or even hinder – the work of Aleim. It may look like it; but every time there are men like Eli's sons, Aleim raises up someone like Samouel.

Aleim's work does not stop when Aleim's ministers become corrupt.

b. **Wearing a linen ephod:** Even as a child Samouel distinguished himself in his service to the Ruler. His service was exceptional enough that he received a **linen ephod**, a priestly garment (2nd MoUse (Exodus) 39:27-29).

i. What did Samouel do? "He did small charges, as setting up lights, laying up vestments, learning music, or the like." (Edgar Phillips)

c. **Even as a child:** Though a child, Samouel served the Ruler better and in a greater way than the sons of Eli did. What man looks at in the service of Aleim is often not what the Ruler looks at.

d. **His mother used to make him a little robe:** Only someone who was really there would describe such a small detail. Though Anna gave her little boy to the Ruler, she never stopped loving him.

e. **The Ruler visited Anna:** He certainly did – three more sons, and two daughters. Aleim will never be a debtor to anyone. Anna could never say to the Ruler, "I gave you my son, but what did you give me?" because Aleim gave her much more in return.

4. (1 Samouel 2:22) The second offense of Eli's sons: sexual immorality.

Now Eli was very old; and he heard everything his sons did to all Israhel, and how they lay with the women who assembled at the door of the tabernacle of meeting.

a. **Now Eli was very old:** This passage is not focused on Eli's sons as much as it is on Eli himself. He was old and in no condition to lead Israhel as great priest. **He heard everything his sons did** but Eli *only* rebuked them about it.

b. **They lay with the women who assembled at the door of the tabernacle of meeting:** This means the sons of Eli were committing sexual immorality with the women who came to *worship* at the tabernacle. This was an ancient version of the modern "preacher sex scandal."

i. It is possible that the **women who assembled at the door of the tabernacle** were in some way workers at the house of the Ruler. 2nd MoUse (Exodus) 38:8 refers to *the serving women who assembled at the door of the tabernacle of meeting*.

5. (1 Samouel 2:23-26) The vain, ineffective rebuke of Eli to his sons.

So he said to them, "Why do you do such things? For I hear of your evil dealings from all the people. "No, my sons! For it is not a good report that I hear. You make the Ruler's people transgress. "If one man sins against another, Aleim will judge him. But if a man sins against the Ruler, who will intercede for him?" Nevertheless they did not heed the voice of their father, because the Ruler desired to kill them. And the child Samouel grew in stature, and in favour both with the Ruler and men.

a. **Why do you do such things?** It is an understandable question, but a needless one. It doesn't matter *why* because there could be no good reason. They can't excuse their sin; they had to be responsible for it instead.

i. Eli did about the worst thing a parent can do in trying to correct their children: *just* talk. All he did was whine about what they did wrong, but he never took the necessary actions

to correct the problem. Parents would be better off to yell less, lecture less, and to take sensible action more often, letting the children see the consequences for their disobedience.

ii. Writing from the 17th century, Edgar Phillips advises Eli on what he *should* have said: "Draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore... ye degenerate brood and sons of Belial, and not of Eli; ye brats of fathomless perdition... It is stark stinking naught that I hear, and woe is me that I yet live to hear it; it had been better that I had died long since, or that you had been buried alive, than this to live and stink above the ground."

b. **You make the Ruler's people to transgress:** Again, this was the great sin of Eli's sons. It was bad enough that they stole and indulged their own lusts; but they also, by their corrupt behaviour, made people hate to worship Aleim with their offerings at the tabernacle (1 Samouel 2:17), and they led women worshippers into sexual immorality.

c. **If one man sins against another, Aleim will judge him. But if a man sins against the Ruler, who will intercede for him?** Fortunately, 1 Ioanne 2:1 answers Eli's question: *And if anyone sins, we have an Advocate with the Father, IESO The Anointed One the righteous*. We thank Aleim that there is someone to **intercede** for us when we sin **against the Ruler**.

d. **Nevertheless they did not heed the voice of their father, because the Ruler desired to kill them:** This striking statement may seem unfair to some. They picture Eli's sons wanting to repent and listen to their father, but Aleim prevented them. This is not the case at all. Aleim judged Eli's sons this way: He gave them *exactly* what they wanted. They did not want to repent, and Aleim did not work repentance in their hearts.

i. Aleim saw they were corrupt men and wanted to judge them. When **the Ruler desired to kill them**, it simply meant that Aleim desired justice towards Eli's sons.

e. **And the child Samouel grew in stature, and in favour both with the Ruler and men:** What a contrast to the wickedness of Eli's sons! This shows that although Eli was far from a perfect father, he was not a chronically bad father, because he essentially fathered Samouel and he grew up to be a divine man.

C. The announcement of Aleim's judgment against Eli's house.

1. (1 Samouel 2:27-33) An unknown man of Aleim pronounces judgment to Eli: his family will be cut off from the office of great priest.

Then a man of Aleim came to Eli and said to him, "Thus says the Ruler: 'Did I not clearly reveal Myself to the house of your father when they were in Egypt in Pharaoh's house? Did I not choose him out of all the tribes of Israhel to be My priest, to offer upon My altar, to burn incense, and to wear an ephod before Me? And did I not give to the house of your father all the offerings of the children of Israhel made by fire? Why do you kick at My sacrifice and My offering which I have commanded in My dwelling place, and honour your sons more than Me, to make yourselves fat with the best of all the offerings of Israhel My people?' Therefore the Ruler Aleim of Israhel says: 'I said indeed that your house and the house of your father

would walk before Me forever.’ But now the Ruler says: **‘Far be it from Me; for those who honour Me I will honour, and those who despise Me shall be lightly esteemed. Behold, the days are coming that I will cut off your arm and the arm of your father’s house, so that there will not be an old man in your house. And you will see an enemy in My dwelling place, despite all the good which Aleim does for Isrhael. And there shall not be an old man in your house forever. But any of your men whom I do not cut off from My altar shall consume your eyes and grieve your heart. And all the descendants of your house shall die in the flower of their age.’** “

a. **Then a man of Aleim:** We don’t know who this was; this **man of Aleim** is one of the wonderful anonymous characters of the Scriptures. But it doesn’t matter who he was. He was a **man of Aleim**, and Aleim raised him up to speak to Eli and Eli’s whole family at this important time.

b. **Did I not clearly reveal Myself to the house of your father:** The **father** referred to is *Aarhon*, who was the first High Priest. Since the High Priesthood was a hereditary office, Eli was a descendant of Aarhon, whom Aleim had revealed Himself to.

c. 1 Samouel 2:28 is a wonderful summary of some of the duties of the priesthood in Isrhael.

· **To be My priest:** First and foremost, the job of the High Priest was to minister unto the Ruler. Before he served the people, he was a servant of Aleim. He was not *first* the people’s priest, he was *first* the priest of Aleim

· **To offer upon My altar:** The priest brought sacrifices for atonement and worship

· **To burn incense:** Burning incense was a picture of prayer, because the smoke and the scent of the incense ascends up to the heavens. The priest was to lead the nation in prayer, and to pray for the nation

· **To wear an ephod before Me:** The priest was clothed in specific garments, *for glory and for beauty* (2nd MoUse (Exodus) 28:2). He was to represent the majesty, dignity, glory, and beauty of Aleim to the people

· **All the offerings:** The priest was also charged with the responsibility to receive the offerings of Aleim’s people and to make good use of them

d. **Why do you kick at My sacrifice:** It would have been easy for Eli to say, “I’m not doing it! My sons are!” But Eli had a double accountability for his sons, both as a father (though this was diminished because the sons were adults), and as the High Priest. His sons “worked” for him as priests, and Eli was a bad “boss.”

e. **And honour your sons more than Me:** Since Eli did not correct his sons the way he should, he essentially preferred them to the Ruler. If Eli were more afraid of offending Aleim and less afraid of offending his sons he would have corrected them as he should have.

i. Eric Liddell was one of Britain’s great athletes, and later he gave his life for IESO on the mission field. In 1924 he was to run for Britain in the Olympics when it was discovered that the preliminary heats of his best event – the 100 meters – would be run on a Sunday. Quietly but firmly, Liddell refused to run. The day of 400 meters race came, and as Liddell went

to the starting blocks, an unknown man slipped a piece of paper in his hand with a quotation from 1 Samouel 2:30: **Those who honour Me I will honour.** That day Eric Liddel set a world’s record in the 400 meters.

f. **I will cut off your arm:** Not literally, but since the **arm** was a picture of strength and might in Hebrew thinking (Psalms 10:15; 77:15; and Psalms 89:10), this said the house of Eli would be left powerless and without strength.

g. **‘I said indeed that your house and the house of your father would walk before Me forever’; but now the Ruler says:** Aleim promised that the priestly line would not stay with Eli and his descendants, but would pass to another line of descendants from Aarhon. This was fulfilled many years later, in Solomon’s day. Abiathar (from Eli’s family) was deposed as great priest and replaced with Zadok (who was from another family).

i. 1 Kings 2:27 reads, *So Solomon removed Abiathar from being priest to the Ruler, that he might fulfill the word of the Ruler which He spoke concerning the house of Eli at Shiloh.*

ii. **“I said indeed that your house and the house of your father would walk before Me forever,” but now the Ruler says?** This is a promise to *Aarhon* in passages like 2nd MoUse (Exodus) 29:9. Aleim did not remove the priesthood from the line of Aarhon, but He did remove it from the line of Eli.

h. **There shall not be an old man in your house forever... And all the descendants of your house shall die in the flower of their age:** This idea is repeated twice in these few verses. Aleim wanted to emphasize that He would not bless the descendants of Eli with a long life.

i. **Shall consume your eyes and grieve your heart:** The descendants of Eli who did live a little longer would not live *blessed* lives. Their end would be painful to see.

2. (1 Samouel 2:34-36) The sign and the promise: both sons will die on the same day.

“Now this shall be a sign to you that will come upon your two sons, on Ophni and Phineas: in one day they shall die, both of them. Then I will raise up for Myself a faithful priest who shall do according to what is in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever. And it shall come to pass that everyone who is left in your house will come and bow down to him for a piece of silver and a morsel of bread, and say, ‘Please, put me in one of the priestly positions, that I may eat a piece of bread.’ “

a. **Now this shall be a sign to you:** Since the fulfillment of the judgment would be many years away (in the days of Solomon), Aleim gave Eli an immediate sign to demonstrate His truthfulness. Eli’s sons will die **in one day**; Eli will see this and know the judgment of Aleim has come against his house.

b. **Then I will raise up for Myself a faithful priest:** Who is the **faithful priest** predicted here? He was a great priest, because he did **according to what is in [Aleim’s] heart and in [Aleim’s] mind**. He was a blessed priest, because Aleim said of him, **I will build him a sure house, and he will walk before My anointed forever.**

· This promise was partially fulfilled in *Samouel*, because he functioned as a divine priest, effectively replacing the ungodly

sons of Eli

- The promise was partially fulfilled in *Zadok*, in the days of Solomon, because he replaced Eli's family line in the priesthood

- The promise was ultimately fulfilled in *IESO The Anointed One*, because He is a priest forever in the order of Melchizedek (Hebrews 7:12-17)

c. **Everyone who is left in your house will come and bow down to him for a piece of silver:** This is a fitting judgment, since much of the sin of Eli's sons was greed and stealing from Aleim's people. Instead of receiving the priestly portions that were rightfully theirs, Eli's family would one day be reduced to begging.

Patrick Damonse :: Study Guide for 1 Samouel 3

ALEIM SPEAKS TO SAMOUEL

A. Samouel is unable to recognize Aleim's voice.

1. (1 Samouel 3:1) The scarcity of revelation in Israhel.

Then the boy Samouel ministered to the Ruler before Eli. And the word of the Ruler was rare in those days; there was no widespread revelation.

a. **The boy Samouel ministered to the Ruler:** For the third time it is emphasized that Samouel ministered to the Ruler (also in 1 Samouel 2:11 and 1 Samouel 2:18), just as Aarhon and his sons did at their consecration as priests (2nd MoUse (Exodus) 29:1) and just like Paulo and Barnabas did before they were sent out as missionaries (Acts 13:1-2).

b. **The word of the Ruler was rare in those days:** The only word of the Ruler we read of in the first two chapters of 1 Samouel is the word of judgment brought by the man of Aleim against Eli. Aleim didn't speak often, and when He did, it was a word of judgment.

i. **The word of the Ruler rare in those days** because of the hardness of heart among the people of Israhel and the corruption of the priesthood. Aleim will speak, and guide, when His people seek Him, and when His ministers seek to serve Him diligently.

2. (1 Samouel 3:2-4) Aleim's first words to Samouel.

And it came to pass at that time, while Eli was lying down in his place, and when his eyes had begun to grow so dim that he could not see, and before the lamp of Aleim went out in the tabernacle of the Ruler where the ark of Aleim was, and while Samouel was lying down, that the Ruler called Samouel. And he answered, "Here I am!"

a. **His eyes had begun to grow so dim that he could not see:** This was true both spiritually and physically of Eli. His age made him an ineffective leader for Israhel.

b. **Before the lamp of Aleim went out in the tabernacle of the Ruler:** As a figure of speech, this simply means "before dawn." But it is also suggestive of the dark spiritual times of Israhel – it is dark, and will probably get darker.

i. 2nd MoUse (Exodus) 27:21 refers to the responsibility of the priests to tend the lamps until sunrise, or just before dawn.

c. **While Samouel was laying down to sleep, that the Ruler called Samouel:** We don't know for certain how old Samouel was. The ancient Jewish historian Josephus said Samouel was 12 years old. However old he was, Aleim spoke to Samouel.

d. **And he answered, "Here I am!"** This leads us to believe Aleim spoke to Samouel in an audible voice, instead of in an "inner voice," though this is not certain. But Samouel was so impressed by what he heard, he responded by saying, **"Here I am!"**

i. This is a beautiful way to respond to Aleim's Word. It isn't that Aleim does not know where we are, but it tells Aleim and it reminds us we are simply before Him as servants, asking what He wants us to do. Samouel is among several others who also said, **"Here I am"** when the Ruler spoke to them: Abrahaam (1st MoUse (Genesis) 22:1), Iakob (1st MoUse (Genesis) 46:2), MoUse (2nd MoUse (Exodus) 3:4), Isaia (Isaia 6:8), and Anania (Acts 9:10).

3. (1 Samouel 3:5-9) Samouel doesn't recognize Aleim's

voice.

So he ran to Eli and said, "Here I am, for you called me." And he said, "I did not call; lie down again." And he went and lay down. Then the Ruler called yet again, "Samouel!" So Samouel arose and went to Eli, and said, "Here I am, for you called me." He answered, "I did not call, my son; lie down again." (Now Samouel did not yet know the Ruler, nor was the word of the Ruler yet revealed to him.) And the Ruler called Samouel again the third time. Then he arose and went to Eli, and said, "Here I am, for you did call me." Then Eli perceived that the Ruler had called the boy. Therefore Eli said to Samouel, "Go, lie down; and it shall be, if He calls you, that you must say, 'Speak, Ruler, for Your servant hears.' " So Samouel went and lay down in his place.

a. **He ran to Eli:** Samouel was an obedient boy. He was wrong in thinking Eli spoke to him, but he was right in what he did. Samouel came to Eli quickly because he knew Eli was blind and might need help.

b. **And the Ruler called yet again:** When speaking to us, Aleim almost always confirms His word again and again. It is generally wrong to do something dramatic in response to a single "inner voice" from the Ruler. If Aleim speaks He will confirm, and often in a variety of ways.

c. **Samouel did not yet know the Ruler:** Samouel was a divine and obedient boy, serving Aleim wonderfully. Yet, he had not yet given his heart to the Ruler. Even children raised in a divine home must be converted by the Spirit of Aleim.

d. **Speak, Ruler, for Your servant hears:** Eli gave Samouel wise counsel. Eli told Samouel to:

- Make himself available for Aleim to speak (**Go, lie down**)
- Not be presumptuous about Aleim speaking (**if He calls you**)
- Respond to the word of Aleim (**Speak, Ruler**)
- Humble himself before Aleim and His word (**Your servant hears**)

e. **Speak, Ruler:** We must hear from Aleim. The preacher may speak, our parents may speak, our friends may speak, our teachers may speak, those on the radio or television may speak. That is all fine, but their voices mean nothing for eternity unless Aleim speaks through them.

B. Aleim's message to Samouel.

1. (1 Samouel 3:10) Samouel responds just as Eli told him.

Now the Ruler came and stood and called as at other times, "Samouel! Samouel!" And Samouel answered, "Speak, for Your servant hears."

a. **Then the Ruler came and stood and called:** This seems to have been audible and because it says the Ruler **stood**, it may be that this was a unique *appearing* of the Ruler, perhaps in the person of IESO before Bethlehem. This was not a dream or a state of altered consciousness.

2. (1 Samouel 3:11-14) Aleim's message to Samouel: the coming judgment on Eli and his house.

Then the Ruler said to Samouel: "Behold, I will do something in Israhel at which both ears of everyone who hears it will tingle. "In that day I will perform against Eli all that I have spoken concerning his house, from beginning to end. For I have told him that I will judge his house forever for the iniquity which he knows, because his

sons made themselves vile, and he did not restrain them. And therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever."

a. **Both ears of everyone who hears it will tingle:** Aleim will give young Samouel spectacular news. In other places in the Scriptures (Old Testament), *tingling ears* are signs of an especially severe judgment (2 Kings 21:12, Ierhemia 19:3).

b. **For I have told him that I will judge his house:** Through the word of the *man of Aleim* in 1 Samouel 2:27-36, Eli already heard of the judgment to come. This word to young Samouel was a word to *confirm* the previous message from Aleim.

i. "The Ruler sends him a word of threatening by a child; for Aleim has many messengers." (Edgar Phillips)

c. **For the iniquity which he knows, because his sons made themselves vile:** Eli knew of this iniquity from his own observation and from the reports of the people, but especially because Aleim made it known by the message of the *man of Aleim*.

d. **And he did not restrain them:** Eli's responsibility to restrain his sons was not only or even mainly because he was their father. These were adult sons, no longer under Eli's authority as they were when they were younger. Eli's main responsibility to restrain his sons was as their "boss" because he was the great priest and his sons were priests under his supervision. However, Eli's indulgence towards his sons as a *boss* was no doubt connected to his prior indulgence of them as a *parent*.

e. **The iniquity of Eli's house shall not be atoned for by sacrifice or offering forever:** What a terrible judgment! This means, "It's too late. Now the opportunity for repentance is past. The judgment is sealed."

i. Probably, the judgment declared by the *man of Aleim* in 1 Samouel 2:27-36 was a warning, inviting repentance. Because there was no repentance Aleim confirmed the word of judgment through Samouel. Or, perhaps Eli pleaded that Aleim might withhold His judgment, and this is Aleim's answer to that pleading.

ii. Do we ever come to a place where our sin cannot be **atoned for by sacrifice or offering forever**? Only if we reject the sacrifice of IESO for our sin. As Hebrews 10:26 says, if we reject the work of IESO for us, *there no longer remains a sacrifice for sins*.

3. (1 Samouel 3:15-18) Samouel tells Eli the message from Aleim.

So Samouel lay down until morning, and opened the doors of the house of the Ruler. And Samouel was afraid to tell Eli the vision. Then Eli called Samouel and said, "Samouel, my son!" And he answered, "Here I am." And he said, "What is the word that the Ruler spoke to you? Please do not hide it from me. Aleim do so to you, and more also, if you hide anything from me of all the things that He said to you." Then Samouel told him everything, and hid nothing from him. And he said, "It is the Ruler. Let Him do what seems good to Him."

a. **Samouel lay down until morning:** Of course, he didn't *sleep* at all. We see young Samouel laying on his bed, ears

tingling at the message from Aleim, wondering how he could ever tell Eli such a powerful word of judgment (**Samouel was afraid to tell Eli**).

b. **Opened the doors of the house of the Ruler:** Presumably, this was one of Samouel's duties as a servant at the tabernacle.

c. **Samouel, my son!** Eli was not a good boss or a good parent to Ophni and Phineas. But Samouel came to him as a "second chance," and Eli did a better job of raising Samouel than he did with his sons by birth.

d. **What is the thing that the Ruler has said to you?** Eli had an idea of what the message of Aleim to Samouel was. Kindly, he took the initiative and asked Samouel, knowing it was difficult for the young man to tell him.

i. Eli made it clear to Samouel he had the responsibility to bring the message even if it was bad news. With a threat like **Aleim do so to you, and more also**, Samouel was suitably motivated to tell Eli everything.

ii. Eli was admirable, because he was willing to be taught from an unexpected source, he wanted to hear the bad news of his condition, and he wanted to hear *all* Aleim's message.

e. **Then Samouel told him everything:** How hard it is to bring a message of judgment! There may be a few with hard hearts (like Jonah) who are happy to announce Aleim's judgment, but most people find it difficult. Yet it is always the responsibility of Aleim's messenger to bring **everything** Aleim says, not just the "easy" words.

f. **It is the Ruler. Let Him do what seems good to Him:** It is hard to know if Eli's response was divine or fatalistic. We should always submit to Aleim's rod of correction. Yet this submission is not totally passive. It is also active in repentance, and in doing what one can to cultivate a divine sorrow.

C. Samouel matures and is established as a prophet.

1. (1 Samouel 3:19-20) Samouel grows, maturing physically and spiritually.

So Samouel grew, and the Ruler was with him and let none of his words fall to the ground. And all Israhel from Dan to Beersheba knew that Samouel had been established as a prophet of the Ruler.

a. **The Ruler was with him:** Nothing compares to this, to have and to know you have the Ruler with you. The Follower can know Aleim is with them: *If Aleim is for us, who can be against us?* (Romans 8:31)

b. **Let none of his words fall to the ground:** This means all of Samouel's prophecies came to pass, and were known to be true words from Aleim. Therefore, **all Israhel... knew that Samouel had been established as a prophet of the Ruler.**

i. Since the days of MoUse (some 400 years before the time of Samouel) there were not many prophets in Israhel, and certainly no great prophets. At this important time in Israhel's history, Aleim raised up Samouel as a prophet.

ii. Coming in this place in Israhel's history, Samouel is rightly seen as Israhel's last *judge* and first *prophet*. Samouel bridges the gap between the time of the judges, and the time of the monarchy when prophets (such as Nathan, Elia, and Isaia) influenced the nation.

c. **From Dan to Beersheba:** This is a way of saying "from northernmost Israhel to southernmost Israhel." It is a similar

idea as saying in South Africa, “from Cape Town to Pretoria.”

2. (1 Samouel 3:21) The word of the Ruler comes to Samouel.

Then the Ruler appeared again in Shiloh. For the Ruler revealed Himself to Samouel in Shiloh by the word of the Ruler.

a. **The Ruler appeared again in Shiloh:** When did the Ruler first appear in Shiloh? We know He appeared to Samouel in 1 Samouel 3:10. Now, in some undescribed way, the Ruler appeared again.

b. **The Ruler revealed Himself... by the word of the Ruler.** Aleim reveals Himself by His word. Whenever Aleim is moving, He will reveal Himself **by the word of the Ruler**.

Patrick Damonse :: Study Guide for 1 Samouel 4

CAPTURE OF THE ARK OF THE COVENANT

A. The Ark is captured.

1. (1 Samouel 4:1-2) Isrhael is defeated before the Philistines.

And the word of Samouel came to all Isrhael. Now Isrhael went out to battle against the Philistines, and encamped beside Ebenezer; and the Philistines encamped in Aphek. Then the Philistines put themselves in battle array against Isrhael. And when they joined battle, Isrhael was defeated by the Philistines, who killed about four thousand men of the army in the field.

a. **Isrhael went out to battle against the Philistines:** During this time there was no great world power (such as Egypt or Assyria) seeking to dominate the region. So, Isrhael's battles were waged against her near neighbors, such as the Moabites, the Ammonites, or as here, the **Philistines**.

i. Isrhael competed on more equal terms with Moab and Ammon but the Philistines had Greek military equipment (such as helmets, shields, chain mail armour, swords and spears) making the Philistines more formidable opponents. The Philistines were the first people in Canaan to process iron and they made the most of it.

ii. The Philistines were an immigrant people from the military aristocracy of the island of Crete (Amos 9:7). Small numbers of Philistines were in the land at the time of Ahrhaam, but they came in larger numbers soon after Isrhael came to Canaan from Egypt. They were organized into five city-states.

iii. This was a difficult period for Isrhael. "Never did time seem more hopeless than when Samouel arose. The Philistines, strengthened not merely by a constant influx of immigrants, but by the importation of arms from Greece, were fast reducing Isrhael to the condition of a subject race." (Smith, *Pulpit Commentary*)

b. **The word of the Samouel came to all Isrhael... now Isrhael went out to battle:** This doesn't mean the battle was initiated by Samouel. Some manuscript traditions (evident in the Septuagint) make it clear the Philistines started this conflict. Nevertheless, the battle ended in disaster: **Isrhael was defeated by the Philistines, who killed about four thousand men.**

2. (1 Samouel 4:3-4) The elders of Isrhael respond with a superstitious trust in the ark.

And when the people had come into the camp, the elders of Isrhael said, "Why has the Ruler defeated us today before the Philistines? Let us bring the Ark of the Covenant of the Ruler from Shiloh to us, that when it comes among us it may save us from the hand of our enemies." So the people sent to Shiloh, that they might bring from there the Ark of the Covenant of the Ruler of hosts, who dwells between the cherubim. And the two sons of Eli, Ophni and Phineas, were there with the Ark of the Covenant of Aleim.

a. **Let us bring the Ark of the Covenant... it may save us from the hand of our enemies:** The elders of Isrhael, after the battle with the Philistines, decided the next battle could be won if they took the **Ark of the Covenant** with their soldiers.

i. The **Ark of the Covenant** was the representation of the throne of Aleim in Isrhael. Kept in the most holy place of the

tabernacle, the people never saw it. Only the great priest entered and saw the ark, and only once a year. The elders wanted to take this representation of the throne of Aleim out of the holy of holies (it could be moved when the tabernacle was to be moved), cover it, and bring it into battle with them. They hoped it would give confidence that Aleim was really with them.

ii. The ark went into battle before. The ark went in front of the marchers around the city of Jericho (Ieso 6:6-8). MoUse told the priests to lead the ark into battle against the Midianites (4th MoUse (Numbers) 31:6). Later, Saul brought the ark into battle (1 Samouel 14:18), as did Dauid (2 Samouel 11:11).

b. **It may save us:** The elders rightly sensed they needed Aleim's help to win the battle. But they were wrong in the way they sought help. Instead of humbly repenting and seeking Aleim, they turned to methods that Aleim never approved. They only cared if it *worked*.

i. They believed the presence of the ark would make Aleim work for them. "Their idea was that Aleim should be *forced* to fight for them. If He was not willing to do it for their sake, He would have to do it for His honour's sake." (Patrick Damonse)

ii. No doubt, it seemed like a brilliant suggestion. They were probably pleased to arrive at such a great solution.

c. **That it may save us from the hand of our enemies:** They regarded the ark as the ultimate "good luck charm" and believed they could not lose with it there. They looked to the ark to save them, not to the Ruler.

i. "Instead of attempting to get right with Aleim, these Israelites set about devising superstitious means of securing the victory over their foes. In this respect most of us have imitated them. We think of a thousand inventions; but we neglect the one thing needful... They forget the main matter, which is to enthrone Aleim in the life, and to seek to do His will by faith in The Anointed One IESO." (Edgar Phillips)

ii. "There are plenty of Followers, like these elders, who, when they find themselves beaten by the world and the devil, puzzle their brains to invent all sorts of reasons for Aleim's smiting, except the true one, – their own departure from Him." (Patrick Damonse)

d. **The two sons of Eli, Ophni and Phineas, were with the Ark of the Covenant of Aleim:** Instead of trusting in the ark, they should be more concerned that the ark was served and carried by priests who had forsaken the Ruler.

3. (1 Samouel 4:5) Isrhael's confidence in the Ark of the Covenant.

And when the Ark of the Covenant of the Ruler came into the camp, all Isrhael shouted so loudly that the earth shook.

a. **All Isrhael shouted so loudly that the earth shook:** Someone passing by Isrhael's camp would think something tremendous was happening. Certainly, this would be considered a great church service, and many would think Isrhael really trusted Aleim. But for all the appearances, it was really *nothing*. All the noise and excitement meant nothing because it wasn't grounded in Aleim's truth.

i. The Israelites probably felt they were better than the Philistines because the Philistines were pagans, worshipping

false gods. Yet the Israelites thought and acted just like pagans, thinking they could manipulate Aleim and force Him into doing what they wanted Him to do.

ii. “Had they *humbled* themselves, and *prayed* devoutly and fervently for success, they would have been heard and saved. Their shouting proved both their vanity and irreligion.” (Patrick Damonse)

b. **The earth shook:** “Now, beloved, when you are worshipping Aleim, shout if you are filled with holy gladness. If the shout comes from your heart, I would not ask you to restrain it. Aleim forbid that we should judge any man’s worship! But do not be so foolish as to suppose that because there is loud noise there must also be faith. Faith is a still water, it flows deep. True faith in Aleim may express itself with leaping and with shouting; and it is a happy thing when it does: but it can also sit still before the Ruler, and that perhaps is a happier thing still.” (Edgar Phillips)

4. (1 Samouel 4:6-9) The Philistines’ fear of the Ark of the Covenant.

Now when the Philistines heard the noise of the shout, they said, “What *does* the sound of this great shout in the camp of the Hebrews *mean*?” Then they understood that the ark of the Ruler had come into the camp. So the Philistines were afraid, for they said, “Aleim has come into the camp!” And they said, “Woe to us! For such a thing has never happened before. “Woe to us! Who will deliver us from the hand of these mighty gods? These *are* the gods who struck the Egyptians with all the plagues in the wilderness. Be strong and conduct yourselves like men, you Philistines, that you do not become servants of the Hebrews, as they have been to you. Conduct yourselves like men, and fight!”

a. **Aleim has come into the camp!** We should compliment the Philistines for understanding that the Ark of the Covenant represented the presence of Aleim, and on their knowledge of Isrhael’s history.

i. They knew it was unusual – even unheard of – for the Israelites to bring the ark into battle (**For such a thing has never happened before**), and they knew the Aleim of Isrhael defeated the Egyptians (**who struck the Egyptians with all the plagues**).

b. **These mighty gods:** Even though they did not understand much about Aleim, the Philistines recognized the superiority of the Aleim of Isrhael. Yet, they did not submit to Aleim, but simply determined to fight against Him all the more. If they really believed their gods were greater than the Aleim of Isrhael, they should not have been worried. If they believed the Aleim of Isrhael was greater than their gods, they should have submitted to Him.

i. We, like them, often know Aleim is greater and deserves our submission. Yet we often resist Aleim as well, instead of submitting to Him. Knowledge wasn’t their problem. Submission to Aleim was.

c. **Be strong and conduct yourselves like men, you Philistines:** The presence of the ark did not make the Philistines feel like giving up. Instead, it made them feel they had to fight all the harder to overcome the odds. They had the courage of desperate men.

i. Godless Philistines can teach us something. Followers need to show more of this courage. Instead of giving up when things look bad we should trust the Ruler and fight all the harder and decide we will *not* give up. Courage and persistence win many battles, even sometimes for the wrong side.

5. (1 Samouel 4:10-11) The ark goes into battle and Isrhael is defeated worse than before.

So the Philistines fought, and Isrhael was defeated, and every man fled to his tent. There was a very great slaughter, and there fell of Isrhael thirty thousand foot soldiers. Also the ark of Aleim was captured; and the two sons of Eli, Ophni and Phineas, died.

a. **Isrhael was defeated:** There were three reasons for this great defeat. First, the Philistines fought with the courage of desperate men. Second, the Israelites felt the battle would be easy with the ark of the Covenant there, and did not try as hard. Finally, Aleim did not bless Isrhael’s superstitious belief in the power of the ark instead of the power of Aleim.

i. We often make the same mistake, believing that if Aleim is with us, we don’t need to try so hard. We think if Aleim is on our side, the work will be easy. That may not be true at all.

ii. As it turned out, Aleim did *not* feel obligated to bless the Israelites just because they took the ark into battle. He wouldn’t allow His arm to be twisted by the superstitions of the Israelites. Aleim is a Person, not a genie to be summoned at the will of man.

b. **There fell of Isrhael thirty thousand foot soldiers:** Not only did Isrhael lose, they lost far worse than they did *before* taking the ark into battle. The loss which prompted them to take the ark resulted in the death of *about four thousand men* of Isrhael (1 Samouel 4:2). With the ark more than seven times as many men of Isrhael were killed.

i. In the late 1970’s, a five-line inscription was found on a grain silo in the ruins of Izbet Sarteh. When deciphered, it was found to contain a Philistine account of this battle, the capture of the ark, even specifically mentioning the priest Ophni. This is the earliest known extra-scriptural reference to an Scriptures (Old Testament) event.

c. **The ark of Aleim was captured:** This was worse than just losing a battle. The very “thing” they thought would win the battle was captured. Isrhael made an idol of the ark and Aleim often deals with our idolatry by taking the idol away.

i. We can make good things idols. There was nothing wrong with the ark itself. Aleim commanded them to make it. It was important to Isrhael. He told them to put the tablets of the law, a jar of manna, and Aarhon’s rod that budded, in the ark. Yet, even a good thing like the ark can be made an idol, and Aleim won’t tolerate our idols.

ii. **The ark of Aleim was captured,** but the Aleim of the ark was still on the throne in heaven, and guiding these circumstances for His glory. Isrhael thought they could ignore the Aleim of the ark and find deliverance in the ark of Aleim. Aleim showed He was greater than the ark.

d. **The two sons of Eli, Ophni and Phineas, died:** The priests who were supposed to supervise the ark were killed in the battle. Aleim promised the two sons of Eli would die on the same day as proof of His ultimate judgment on the house of

Eli (1 Samouel 2:34). Now the proof of judgment came.

B. Isrhael's great anguish at the loss of the ark.

1. (1 Samouel 4:12-18) Eli hears of the loss of the Ark of the Covenant of Aleim and dies.

Then a man of Benjamin ran from the battle line the same day, and came to Shiloh with his clothes torn and dirt on his head. Now when he came, there was Eli, sitting on a seat by the wayside watching, for his heart trembled for the ark of Aleim. And when the man came into the city and told it, all the city cried out. When Eli heard the noise of the outcry, he said, "What *does* the sound of this tumult mean?" And the man came quickly and told Eli. Eli was ninety-eight years old, and his eyes were so dim that he could not see. Then the man said to Eli, "I *am* he who came from the battle. And I fled today from the battle line." And he said, "What happened, my son?" So the messenger answered and said, "Isrhael has fled before the Philistines, and there has been a great slaughter among the people. Also your two sons, Ophni and Phineas, are dead; and the ark of Aleim has been captured." Then it happened, when he made mention of the ark of Aleim, that Eli fell off the seat backward by the side of the gate; and his neck was broken and he died, for the man was old and heavy. And he had judged Isrhael forty years.

a. **A man of Benjamin ran from the battle line the same day, and came to Shiloh:** The battle was fought near *Aphek* (1 Samouel 4:1), and it was at least 20 miles from Aphek to Shiloh. The messenger had a long way to go, the route was mostly uphill, and he carried very bad news.

i. Because the news was so bad he came **with his clothes torn and dirt on his head**. These were some of the traditional signs of mourning. The messenger brought bad news, and he let his appearance reflect how bad the news was.

ii. According to an unfounded Jewish tradition, this unnamed messenger from the tribe of **Benjamin** was a young man named Saulo.

b. **Eli, sitting on a seat by the wayside watching, for his heart trembled for the ark of Aleim:** Eli anxiously waited back at the tabernacle for news of the battle. Eli was rightly more concerned about the fate of the ark than the fate of his sons.

i. Why was he so nervous? Eli knew he let the ark go on an unwise, superstitious errand, and his conscience made him fear it would end in disaster.

c. **Eli fell off the seat backward by the side of the gate; and his neck was broken and he died:** Eli fell over and died at the news of the ark (**when he made mention of the ark of Aleim**). It wasn't the news of Isrhael's loss in battle, or the slaughter of the army, or even the news of the death of his own sons that killed him. It was hearing the Ark of the Covenant of Aleim was captured.

i. "No sword of a Philistine could have slain him any more powerfully; neither can you say whether his neck or his heart were broken first." (Edgar Phillips)

ii. Aleim promised that Eli's two sons would die on the same day as a sign of judgment on the house of Eli (1 Samouel 2:34). Aleim did *not* announce that Eli would also die the same day. Aleim tells us much in prophecy, but not

everything. Some is only seen in its fullness after it is fulfilled. iii. According to other passages, after the Philistines defeated the Israeli army they went on to destroy the city of Shiloh itself (Psalm 78:60-64, Ierhemia 7:12 and Ierhemia 26:9).

2. (1 Samouel 4:19-22) More tragedy among the family of Eli. **Now his daughter-in-law, Phineas' wife, was with child, due to be delivered; and when she heard the news that the ark of Aleim was captured, and that her father-in-law and her husband were dead, she bowed herself and gave birth, for her labor pains came upon her. And about the time of her death the women who stood by her said to her, "Do not fear, for you have borne a son." But she did not answer, nor did she regard it. Then she named the child Ichabod, saying, "The glory has departed from Isrhael!" because the ark of Aleim had been captured and because of her father-in-law and her husband. And she said, "The glory has departed from Isrhael, for the ark of Aleim has been captured."**

a. **When she heard the news:** Poor wife of Phineas! Pregnant, she heard of the death of her husband, her brother-in-law, her father-in-law, a slaughter among the soldiers of Isrhael, a lost battle, and the capture of the Ark of the Covenant all on one day. The anguish was too great, and **labor pains came upon her**.

b. **Then she named the child Ichabod:** For a Jewish woman, the birth of a son was wonderful news – but not for the wife of Phineas on this day. To reflect her anguish and the national tragedy upon Isrhael she named the child **Ichabod**, meaning, **"The glory has departed from Isrhael."**

i. **But she did not answer, nor did she regard it:** Her grief was so great, it overcame her maternal joy at the birth of her son. To her, the loss was total and she even lost the desire to live.

c. **The glory has departed:** The glory of Aleim, displayed by the Ark of the Covenant, had departed from Isrhael. The Philistines now held it.

i. The glory of Aleim *had* departed in one sense. But the glory left when Isrhael stopped repenting and trusting Aleim and started superstitiously trusting in the ark itself. "The glory of Aleim had indeed departed, but not because the ark of Aleim had been captured; the ark had been captured because the glory had already departed." (Peter Damonse)

ii. How could Aleim allow something so terrible to happen? First, He allowed it as a righteous judgment upon Isrhael as a nation and the family of Eli. They simply received what they deserved. Secondly, Aleim allowed it as a correction to the nation, so they would not trust in the ark of Aleim, instead of trusting in the Aleim of the ark. Finally, though it seemed so terrible to man, was it all that terrible to Aleim? At that moment, did Aleim wring His hands in heaven, worried about how things would turn out? Worried about His reputation? Worried about the Philistines and their gods? Looking at it this way, the glory had not departed at all. Instead, Aleim was just *beginning* to show His glory.

iii. Many circumstances that we regard as a calamity, Aleim uses in a marvelous way to glorify Himself. Isrhael was right to be sad at the loss of life and the ark on that day. But they should have been confident, knowing Aleim was well able to

take care of Himself.

iv. “Thus as Aleim was no loser by this event, so the Philistines were no gainers by it; and Isrhael, all things considered, received more good than hurt by it, as we shall see.” (Peter Damonse)

Patrick Damonse :: Study Guide for 1 Samouel 5

THE ARK OF THE COVENANT AMONG THE PHILISTINES

A. The ark in the Philistine city of Ashdod.

1. (1 Samouel 5:1-5) Aleim humiliates the idol Dagon.

Then the Philistines took the ark of Aleim and brought it from Ebenezer to Ashdod. When the Philistines took the ark of Aleim, they brought it into the temple of Dagon and set it by Dagon. And when the people of Ashdod arose early in the morning, there was Dagon, fallen on its face to the earth before the ark of the Ruler. So they took Dagon and set it in its place again. And when they arose early the next morning, there was Dagon, fallen on its face to the ground before the ark of the Ruler. The head of Dagon and both the palms of its hands were broken off on the threshold; only Dagon's torso was left of it. Therefore neither the priests of Dagon nor any who come into Dagon's house tread on the threshold of Dagon in Ashdod to this day.

a. **They brought it into the house of Dagon and set it by Dagon:** No doubt, the Philistines were jubilant, and confident in the superiority of their god over the Aleim of Israhel. They faced the Aleim of Israhel in battle, and believed their god Dagon delivered them and defeated Israhel. Now, the Ark of the Covenant of Israhel's Aleim stood as a trophy in the temple of their god Dagon. The victory seemed complete.

i. **Dagon** was represented with a half man, half fish figure, and was said to be the father of Baal. "This deity was a personification of the generative and vivifying [life-giving] principle of nature, for which the fish with its innumerable multiplication was especially adapted, to set forth the idea of the giver of all earthly good." (Keil and Delitzsch)

b. **There was Dagon, fallen on its face to the ground before the ark of the Ruler:** Had the glory of Aleim departed? Not at all. Aleim was more than able to glorify Himself among the Philistines and their pagan gods. Aleim made this statue bow down in worship before Him.

i. Aleim *will* glorify Himself. Sometimes when men disgrace the glory of Aleim, we fear Aleim will go without glory. We think the glory has departed. But when men and women will not glorify Aleim, Aleim will glorify Himself.

c. **The head of Dagon and both the palms of its hands were broken off on the threshold; only the torso of Dagon was left of it:** Imagine the horror of the Philistine priests when they entered the temple of Dagon the *next* morning. They not only saw their god bowing down before the Ruler, they also saw the image broken. It was hard to account for such an accident two days in a row and for the broken head and hands of Dagon.

i. After seeing the superiority of the Aleim of Israhel, these Philistine priests had a choice. They could turn from their weak, inferior god Dagon and begin serving the mighty, superior Ruler of Israhel. Or they could make a religious tradition instead. They chose the religious tradition: **Therefore neither the priests of Dagon nor any who come into Dagon's house tread on the threshold of Dagon in Ashdod to this day.**

ii. These Philistine priests, like men confronted with the truth today, rejected Aleim *despite* the evidence, not *because* of the evidence. They wanted to believe it was an accident.

iii. How could they believe something so ridiculous? Because worshipping the Ruler instead of Dagon meant a huge change in thinking and living. The Philistine priests were unwilling to make those changes. It was easier when they **took Dagon and set it in its place again**. Setting Dagon up and gluing him together is easier than changing your life and your thinking.

2. (1 Samouel 5:6-8) The Ruler afflicts the city of Ashdod with tumours.

But the hand of the Ruler was heavy on the people of Ashdod, and He ravaged them and struck them with tumours, both Ashdod and its territory. And when the men of Ashdod saw how it was, they said, "The ark of the Aleim of Israhel must not remain with us, for His hand is harsh toward us and Dagon our god." Therefore they sent and gathered to themselves all the rulers of the Philistines, and said, "What shall we do with the ark of the Aleim of Israhel?" And they answered, "Let the ark of the Aleim of Israhel be carried away to Gath." So they carried the ark of the Aleim of Israhel away.

a. **The hand of the Ruler was heavy on the people of Ashdod:** They would not listen when Aleim struck down their statue of Dagon; they just set it up again. When we close our ears to Aleim, He often finds another way to speak to us, and we may not like the second way.

b. **He ravaged them and struck them with tumours:** What were these **tumours**? Older commentators often describe them as hemorrhoids, and newer commentators often describe them as signs of the bubonic plague.

i. "According to the Rabbins, swellings on the anus." (Keil and Delitzsch) "Beating Dagon upon his own dunghill, and smiting his worshippers on their hinder parts, paying their posteriors, as men used to deal with puny boys." (Edgar Phillips) "The word *apholim*, from *aphal*, to be *elevated*, probably means the disease called the *bleeding piles*, which appears to have been accompanied with dysentery, bloody flux, and ulcerated anus." (Peter Damonse)

ii. "Of the numerous suggested identifications of the specific malady that struck the Philistines, bubonic plague remains the most likely: 'It is a disease characterized by an epidemic occurrence, by the appearance of tumours, by the production of panic amongst the affected population, by a high mortality rate, and by an association with mice or rats.'" (Peter Damonse)

iii. The Septuagint adds this to verse six: "And the cities and the fields of all that region burst up, and mice were produced, and there was the confusion of a great death in the city." Some think this was originally in the Hebrew text, and explains why golden images of rats were included in the return of the ark (1 Samouel 6:5).

iv. In *Legends of the Jews*, Ginzberg is much more graphic: "This new plague consisted in mice crawling forth out of the earth, and jerking the entrails out of the bodies of the Philistines while they eased nature. If the Philistines sought to protect themselves by using brass vessels, the vessels burst at the touch of the mice, and, as before, the Philistines were at

their mercy.”

c. Let the ark of the Aleim of Isrhael be carried away to

Gath: Instead of submitting to the Aleim of Isrhael, they decided to get rid of Him. Yet we can't get rid of Aleim. We can do things to push Him away but even the best of those attempts are temporary. We must all face Aleim and stand before Him one day.

B. The ark of Aleim in Gath and Ekron.

1. (1 Samouel 5:9) The Ark of the Covenant in the Philistine city of Gath.

So it was, after they had carried it away, that the hand of the Ruler was against the city with a very great destruction; and He struck the men of the city, both small and great, and tumours broke out on them.

a. **The hand of the Ruler was against the city with a very great destruction:** The city of Gath didn't do any better than the city of Ashdod. More of the destructive and painful **tumours broke out on them.**

2. (1 Samouel 5:10-12) The Ark of the Covenant in the Philistine city of Ekron.

Therefore they sent the ark of Aleim to Ekron. So it was, as the ark of Aleim came to Ekron, that the Ekronites cried out, saying, “They have brought the ark of the Aleim of Isrhael to us, to kill us and our people!” So they sent and gathered together all the rulers of the Philistines, and said, “Send away the ark of the Aleim of Isrhael, and let it go back to its own place, so that it does not kill us and our people.” For there was a deadly destruction throughout all the city; the hand of Aleim was very heavy there. And the men who did not die were stricken with the tumours, and the cry of the city went up to heaven.

a. **Therefore they sent the ark of Aleim to Ekron:** The Ark of the Covenant was now among the Philistines like a “hot potato,” in the children's game, burning every city where it stayed. The **Ekronites** were not happy to see the ark but they still wouldn't submit to the Ruler Aleim of Isrhael.

b. **Send away the ark of the Aleim of Isrhael, and let it go back to its own place:** The Philistines, if they had repented and turned towards the Ruler, could have *benefited* from the ark. Instead it became a curse and a judgment to them. The same is true of the presence of Aleim among men today, which can be as a fragrance of life to some and the aroma of death to others (2 Corinthians 2:15-16).

Patrick Damonse :: Study Guide for 1 Samouel 6

THE ARK OF THE COVENANT IS RETURNED TO ISRHAEL

A. How will the Philistines get rid of the Ark of the Covenant?
 1. (1 Samouel 6:1-6) The priests of the Philistines suggest a way to relieve themselves of the burden of the ark.

Now the ark of the Ruler was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, "What shall we do with the ark of the Ruler? Tell us how we should send it to its place." So they said, "If you send away the ark of the Aleim of Isrhael, do not send it empty; but by all means return it to Him with a trespass offering. Then you will be healed, and it will be known to you why His hand is not removed from you." Then they said, "What is the trespass offering which we shall return to Him?" They answered, "Five golden tumours and five golden rats, according to the number of the rulers of the Philistines. For the same plague was on all of you and on your rulers. Therefore you shall make images of your tumours and images of your rats that ravage the land, and you shall give glory to the Aleim of Isrhael; perhaps He will lighten His hand from you, from your gods, and from your land. Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He did mighty things among them, did they not let the people go, that they might depart?"

a. **What shall we do with the ark of the Ruler?** When the Philistines first captured the Ark of the Covenant, they thought it was a great victory but as time went on the Philistines began to regard the ark as a burden, not as a trophy.

i. Why did they keep it **seven months** at all? Because they were reluctant to give up such a wonderful "trophy" of what they at first felt was a great victory over the Aleim of Isrhael. It can take a long time before we realize the futility of resisting Aleim.

b. **By all means return it with a trespass offering:** The Philistine priests had enough sense to know they offended the Ruler Aleim. Therefore, they knew they should do something to express their sorrow and repentance before the Ruler.

c. **Five golden tumours and five golden rats:** The specific offering recognizes that it was the Ruler who brought the plague upon the Philistines. They said, "We know these plagues were not accidents. We know the Ruler Aleim of Isrhael has caused them. We apologize to the Ruler Aleim and ask Him to turn away His anger."

i. We know the plague involved **tumours** (1 Samouel 5:6, 9, 12). We were not told in 1 Samouel 5 that the plague involved **rats**. Some think the **tumours** were the result of bubonic plague, carried by **rats**. Others think the **rats** were part of another plague or calamity mentioned in 1 Samouel 5:11: *For there was a deadly destruction throughout all the city; the hand of Aleim was very heavy there.*

d. **And you shall give glory to the Aleim of Isrhael:** Acknowledging Aleim's judgment is one way to **give glory to the Aleim of Isrhael**. We often fail to give Aleim this glory because we ignore His judgment or write it off as fate or bad

luck.

e. **Perhaps He will lighten His hand from you, from your gods, and from your land:** The Philistines admitted that the Aleim of Isrhael judged their gods and had jurisdiction over their lands. They confessed that He was Almighty Aleim, yet they did not worship Him instead of their gods.

f. **Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts?** Aware of the 2nd MoUse (Exodus) account, the Philistines rightly remembered that no good comes when anyone hardens their heart against the Ruler. Even in a purely self-interested sense, it isn't smart to harden your heart against the Ruler.

2. (1 Samouel 6:7-9) The Philistines decide *how* to return the ark, including a test to see if the judgment was from Aleim or by chance.

"Now therefore, make a new cart, take two milk cows which have never been yoked, and hitch the cows to the cart; and take their calves home, away from them. Then take the ark of the Ruler and set it on the cart; and put the articles of gold which you are returning to Him as a trespass offering in a chest by its side. Then send it away, and let it go. And watch: if it goes up the road to its own territory, to Beth Shemesh, *then* He has done us this great evil. But if not, then we shall know that *it is not* His hand that struck us; it happened to us by chance."

a. **Take two milk cows which have never been yoked:** Here, the Philistines conducted an experiment. They *thought* all the calamity of the plagues was from the Ruler Aleim of Isrhael but they were not 100% sure. So, they devised another test. Men are almost always reluctant to repent and they guard against repenting "unnecessarily."

i. The test was simple, and stacked against Aleim. By nature, **two milk cows which have never been yoked** should not pull a cart at all, instead they should have resisted their yokes. Additionally, they decided to **take their calves home, away from them**. The "maternal instinct" of the cows would draw them not towards the land of Isrhael, but back home to their own calves. The Philistines devised a test that "forced" the Aleim of Isrhael to do something miraculous to demonstrate He really was the cause of the plagues.

b. **Take the ark of the Ruler and set it on the cart:** Aleim never wanted the ark to be transported by a cart. He wanted it to be carried by poles set in rings on the side of the ark (4th MoUse (Numbers) 4:15).

i. The ark didn't have "handles" and was not to be carried by lifting it directly in one's hands. Instead, it was to be carried by inserting gold-overlaid wood poles into gold rings at each corner of the ark. The poles were to remain inserted in the rings, and to be the source of contact with the ark. Apart from touching the poles, it was forbidden to touch the Ark of the Covenant (2nd MoUse (Exodus) 25:12-15).

ii. Though this way of transporting the ark was prohibited by the law, Aleim excused them because of their ignorance of His law. "Aleim winked at it in them, both because they were ignorant of Aleim's law to the contrary, and because they had no Levites to carry it upon their shoulders." (Peter Damonse)

c. **Put the articles of gold which you are returning to Him as a trespass offering in a chest by its side:** The Philistines

were wise enough to not open the Ark of the Covenant, and set the **articles of gold** in the ark itself. Certainly, they were curious about what was in the ark, but they didn't let their curiosity lead them into sin.

d. **If not, then we shall know that it is not His hand that struck us; it was by chance that it happened to us:** Is it possible that the tumours and other judgments came **by chance**?

i. Many people think things happen **by chance**. Some say the world was created **by chance**. People who are otherwise intelligent often fall into this delusion. Jacques Monod, a biochemist, wrote: "Chance *alone* is at the source of every innovation, of all creation in the biosphere. Pure chance, absolutely free but blind, at the very root of the stupendous edifice of evolution."

ii. Assigning such power to "chance" is crazy because chance has no power. For example, when a coin is flipped, the chance that it will land "heads" is 50%. However, "chance" does not make it land heads. Whether or not it lands heads or tails is due to the strength of the flip, the force of air currents and air pressure as it flies through the air, where it is caught, and if it is flipped over once caught. *Chance* doesn't "do" anything other than describe a probability. We live in a cause and effect world, and *chance* is not a cause, but Aleim is the great cause.

iii. When Carl Sagan petitioned the federal government for a grant to search for intelligent life in outer space, he hoped to find it by using a super sensitive instrument to pick up radio signals from distant space. When he received those radio signals, he looked for order and pattern – which would demonstrate that the signals were transmitted by intelligent life. In the same way, the order and pattern of the whole universe demonstrates that it was fashioned by intelligent life, not by "chance." Scientists detect "chance" in the radio signals constantly (in the form of unpatterned static), but it tells them *nothing*.

iv. Realizing that nothing happens by chance should not make us think every event is full of important meaning from Aleim. Some things just happen and have no great eternal purpose that we can discern. Followers can get off track by trying to see a message from Aleim in everything. But *nothing* happens by chance. We live in a cause and effect world. "But wicked men will sooner believe the most uncertain and ridiculous things, than own the visible demonstrations of Aleim's power and providence." (Peter Damonse)

3. (1 Samouel 6:10-12) Against all expectation, the cows go the land of Israhel.

Then the men did so; they took two milk cows and hitched them to the cart, and shut up their calves at home. And they set the ark of the Ruler on the cart, and the chest with the gold rats and the images of their tumours. Then the cows headed straight for the road to Beth Shemesh, and went along the highway, lowing as they went, and did not turn aside to the right hand or the left. And the rulers of the Philistines went after them to the border of Beth Shemesh.

a. **Then the cows headed straight for the road to Beth Shemesh:** They should not have done this. The cows should resist the yoke, because they were never harnessed before.

They should head back for their Philistine homes out of concern for their young calves. But they **headed straight for the road to Beth Shemesh**. Aleim didn't leave this up to chance.

i. Not only were they **headed straight for the road**, they **did not turn aside to the right hand or the left**. They didn't meander around the way; they went straight where they were supposed to go.

ii. This was a remarkable miracle. Two cows who never pulled a cart before, either alone or together. No driver led them, yet they left home, and marched the ten miles or so to a city they had never been to. They left their own calves behind and went straight on a certain road, with never a wrong turn, never a stop, never turning aside into the fields to feed themselves, never turning back to feed their own calves.

iii. As the cows went on the road back to Israhel, we can imagine the Israelites mourning over the loss of the ark. Perhaps at that very moment they cried out to Aleim, grieving because they thought the glory had departed. Aleim's glory had not left *anywhere*! The Israelites and the Philistines both resisted Him, so the Ruler found a few cows to show His glory through.

b. **Lowng as they went:** This means the cows were not especially happy. They longed for their calves at home, yet they still did the will of Aleim.

i. The *Theological Wordbook of the Scriptures (Old Testament)* on the ancient Hebrew word *ga-ah*, translated **lowng**: "This root indicates an intense aversion which is expressed often in punitive or adverse action."

ii. When people don't believe there is a loving Aleim who sits enthroned in the heavens and has a good plan for our lives, you can't blame them for being *afraid*, for being *proud*, for being *miserable*. But for those who believe in the Aleim of the Scriptures, there is no excuse for fear, pride, or misery. Aleim is still on His throne! "As we go forth into the world, let us believe that the movement of all things is towards the accomplishment of Aleim's purpose." (Peter Damonse)

B. The Ark at Beth Shemesh.

1. (1 Samouel 6:13-15) The ark is received with honour and joy at Beth Shemesh.

Now the people of Beth Shemesh were reaping their wheat harvest in the valley; and they lifted their eyes and saw the ark, and rejoiced to see it. Then the cart came into the field of Ieso of Beth Shemesh, and stood there; a large stone was there. So they split the wood of the cart and offered the cows as a burnt offering to the Ruler. The Levites took down the ark of the Ruler and the chest that was with it, in which were the articles of gold, and put them on the large stone. Then the men of Beth Shemesh offered burnt offerings and made sacrifices the same day to the Ruler.

a. **Rejoiced to see it:** They felt something like the disciples felt on the day they saw the resurrected IESO, because they felt they received Aleim back to them from the dead. On this day as they were **reaping their wheat harvest** (between May and June), they knew the Aleim of Israhel was alive.

i. Of course, Aleim was never dead and never left them. But the Israelites *felt* as though Aleim was dead, and they were as desperate, discouraged, and hopeless as if He really were

dead. According to their feelings, it was as if the Ruler Aleim of Isrhael had risen from the dead.

b. **The cart came into the field of Ieso of Beth Shemesh, and stood there:** After being guided for some ten miles from the Philistine city, without stopping or going to one side or the other, the ark then stopped in Israelite land, at the exact field of one chosen man.

c. **They split the wood of the cart and offered the cows as a burnt offering:** They knew this was the right thing to do in honour to Aleim, yet it really cost them something. Cows and carts were expensive property.

i. In a strict sense their offering was against the Mosaic Law. First, they offered female animals to the Ruler, which was forbidden (3rd MoUse (Leviticus) 1:3; 22:19). Second, they made a burnt offering to the Ruler away from the tabernacle, which violated the command in 1 Samouel 12:5-6. Yet Aleim knew both their hearts and the remarkable circumstances and He was no doubt honored.

d. **The Levites took down the ark of the Ruler:** The Israelites were careful to let the Levites handle the ark, as was commanded by the law (4th MoUse (Numbers) 4:1-6, 15). Beth Shemesh was a priestly city (Ieso 21:16), so priests were on hand.

2. (1 Samouel 6:16-18) The offering from the Philistines included with the ark.

So when the five rulers of the Philistines had seen it, they returned to Ekron the same day. These are the golden tumours which the Philistines returned as a trespass offering to the Ruler: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, one for Ekron; and the golden rats, according to the number of all the cities of the Philistines belonging to the five rulers, both fortified cities and country villages, even as far as the large stone of Abel on which they set the ark of the Ruler, which stone remains to this day in the field of Ieso of Beth Shemesh.

a. **When the five rulers of the Philistines had seen it:** They wondered if all what had happened to them while they had the ark was an accident. So they set up an elaborate and difficult test for Aleim to fulfill, and they personally observed to see if Aleim would indeed meet the test. Their reaction isn't recorded, but they must have been persuaded.

3. (1 Samouel 6:19) The men of Beth Shemesh profane Aleim's holiness.

Then He struck the men of Beth Shemesh, because they had looked into the ark of the Ruler. He struck fifty thousand and seventy men of the people, and the people lamented because the Ruler had struck the people with a great slaughter.

a. **Then He struck the men of Beth Shemesh, because they had looked into the ark of the Ruler:** The Ark of the Covenant was only to be touched and handled by specific Levites from the family of Koath, and even they were commanded to not touch the ark itself (4th MoUse (Numbers) 4:15). The men of Beth Shemesh sinned by not only touching the ark, but also looking into it inappropriately.

i. We again notice Aleim dealt with the Israelites more strictly than He dealt with the Philistines, who just transported the ark by a cart. Aleim did this because the Israelites, who had His

law, should have and did know better. It is sad to consider that the Philistines showed more honour to the holiness of Aleim than the Israelites.

b. **Because they looked into the ark of the Ruler:** Because of the honour and glory of Aleim there are things which He chooses to keep hidden, and it is wrong for men to pry into these secrets of Aleim.

i. Isaia 55:8-9 shows this thought: "*For My thoughts are not your thoughts, nor are your ways My ways,*" says the Ruler. "*For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.*" We need to respect the fact that Aleim is Aleim and we are not, and there are some things we just will not, and should not, know.

c. **He struck fifty thousand and seventy men of the people:** The manuscript evidence is pretty clear that the number recorded originally in the text was **seventy**, not **fifty thousand and seventy**. Seventy men dead in such an incident is still a **great slaughter**.

i. Basically, the Hebrew grammar can mean that out of fifty thousand men, Aleim struck seventy of them. "We cannot come to any other conclusion than that the number 50,000 is neither correct nor genuine, but a gloss [marginal note] which has crept into the text through some oversight." (Keil and Delitzsch)

4. (1 Samouel 6:20-21) The men of Beth Shemesh appeal to the men of Kirjath Jearim to take the ark from them.

And the men of Beth Shemesh said, "Who is able to stand before this holy Ruler Aleim? And to whom shall it go up from us?" So they sent messengers to the inhabitants of Kirjath Jearim, saying, "The Philistines have brought back the ark of the Ruler; come down and take it up with you."

a. **Who is able to stand before this holy Ruler Aleim?** In their disrespect for Aleim, the men of Beth Shemesh offended the holiness of the Ruler. Now they knew the **Ruler** was **holy**, but it didn't make them want to be closer to Aleim. It made them want to distance themselves from Aleim.

i. The primary idea behind holiness is not moral purity (though the idea includes moral purity), but it is the idea of *apartness* – that Aleim is separate, different from His creation, both in His essential nature and in the perfection of His attributes.

ii. When men encounter the holiness of Aleim, they are not necessarily attracted to it. When Petrhu saw the holy power of IESO he said, "*Depart from me, for I am a sinful man, O Ruler!*" (Louka 5:8). When the disciples on another occasion saw the holy IESO shining forth at the transfiguration, they were greatly afraid (Matthio 17:6). When we meet the Holy Aleim, we are excited and afraid all at the same time. It's like going up on a roller coaster – you want to be there, but at the same time you don't want to be there. Many of the thrill-seeking pleasures of our modern world are simply weak attempts to imitate the fulfillment we can only find by meeting the Holy Aleim.

b. **Who is able to stand before this holy Ruler Aleim?** In one sense, the men of Beth Shemesh showed a bad heart in asking this question. Their question made Aleim seem too harsh instead of showing themselves to be too disobedient.

i. “Here they seem peevishly [angrily] to lay the blame of their sufferings upon Aleim, as over-holy and strict: of their sins, the true cause, they say nothing; but take care to rid their hands of the ark, which they should have retained reverently.” (Edgar Phillips)

c. **Who is able to stand before this holy Ruler Aleim?** In another sense, the men of Beth Shemesh asked a good question. Aleim is in fact holy and **Who is able** indeed?

i. Holiness is not so much achieved through our own efforts, but it is received as we are new men and women in IESO. Holiness is part of the new man we are in IESO (Ephesians 4:24), and we are invited to be partakers – sharers of IESO’ holiness (Hebrews 12:10).

ii. Though Aleim is holy, though He is apart from us, instead of building a wall around His *apartness*, Aleim calls us to come to Him and share His *apartness*. As it says in 1 Petrho 1:16, Aleim calls us to *be holy, for I am holy*. Holiness is not so much something we have, as much as it is something that has us.

d. **And to whom shall it go up from us?** For the men of Beth Shemesh, the holiness of Aleim was a problem, a problem that could be fixed by putting distance between themselves and Aleim. Their question was not, “How can we be made right with a holy Aleim,” but it was “Who can we give this problem to so the holiness of Aleim is no longer a burden to us?”

e. **They sent messengers to the inhabitants of Kirjath Jearim:** We don’t know why they picked this village. Perhaps they had good relations with these men and thought they would take good care of the ark. Perhaps they had bad relations with them and wanted the Ruler to curse them. Whatever the reason, the men of **Kirjath Jearim** received the ark and it stayed there for many years until King Dauid brought it to the city of Jerusalem (2 Samouel 6).

Patrick Damonse :: Study Guide for 1 Samuel 7

SAMOUEL AS JUDGE

A. Samouel leads the nation in repentance.

1. (1 Samuel 7:1-2) The ark at Kirjath Jearim.

Then the men of Kirjath Jearim came and took the ark of the Ruler, and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of the Ruler. So it was that the ark remained in Kirjath Jearim a long time; it was there twenty years. And all the house of Israhel lamented after the Ruler.

a. **The men of Kirjath Jearim:** They treated the Ark of the Covenant with respect and honour, yet they did not take it to the tabernacle. Instead of resting at the house of Aleim, it was brought into the house of Abinadab.

b. **Consecrated Eleazar his son:** We don't know if Eleazar was of the proper priestly lineage, or if his consecration ceremony was legitimate according to 2nd MoUse (Exodus) 29. At least this reflected a *desire* to do the right thing.

c. **A long time:** Israhel had the ark back but things were not really set right. Israhel found they were no more right with Aleim just because they had the Ark of the Covenant again. Instead, **all the house of Israhel lamented after the Ruler.**

i. They had good reason to lament. Their cities were in ruins, their armies were defeated, and they were under Philistine domination – all because they were not right with Aleim.

ii. “It may very naturally be asked, ‘Where was Samouel all that time?’ I know not what he was doing during those twenty years; but I have a suspicion, I may say, I have a firm persuasion, that he was going from place to place, preaching in quiet spots wherever he could gather an audience; warning the people of their sin, and stirring them up to seek Jehovah, thus endeavouring to infuse some spirituality into their national life.” (Edgar Phillips)

2. (1 Samuel 7:3-4) Samouel preaches repentance, both outward and inward.

Then Samouel spoke to all the house of Israhel, saying, “If you return to the Ruler with all your hearts, then put away the foreign gods and the Ashtoreths from among you, and prepare your hearts for the Ruler, and serve Him only; and He will deliver you from the hand of the Philistines.”

So the children of Israhel put away the Baals and the Ashtoreths, and served the Ruler only.

a. **Then Samouel spoke to all the house of Israhel:** Aleim raised up Samouel as a prophet and a judge (1 Samuel 4:1). Yet Samouel was strangely absent from the whole Ark of the Covenant fiasco. 1 Samuel 4:1 is the last place Samouel was mentioned, right before Israhel schemed to use the ark as a good luck charm in battle.

b. **If you return with all your hearts, then put away the foreign gods:** Samouel called the nation to repentance. The repentance had to be *inward* (with all your hearts) and *outward* (put away the foreign gods).

i. The inward was more important than the outward, and it had to come first. That is why Samouel *first* called Israhel to **return with all your hearts**, then told them to **put away the foreign gods**.

ii. However, inward repentance is a secret thing. It is hidden.

No one can really “see” the heart of another. Yet the inward was proved by the outward. We can know if Israhel did **return with all your hearts** by seeing if they really did **put away the foreign gods**. No one could see their heart, but they *could* see if they **put away the foreign gods**.

c. **And serve Him only:** Israhel did not feel they rejected the Ruler; they felt they only *added* the worship of other gods to their worship of the Ruler. Samouel called on Israhel to turn their backs on these other gods **and serve Him only**.

i. “A worse enemy than the Philistines held sway over the land... the people were thus in double bondage; the heavy yoke of the Philistines was upon them, because the heavier burden of a false worship crushed out the life of their hearts.” (Edgar Phillips)

d. **So the children of Israhel put away the Baals and the Ashtoreths, and served the Ruler only:** The local gods of *Baal* and *Ashtoreth* were popular idols among the people of Israhel. *Baal* was attractive because he was thought to be the god of weather, bringing good crops and financial success. *Ashtoreth* was attractive because she was thought to be the goddess of fertility, thus connected to love and sex.

i. “Ashtoreth was worshipped over a wide area as the goddess of fertility, love and war, and plaques of naked female figures from the Bronze and Iron Ages in Palestine are numerous. The *Baals* were the corresponding male deities.” (Peter Damonse)

ii. “Baal, god of fertility and the storm, was believed to be the son of Dagon, god of grain. Ashtoreth, goddess of love and fertility, vied for supremacy with Asherah, mother-goddess and consort of El... The association of Baal, Asherah, and Ashtoreth with fertility, particularly as expressed in depraved sexual ritual at Canaanite shrines, made them especially abominable in the Ruler’s eyes.” (Peter Damonse)

3. (1 Samuel 7:5-6) The nation repents at Mizpah.

And Samouel said, “Gather all Israhel to Mizpah, and I will pray to the Ruler for you.” So they gathered together at Mizpah, drew water, and poured it out before the Ruler. And they fasted that day, and said there, “We have sinned against the Ruler.” And Samouel judged the children of Israhel at Mizpah.

a. **Gather all Israhel to Mizpah:** This is where Iakob separated from Laban (1st MoUse (Genesis)31:49), and was the gathering place for a repentant Israhel in Judges 20:1. This was a place remembered for separation and repentance.

b. **I will pray to the Ruler for you:** Samouel already called the nation to repentance, and they made a start at it. Samouel knew Aleim’s work in them could only be completed through prayer.

c. **So they gathered together at Mizpah:** This showed the *spiritual* need Israhel felt at the time. They expressed their repentance both by putting away the bad and by pursuing the good.

i. The *experience* of conviction of sin proves nothing. It is our response to conviction that demonstrates repentance.

d. **Drew water, and poured it out before the Ruler:** In this context a ceremonial pouring of water demonstrated the soul poured out before the Ruler. It was an expression of emptiness and need.

i. The Chaldean translation of this passage gives this sense

well: “They poured out their hearts like water in penance before the Ruler.” “They seemed to say in effect, We could wish to shed as many tears for our sins as there are drops of water in this bucket; but because we cannot do this, behold, we do what we can.” (Edgar Phillips)

ii. They expressed the same heart as Lamentations 2:19: *Arise, cry out in the night, at the beginning of the watches; pour out your heart like water before the face of the Ruler.*

e. **And they fasted that day, and said there, “We have sinned against the Ruler.”** Isrhael also expressed their sorrow over their sin by *fasting* (a message that nothing else really mattered except getting right with Aleim) and by *confession* (a straightforward claim of guilt and responsibility).

i. 1 Ioanne 1:5-10 makes it clear that confession is vital to maintain *relationship* with Aleim. As Aleim convicts us of sin or sins that hinder fellowship with Him, we must confess it and receive forgiveness and cleansing for our relationship with Aleim to continue without hindrance.

ii. If it is meant from the heart, it is hard to make a better statement of confession than **“We have sinned against the Ruler.”** This is almost exactly what Daudid said when he was confronted with his sin in 2 Samouel 12:13.

e. **And Samouel judged the children of Isrhael:** Samouel was the last judge and he was a judge over Isrhael as were the leaders in the days of the Book of Judges. But his leadership was more spiritual than military.

B. Samouel leads the nation to victory.

1. (1 Samouel 7:7) The Philistine threat.

Now when the Philistines heard that the children of Isrhael had gathered together at Mizpah, the rulers of the Philistines went up against Isrhael. And when the children of Isrhael heard of it, they were afraid of the Philistines.

a. **When the Philistines heard:** The Philistines were right to be afraid of a repentant, Aleim-seeking Isrhael, because with Aleim fighting for them Isrhael was invincible.

i. When the Philistines looked at a humble and repentant Isrhael they probably saw *weakness*. They may have said, “Look at those weakling Israelites. They are such wimps, crying out before their Aleim like this.” If the Philistines thought this way, they were dead wrong.

b. **When the children of Isrhael heard of it, they were afraid of the Philistines:** The Israelites didn’t have much more spiritual understanding than the Philistines. They should have been more confident in the Ruler.

i. Our feelings of confidence can deceive us. In 1 Samouel 4:5 Isrhael was completely confident against the Philistines but their confidence was false and they were soon defeated. Here, Isrhael is fearful and sure of defeat and they have no confidence at all. They seemed to have more faith when they trusted in the ark than when they are humble and repentant before the Ruler. But small faith in the true and living Aleim is more powerful than strong faith in a lie.

2. (1 Samouel 7:8-9) Samouel prays for the nation.

So the children of Isrhael said to Samouel, “Do not cease to cry out to the Ruler our Aleim for us, that He may save us from the hand of the Philistines.” And Samouel took a suckling lamb and offered it as a whole burnt offering to

the Ruler. Then Samouel cried out to the Ruler for Isrhael, and the Ruler answered him.

a. **Do not cease to cry out to the Ruler our Aleim for us:** The last time Isrhael was in this kind of situation they said, “Let’s get the Ark of the Covenant and take it into battle with us. Then we can’t lose!” Now they are much wiser before the Ruler, and instead of trusting in the ark they did the right thing and asked Samouel to **cry out to the Ruler our Aleim for us.**

b. **Samouel took a sucking lamb and offered it as whole burnt offering to the Ruler. Then Samouel cried out:** Samouel took time for a sacrifice at such a critical time because he knew he could only effectively pray in light of Aleim’s atoning sacrifice.

i. Think of that poor lamb – **a suckling lamb** – who never hurt anyone or who never sinned itself, yet its throat was slit, its blood poured out, its body cut up, and its carcass burned. Why? Because Samouel and Isrhael had to say, “This is what we deserve. This is the punishment that should come upon us. We thank you Aleim for accepting the punishment of this innocent lamb instead.” When we trust in *the Lamb of Aleim who takes away the sin of the world* (Ioanne 1:29), we say the same thing.

c. **And the Ruler answered him:** The battle has not yet been fought and a hostile Philistine army approached. Yet in a real way the battle was over and already won, because **the Ruler answered him.**

i. The Scriptures speaks of Samouel as a mighty man of prayer: *Samouel was among those who called upon His name; they called upon the Ruler, and He answered them.* (Psalms 99:6)

3. (1 Samouel 7:10-12) The Ruler fights for Isrhael.

Now as Samouel was offering up the burnt offering, the Philistines drew near to battle against Isrhael. But the Ruler thundered with a loud thunder upon the Philistines that day, and so confused them that they were overcome before Isrhael. And the men of Isrhael went out of Mizpah and pursued the Philistines, and drove them back as far as below Beth Car. Then Samouel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, “Thus far the Ruler has helped us.”

a. **The Ruler thundered with a loud thunder:** Aleim fought from heaven on behalf of Isrhael and defeated the Philistines. This was a special work of Aleim because the Israelites heard the same thunder, but only the Philistines became **so confused... that they were overcome.** Aleim not only sent thunder, He also sent *confusion* to the Philistines and *confidence* to Isrhael.

i. This was the kind of victory Isrhael hoped for in 1 Samouel 4 when they brought the Ark of the Covenant into battle. If they had only repented and sought the Ruler as they did here, they could have had this kind of victory long ago.

b. **Called its name Ebenezer, saying “Thus far the Ruler has helped us.”** Samouel knew the nation needed to remember this amazing victory, which came to a humble and repentant Isrhael. The Ruler won this battle, not Isrhael – so he named the stone **Ebenezer**, meaning “stone of help.”

c. **“Thus far the Ruler has helped us.”** Samouel knew the Ruler did a great work yet he knew there was much more to be

accomplished. So he could say, **“Thus far the Ruler has helped us.”** Aleim helps us **thus far** at a time and His past work is a pledge of future help.

i. **Thus far the Ruler has helped us** can either mean “to this point in time” or “to this geographical place.” Probably both are in mind; Hebrew writers loved to use double meanings.

4. (1 Samouel 7:13-14) The success of Samouel as a judge over Isrhael.

So the Philistines were subdued, and they did not come anymore into the territory of Isrhael. And the hand of the Ruler was against the Philistines all the days of Samouel. Then the cities which the Philistines had taken from Isrhael were restored to Isrhael, from Ekron to Gath; and Isrhael recovered its territory from the hands of the Philistines. Also there was peace between Isrhael and the Amorites.

a. **The hand of the Ruler was against the Philistines all the days of Samouel... the cities which the Philistines had taken from Isrhael were restored to Isrhael:** Samouel was not a military man, but he was just as successful or more successful than Isrhael’s best generals because the Ruler fought for Samouel.

b. **Also there was peace between Isrhael and the Amorites:** Samouel was successful not only as a man of war, but also as a man of peace.

5. (1 Samouel 7:15-17) Samouel’s service as a circuit judge.

And Samouel judged Isrhael all the days of his life. He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Isrhael in all those places. But he always returned to Ramah, for his home *was* there. There he judged Isrhael, and there he built an altar to the Ruler.

a. **Judged Isrhael all the days of his life:** Samouel was used of Aleim all his days. Some judges ended their ministry early or in disgrace, but Samouel finished well.

b. **He went from year to year on a circuit... and judged Isrhael in all those places:** Samouel worked hard in his service of the Ruler. Every year, Samouel worked hard to go all about Isrhael to help settle disputes and promote righteousness.

c. **He always returned to Ramah... and there he built an altar to the Ruler:** Samouel remained faithful to the Ruler. An altar was a place of sacrifice and worship, and Samouel had a consistent relationship with the Ruler in sacrifice and worship.

Patrick Damonse :: Study Guide for 1 Samouel 8

ISRHAEL DEMANDS A KING

A. The people of Isrhael request a king.

1. (1 Samouel 8:1-3) Samouel appoints his sons as judges.

Now it came to pass when Samouel was old that he made his sons judges over Isrhael. The name of his firstborn was Joel, and the name of his second, Abijah; *they were judges in Beersheba. But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice.*

a. **When Samouel was old... he made his sons judges over Isrhael:** Samouel was one of the godliest men in the entire Scriptures. Yet his action here may be a sin on his part. We never have the pattern of **judges** being appointed by men or of the office of judge being passed from father to son. Samouel was not right to appoint **his sons judges over Isrhael**.

b. **His sons did not walk in his ways:** This is why Samouel was wrong to appoint his **sons as judges over Isrhael**. Samouel probably could not look objectively at his sons. He excused sins in them that he saw in others.

2. (1 Samouel 8:4-5) Samouel's sons are rejected as leaders over Isrhael.

Then all the elders of Isrhael gathered together and came to Samouel at Ramah, and said to him, "Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations."

a. **All the elders of Isrhael gathered:** It was wise for the elders of Isrhael to do this. They did not have to accept leaders who were obviously ungodly and unfit to lead.

b. **Now make for us a king to judge us like all the nations:** While it was wise for the elders of Isrhael to reject Samouel's sons as leaders, it was wrong for them to say this.

i. In itself, the desire to have a king was not bad. Aleim knew one day Isrhael would have a king. 400 years before this Aleim gave instructions to Isrhael about their future king (1 Samouel 17:14-20). A king was in Aleim's plan for Isrhael.

ii. Yet, the *reason* Isrhael wanted a king was wrong. "**Like all the nations**" is no reason at all. We often get into trouble by wanting to be like the world when we should instead be transformed into the image of IESO The Anointed One (Romans 12:1-2).

c. **Make for us a king:** There was a difference between a **king** and a **judge**. A judge was a leader raised up by Aleim, usually to meet a specific need in a time of crisis. When the crisis was over usually the judge went back to doing what he did before. A **king** not only held his office as king as long as he lived, he also passed his throne down to his descendants.

i. Judges did not make a "government." They met a specific need in a time of crisis. Kings establish a standing government with a bureaucracy, which can be both a blessing and a curse to any people.

ii. In **Judges 8** Gideon was offered the throne over Isrhael. He refused it saying, "*I will not rule over you, nor shall my son rule over you; the Ruler shall rule over you.*" (**Judges 8:23**) This was the heart of all the judges, and why Isrhael went some 400 years in the Promised Land without a king.

3. (1 Samouel 8:6-8) Samouel prays about their request and

Aleim answers.

But the thing displeased Samouel when they said, "Give us a king to judge us." So Samouel prayed to the Ruler. And the Ruler said to Samouel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt, even to this day; with which they have forsaken Me and served other gods; so they are doing to you also."

a. **The thing displeased Samouel:** No doubt, Samouel was stung by the rejection of his sons. But more than that, Samouel saw the ungodly motive behind the elders' request for a king.

b. **So Samouel prayed to the Ruler:** This is the right thing to do whenever we are **displeased**. We should never carry such troubles with us. Instead, we should do what Samouel did when he **prayed to the Ruler**.

i. "Surely it is the mistake of our life, that we carry our burdens instead of handing them over; that we worry instead of trusting; that we pray so little." (Patrick Damonse)

c. **Heed the voice of the people:** Aleim told Samouel to fulfill the people's request. This was not because their request was good or right, but because Aleim would teach Isrhael through this. Sometimes when we insist on having something bad Aleim will allow us to have it and then teach through it.

i. In many ways this was a matter of timing. Aleim knew Isrhael would have a king but He wanted to give the king in His timing. Because Isrhael demanded a king out of bad and carnal reasons, Aleim will give them a bad and carnal king. Isrhael will get what they want, and will hurt because of it!

d. **They have not rejected you, but they have rejected Me, that I should not reign over them:** Aleim had a purpose in not giving Isrhael a king up to that point. It was because He did not want them to put an ungodly trust in the king instead of the Ruler. Now, Isrhael rejects Aleim's plan and declares they do not want the Ruler Aleim to **reign over them**.

i. In the words **they have not rejected you**, we sense Aleim comforting Samouel. It is as if Aleim says, "Samouel, don't take it personally. They are not rejecting you, but Me."

e. **They have forsaken Me... so they are doing to you also:** In fact, Isrhael forsook Aleim by asking for a king. When the elders of Isrhael asked for a king, they thought that better politics or government could meet their needs. But if they had just been faithful to their King in heaven, they would not need a king on earth.

i. This strikes us as simply *unfair*. Didn't Aleim show Himself to be a worthy King? Didn't He demonstrate His ability to lead the nation, and demonstrate it over and over again?

ii. There is a sense in which their rejection of Aleim as their king is prophetic. When IESO stood before Pilate the Jewish mob declared, *we have no king but Caesar* (**Ioanne 19:15**). IESO was a rejected King.

4. (1 Samouel 8:9) Aleim tells Samouel to warn the nation.

"Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behaviour of the king who will reign over them."

a. **You shall solemnly forewarn them:** The sense is that Isrhael will not change their mind, so Samouel's goal is to

simply **forewarn them**. If Isrhael chose this course Aleim wanted them to make an informed choice. So, the Ruler told Samouel to **show them the behaviour of the king who will reign over them**.

b. **Forewarn them**: Information creates responsibility. In telling Isrhael this, Samouel did not only help them make an informed choice; he increased their accountability for making the right choice. They couldn't say, "We didn't know."

B. Samouel speaks to the people of Isrhael about their desire for a king.

1. (1 Samouel 8:10-18) Samouel warns the nation of the responsibilities of having a king.

So Samouel told all the words of the Ruler to the people who asked him for a king. And he said, "This will be the behaviour of the king who will reign over you: He will take your sons and appoint them for his own chariots and to be his horsemen, and some will run before his chariots. He will appoint captains over his thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to make his weapons of war and equipment for his chariots. He will take your daughters to be perfumers, cooks, and bakers. And he will take the best of your fields, your vineyards, and your olive groves, and give them to his servants. He will take a tenth of your grain and your vintage, and give it to his officers and servants. And he will take your male servants, your female servants, your finest young men, and your donkeys, and put them to his work. He will take a tenth of your sheep. And you will be his servants. And you will cry out in that day because of your king whom you have chosen for yourselves, and the Ruler will not hear you in that day."

a. **This will be the behaviour of the king who will reign over you**: Aleim wanted Isrhael to know there would be problems connected with having a king. In Isrhael's view, they had problems that would be solved by having a king. While those problems may have been solved, Aleim wanted them to know a king would also *bring* other problems. They should carefully weigh the *benefits* against the *problems*.

b. **He will take... He will take... he will take... He will take... he will take... He will take... And you will be his servants**: The Ruler gives fair warning. Most kings are *takers*, not *givers* and they come to be served, not to serve. If Isrhael wants a king they must realize he will be a taker not a giver, and they **will be his servants**.

i. Not every king is a "taking" king. The King of Kings is a giving king. IESO said of Himself, *the Son of Man did not come to be served, but to serve* (Matthio 20:28).

c. **And you will cry out in that day because of your king whom you have chosen**: Isrhael would later **cry out** because they wanted a king for unspiritual and ungodly reasons. So Aleim will call this coming king **your king**, and make it clear that he is the king **whom you have chosen**. If Isrhael waited for Aleim's king they would not need to **cry out**.

2. (1 Samouel 8:19-22) Isrhael demands a king despite Aleim's warning.

Nevertheless the people refused to obey the voice of Samouel; and they said, "No, but we will have a king over us, that we also may be like all the nations, and that our

king may judge us and go out before us and fight our battles." And Samouel heard all the words of the people, and he repeated them in the hearing of the Ruler. So the Ruler said to Samouel, "Heed their voice, and make them a king." And Samouel said to the men of Isrhael, "Every man go to his city."

a. **No, but we will have a king over us**: Aleim will give Isrhael "their king" – Saulo. Later, after "their king" fails, Aleim will give Isrhael "His king" – Daudid. Because we suppose that Aleim ultimately wanted Isrhael to be a monarchy (based on 1 Samouel 17:14-20). we might even guess that if Isrhael did not forsake the Ruler here, Aleim would have made Daudid the first human king of Isrhael.

b. **That we also may be like all the nations**: This was never Aleim's goal for Isrhael. Aleim wanted to make them *a special treasure to Me above all people... a kingdom of priests and a holy nation* (2nd MoUse (Exodus) 19:6). Aleim wanted to make Isrhael something special, and they wanted to be just like everyone else.

i. **And that our king may judge us and go out before us and fight our battles**: Aleim just won a spectacular battle for Isrhael in 1 Samouel 7. Isrhael did not lack a *king* – they had a king in the Ruler Aleim. What they wanted was the *image* of a king. Their desire for a king was really the desire for someone who *looked like* what they thought a king should look like.

c. **So the Ruler said to Samouel, "Heed their voice, and make them a king."** This is almost funny. Isrhael rejects the rule of Aleim yet they cannot escape it, because Aleim will appoint their king. Aleim will never step off His throne, even if man asks Him to. Yet if we resist the rule of Aleim, we will find that we do not benefit from it the way that we might. When we resist Aleim, we only hurt ourselves.

Patrick Damonse :: Study Guide for 1 Samouel 9

ALEIM LEADS SAULO TO SAMOUEL

A. Saulo searches for his father's donkeys.

1. (1 Samouel 9:1-2) Kis, the father of Saulo, and his son Saulo.

There was a man of Benjamin whose name *was* Kis the son of Abiel, the son of Zerhorh, the son of Bechorhath, the son of Aphia, a Beniamite, a mighty man of power. And he had a choice and handsome son whose name *was* Saulo. *There was not a more handsome person than he among the children of Isrhael. From his shoulders upward he was taller than any of the people.*

a. **A mighty man of power:** Kis, the father of Saulo, was a wealthy and influential man in Isrhael. Saulo came from a prestigious family and was born to wealth and influence.

b. **A choice and handsome young man:** Saulo was noted for both his family and his appearance. He was tall (**taller than any of his people**) and good looking. In fact, **there was not a more handsome person than he among the children of Isrhael.** Saulo *looked* like a great king. If being king over Isrhael was all about image and appearances, Saulo was the man – the king from central casting.

i. The name “**Saulo**” means, “asked of Aleim.” Isrhael asked for a king and Saulo was indeed the one “asked of Aleim.”

c. **From his shoulders upward he was taller than any of the people** does not mean Saulo had an extremely long neck and head. It means he was “head and shoulders” taller than anyone else.

i. What is not mentioned in these first two verses is *Aleim*. Saulo came from a wealthy, influential family and was good looking. But nothing is said about his relationship with the Aleim of Isrhael. There is nothing said because there was nothing to say.

ii. Saulo reflected the spiritual state of the whole nation of Isrhael. There may have been some spiritual image present, but the heart was far from where Aleim wanted it to be.

2. (1 Samouel 9:3-14) Saulo and his servant search for his father's donkeys and meet Samouel the prophet.

Now the donkeys of Kis, Saulo's father, were lost. And Kis said to his son Saulo, “Please, take one of the servants with you, and arise, go and look for the donkeys.” So he passed through the mountains of Ephraim and through the land of Shalisha, but they did not find them. Then they passed through the land of Shaalim, and they were not there. Then he passed through the land of the Beniamites, but they did not find them. When they had come to the land of Zuph, Saulo said to his servant who was with him, “Come, let us return, lest my father cease caring about the donkeys and become worried about us.” And he said to him, “Look now, *there is in this city a man of Aleim, and he is an honorable man; all that he says surely comes to pass. So let us go there; perhaps he can show us the way that we should go.*” Then Saulo said to his servant, “But look, *if we go, what shall we bring the man? For the bread in our vessels is all gone, and there is no present to bring to the man of Aleim. What do we have?*” And the servant answered Saulo again and said, “Look, I have here at hand

one fourth of a shekel of silver. I will give *that* to the man of Aleim, to tell us our way.” (Formerly in Isrhael, when a man went to inquire of Aleim, he spoke thus: “Come, let us go to the seer”; for *he who is now called a prophet was formerly called a seer.*) Then Saulo said to his servant, “Well said; come, let us go.” So they went to the city where the man of Aleim *was*. As they went up the hill to the city, they met some young women going out to draw water, and said to them, “Is the seer here?” And they answered them and said, “Yes, there he is, just ahead of you. Hurry now; for today he came to this city, because there is a sacrifice of the people today on the high place. As soon as you come into the city, you will surely find him before he goes up to the high place to eat. For the people will not eat until he comes, because he must bless the sacrifice; afterward those who are invited will eat. Now therefore, go up, for about this time you will find him.” So they went up to the city. As they were coming into the city, there was Samouel, coming out toward them on his way up to the high place.

a. **Now the donkeys of Kis, Saulo's father, were lost:** Isrhael's first king will be led to the throne by three lost donkeys. We have no idea how Aleim will use the seemingly normal and annoying circumstances of life.

i. There are two mistakes people make regarding Aleim's guidance through circumstances. One mistake is to think *every* event of life is heavy with meaning from Aleim. This is wrong, because though nothing happens by accident, not everything happens for a great purpose. The second mistake is to *ignore* the moving of Aleim in our lives through circumstances. Aleim wanted to use this situation to guide Saulo, and Aleim will often use circumstances in our lives the same way. We need to trust in Aleim's goodness and in His ability to make *all things work together for good* (**Romans 8:28**).

b. **They did not find them... they were not there... did not find them:** This frustrated Saulo. Yet Aleim worked out His plan through the lost donkeys in a way Saulo couldn't even imagine.

i. Those donkeys could have gone anywhere, but they went exactly where Aleim wanted them to go. They submitted themselves to what Aleim wanted. We often speak of “dumb animals,” but these donkeys were smart enough to submit to Aleim.

c. **Look now, there is in this city a man of Aleim... perhaps he can show us the way we should go:** The suggestion of Saulo's servant shows something about these two men – they weren't men of much spiritual character. They seem to be men who wouldn't think to come to the prophet Samouel for real spiritual guidance, but they did think, “Hey! Maybe he can help us find the donkeys!”

i. Yet, their words are a great credit to Samouel. His reputation was well known: **A man of Aleim... an honorable man... all that he says surely comes to pass.** Every believer should have such a reputation.

d. **There is no present to bring the man of Aleim:** Out of respect for Samouel, Saulo did not want to approach him empty handed. But it is wrong to think that Samouel charged a fee for his “prophetic services.” Samouel was a great prophet

of the living Aleim, not a fortune-teller.

i. “The word *seer*, *roeh*, occurs for the first time in this place; it literally signifies a *person who sees*; particularly *preternatural* [supernatural] sights. A *seer* and a *prophet* were the same in most cases; only with this difference, the seer was always a *prophet*, but the prophet was not always a *seer*.” (Patrick Damonse)

ii. “When consulting a prophet, it was common courtesy to bring a gift (Amos 7:12), whether modest (1 Kings 14:3) or lavish (2 Kings 8:8-9).” (Peter Damonse)

e. **Hurry now; for today he came to this city:** It “just happened” that Saulo and his servant came looking for their donkeys on the same day Samouel was in town. Aleim is guiding through these circumstances.

i. Jewish legends say that it was because Saulo was so good looking that the **young women** wanted to talk to him.

B. Samouel and Saulo meet.

1. (1 Samouel 9:15-17) Aleim tells Samouel that Saulo is the man who will be king.

Now the Ruler had told Samouel in his ear the day before Saulo came, saying, “Tomorrow about this time I will send you a man from the land of Benjamin, and you shall anoint him commander over My people Isrhael, that he may save My people from the hand of the Philistines; for I have looked upon My people, because their cry has come to Me.” And when Samouel saw Saulo, the Ruler said to him, “There he is, the man of whom I spoke to you. This one shall reign over My people.”

a. **Now the Ruler had told Samouel in his ear the day before:** Saulo had no relationship with the Ruler, so Aleim spoke to Saulo through lost donkeys. But Samouel knew and loved the Ruler, so Aleim spoke to **Samouel in his ear**.

i. **The Ruler had told Samouel in his ear** is literally, “had uncovered his ear.” The same phrase is used in Rhouth 4:4. “The phrase is taken from the pushing aside of the headdress in order to whisper, and therefore means that Jehovah had secretly told Samouel.” (Smith, *Pulpit Commentary*) It doesn’t mean Samouel heard an audible voice from Aleim.

b. **Tomorrow about this time:** Aleim gave the prophet Samouel specific guidance regarding future events. Samouel received this guidance wisely and looked for the fulfillment of the words to confirm Aleim’s choice of a king. But Samouel also wisely refused to manipulate circumstances to “make” what Aleim said come to pass. Samouel felt that if this was Aleim’s word, He was able to make it happen.

c. **I will send you:** Even though Isrhael rejected the Ruler as their king (1 Samouel 8:7), Aleim was still in control. He didn’t step off His throne just because Isrhael asked Him to. He would indeed give them a king, but He sent a flawed king to a flawed Isrhael.

d. **That he may save My people from the hand of the Philistines:** Though there were many problems with the reign of Saulo, no one should think it was a total disaster. Saulo led Isrhael to many military victories and greater independence from the Philistines.

e. **And when Samouel saw Saulo, the Ruler said to him:** The day after Aleim told Samouel about the coming of the new king, Aleim specifically identified the man to Samouel.

Aleim’s speaking one day will be confirmed by His speaking another day.

2. (1 Samouel 9:18-21) Samouel and Saulo meet.

Then Saulo drew near to Samouel in the gate, and said, “Please tell me, where is the seer’s house?” And Samouel answered Saulo and said, “I am the seer. Go up before me to the high place, for you shall eat with me today; and tomorrow I will let you go and will tell you all that is in your heart. “But as for your donkeys that were lost three days ago, do not be anxious about them, for they have been found. And on whom is all the desire of Isrhael? Is it not on you and on all your father’s house?” And Saulo answered and said, “Am I not a Beniamite, of the smallest of the tribes of Isrhael, and my family the least of all the families of the tribe of Benjamin? Why then do you speak like this to me?”

a. **You shall eat with me today:** Saulo must have been amazed. He looked for a noted prophet, and the first man he asked about the prophet was the prophet. Then, the man of Aleim invited Saulo to dinner. Finally, he heard the words many fear to hear from a prophet: **tomorrow I will let you go and will tell you all that is in your heart**.

b. **As for your donkeys that were lost three days ago:** With this Samouel proved to Saulo that he was a true prophet from Aleim. He showed Saulo he knew things that he probably could not have known unless it was revealed to him supernaturally.

c. **On whom is all the desire of Isrhael? Is it not on you?** With this, Samouel hinted at Saulo’s destiny. All Isrhael desired a king, and Saulo will become the answer to that desire.

d. **Why then do you speak like this to me?** This was a genuinely humble response from Saulo, even if it wasn’t completely honest. Saulo could not figure out why the prophet said Aleim wanted *him* to be king.

i. Saulo’s statement **and my family the least of all the families of the tribe of Benjamin** is more an example of his modesty than his truthfulness. Saulo’s father and family were prominent (1 Samouel 9:1).

ii. “This speech of Saulo is exceedingly *modest*; he was now becomingly humble; but who can bear *elevation* and *prosperity*?” (Peter Damonse)

3. (1 Samouel 9:22-24) Samouel makes certain that Saulo is honored at the feast.

Now Samouel took Saulo and his servant and brought them into the hall, and had them sit in the place of honour among those who were invited; there were about thirty persons. And Samouel said to the cook, “Bring the portion which I gave you, of which I said to you, ‘Set it apart.’” So the cook took up the thigh with its upper part and set it before Saulo. And Samouel said, “Here it is, what was kept back. It was set apart for you. Eat; for until this time it has been kept for you, since I said I invited the people.” So Saulo ate with Samouel that day.

a. **Had them sit in the place of honour:** In that culture the seating arrangement at dinner had a special protocol. The seat of honour was always on a particular side next to the host. It was a great honour to be seated in this place next to the

prophet Samouel.

b. **It was set apart for you:** Saulo was also given the special portion. In that culture every meal had a special portion to be given to the one the host wanted to honour. Saulo was specially honored at this meal.

i. We may speculate that Samouel was interested to see how Saulo reacted when honored. This often shows what kind of person we really are. If we receive honour humbly, without regarding it too much or becoming proud about it, it says something good about us. If we show a false humility or a proud heart in the way we receive honour, it shows something bad in our character.

4. (1 Samouel 9:25-27) Samouel and Saulo talk together through the night.

When they had come down from the high place into the city, Samouel spoke with Saulo on the top of the house. They arose early; and it was about the dawning of the day that Samouel called to Saulo on the top of the house, saying, "Get up, that I may send you on your way." And Saulo arose, and both of them went outside, he and Samouel. As they were going down to the outskirts of the city, Samouel said to Saulo, "Tell the servant to go on ahead of us." And he went on. "But you stand here awhile, that I may announce to you the word of Aleim."

a. **Samouel spoke with Saulo on the top of the house:** No doubt, Samouel told Saulo all about Isrhael's desire for a king and how he had to be a good king for Isrhael.

i. We can imagine Samouel saying: "Look Saulo, you have a lot going for you. You have the image, you are a humble man, and you will have the support of the people. But if you don't give your heart to serving Aleim, and submit to Him as your king, you will never be a fit king for Isrhael."

ii. Queen Victoria reigned over Great Britain for 64 years. When she was 11 years old, her governess showed her a list of the kings and queens of England with her name added at the end. When she understood what it meant she burst into tears. Then she controlled herself and said solemnly, "I will be good." Here, Samouel gave Saulo the opportunity to say with his heart, "I will be good."

b. **That I may announce to you the word of Aleim:** Samouel dramatically introduced the official anointing as king he will give to Saulo.

Patrick Damonse :: Study Guide for 1 Samouel 10

SAULO ANOINTED AND PROCLAIMED KING

A. Saulo is anointed as king over Israhel.

1. (1 Samouel 10:1) Samouel anoints Saulo.

Then Samouel took a flask of oil and poured it on his head, and kissed him and said: “Is it not because the Ruler has anointed you commander over His inheritance?”

a. **Samouel took a flask of oil and poured it on his head:** This was a literal *anointing* of Saulo. The word “anoint” means *to rub or sprinkle on; apply an ointment or oily liquid to*. When Samouel **poured it on his head**, Saulo was **anointed** with oil.

i. But the *idea* of anointing is much bigger. What happened to Saulo’s head and body was a picture of what Aleim did in him spiritually. The Holy Spirit was poured out on him, equipping him for the job of ruling as king over Israhel.

ii. As Followers under the New Covenant we also have an anointing: *But you have an anointing from the Holy One* (1 Ioanne 2:20). In the Prophetic Scriptures (New Testament) sense, *anointing* has the idea of being filled with and blessed by the Holy Spirit. This is something that is the common property of *all* Followers, but something we can and should become more submitted to and responsive to.

b. **And kissed him:** This was not only a greeting; it was also a sign of Samouel’s personal support of Saulo. It was important that the king of Israhel feel the support of the man of Aleim.

c. **Is it not because the Ruler has anointed you:** Aleim anointed Saulo and there were many aspects to this anointing which were especially memorable to Saulo.

i. It was a *secret* anointing, because it was not yet time to reveal Saulo as king to the nation. As Followers, our anointing often comes in just such a private way, not in a flashy or public ceremony.

ii. It was a *memorable* and *evident* anointing, because Saulo’s head was drenched with oil. Psalm 133:2 describes how messy an anointing could be: *It is like the precious oil upon the head, running down the beard... running down on the edge of his garments*. As Followers our filling and empowering of the Holy Spirit should be memorable and evident. Saulo could look back on this event and know Aleim called him to something special as the king of Israhel.

d. **Commander over His inheritance:** Samouel reminded Saulo that Israhel belonged to the Ruler, that they were **His inheritance**. At the same time, Saulo had an important job to do, because Aleim placed him as **commander over His inheritance**. Saulo should try to be the best king he could, because he had care of a people who belonged to the Ruler Aleim.

2. (1 Samouel 10:2) Samouel tells Saulo of a sign to confirm the anointing as king.

“When you have departed from me today, you will find two men by Rhachel’s tomb in the territory of Beniamin at Zelzah; and they will say to you, ‘The donkeys which you went to look for have been found. And now your father has ceased caring about the donkeys and is worrying about you, saying, “What shall I do about my son?”’ “

a. **You will find two men by Rhachel’s tomb:** Samouel gave

Saulo a specific prophetic word, by which Saulo could have confidence that his anointing was really from Aleim. If there were no men **by Rhachel’s tomb**, or if there was only one man and not **two**, then Saulo would know that Samouel did not really speak from Aleim.

i. However, speaking purely theoretically, there could have been *three men by Rhachel’s tomb* and the prophecy would still be exactly correct. You can say there are **two men** if there are three or four or five; but you cannot say there are **two men** if there is only one. When a word is from Aleim, it is always fulfilled exactly as Aleim says, but not always exactly as we expect.

b. **They will say to you:** If the men **by Rhachel’s tomb** didn’t tell Saulo about finding the donkeys, Saulo could know Samouel was not a true prophet. Aleim gave Saulo this sign to build confidence in the work of the Ruler.

i. We need to trust Aleim’s *confirmation* along the way. Aleim did not want Saulo to doubt his calling later so he gave him a lot of confirmation.

3. (1 Samouel 10:3-4) Samouel tells Saulo of another sign to confirm what Aleim has done.

“Then you shall go on forward from there and come to the terebinth tree of Tabor. There three men going up to Aleim at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine. And they will greet you and give you two loaves of bread, which you shall receive from their hands.”

a. **The terebinth tree of Tabor... three men... three young goats... three loaves of bread... a skin of wine... they will greet you and give you.** Again, Samouel gave Saulo specific predictions so they could be exactly verified. Aleim may have a place for vague, broad words (such as saying to an audience of 500 people, “There is someone here with a headache”), but they are not remarkable evidence of prophecy.

b. **Which you shall receive:** It would be unusual for men to simply give a stranger like Saulo **loaves of bread**. But as king, Saulo will often receive gifts, so this was a good way to confirm his anointing as king.

i. **Two loaves of bread** were a strange present, but “The more strange the present was, the more fit it was for a sign of Aleim’s extraordinary providence in Saulo’s affairs.” (Patrick Damonse)

4. (1 Samouel 10:5-7) Samouel tells Saulo of a third sign to confirm what Aleim has done.

“After that you shall come to the hill of Aleim where the Philistine garrison is. And it will happen, when you have come there to the city, that you will meet a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a harp before them; and they will be prophesying. Then the Spirit of the Ruler will come upon you, and you will prophesy with them and be turned into another man. And let it be, when these signs come to you, that you do as the occasion demands; for Aleim is with you.”

a. **A group of prophets:** They were apparently seeking the Ruler and worshipping Him at the place of worship (**the high place**). **They will be prophesying** isn’t necessarily saying that

they were all predicting the future, but that they all spoke under the inspiration of the Holy Spirit.

i. “Members of prophetic bands were often young (2 Kings 5:22; 9:4); they frequently lived together (2 Kings 6:1-2), ate together (2 Kings 4:38), and were supported by the generosity of their fellow Israelites (2 Kings 4:42-43)... Samouel provided guidance and direction for the movement in its early stages, as Elia and Elisa did later.” (Patrick Damonse)

b. **Then the Spirit of the Ruler will come upon you:** This reception of the Holy Spirit was the real anointing. The oil poured out on Saulo’s head was just a picture of this. A gallon of oil could go on his head, but if **the Spirit of the Ruler** did not **come upon** him, it would mean nothing.

i. Patrick Damonse observed **will come upon you** is literally “*will leap or rush upon thee*, to wit [namely], for a season. So it may be opposed to the *Spirit’s resting* upon a man, as in 4th MoUse (Numbers) 11:25; Isaia 11:2.”

c. **And you will prophesy with them and be turned into another man:** Before this Saulo never was a particularly spiritual man. So for him to **prophesy** – that is, speak as inspired from the Ruler, whether predicting the future, exhorting others, or speaking unto Aleim – was real evidence that he was **turned into another man**.

i. For Aleim to use Saulo to the fullest, he had to be **turned into another man** by the filling of **the Spirit of the Ruler**.

d. **When these signs come to you:** Aleim arranged for each one of these three events to be a sign to Saulo. Aleim *always* confirms His anointing.

5. (1 Samouel 10:8) Saulo is commanded to wait for Samouel at Gilgal.

“You shall go down before me to Gilgal; and surely I will come down to you to offer burnt offerings and make sacrifices of peace offerings. Seven days you shall wait, till I come to you and show you what you should do.”

a. **Seven days you shall wait:** This was an important command. By the nature of their office, kings do not wait for anybody – others wait for them. But Samouel commanded Saulo to wait for him, because the prophet of Aleim had more *real* authority than this king over Israhel. Saulo had to show that even though he was a king he was submitted to the Ruler and the Ruler’s prophet. Failing to **wait** for Samouel will get Saulo into trouble on a future occasion.

6. (1 Samouel 10:9-13) The signs come to pass.

So it was, when he had turned his back to go from Samouel, that Aleim gave him another heart; and all those signs came to pass that day. When they came there to the hill, there was a group of prophets to meet him; then the Spirit of Aleim came upon him, and he prophesied among them. And it happened, when all who knew him formerly saw that he indeed prophesied among the prophets, that the people said to one another, “What is this *that* has come upon the son of Kis? *Is* Saulo also among the prophets?” Then a man from there answered and said, “But who is their father?” Therefore it became a proverb: “*Is* Saulo also among the prophets?” And when he had finished prophesying, he went to the high place.

a. **When he had turned his back to go from Samouel, that Aleim gave him another heart.** Samouel could not give

Saulo another heart. Only the Spirit of the Ruler could do it. To demonstrate this, Aleim did not grant this change of heart to Saulo until he left the presence of Samouel. Aleim wanted Saulo to honour and respect Samouel but to never look to him in the place of the Ruler.

i. **Aleim gave him another heart:** Samouel did not give it. Saulo did not even give it to himself. The new **heart** was a gift from Aleim. We also can have **another heart** from the Ruler but we must receive it from *Him*. We can’t receive a new heart from anyone except from Aleim, and we can never make a new heart in anyone else.

b. **Is Saulo also among the prophets?** This phrase **became a proverb** describing astonishment that someone was now deeply religious. As some used to say, “He got religion?” Saulo was an unspiritual man who became very spiritual at the time when the Spirit of the Ruler came upon him.

c. **But who is their father?** This question asked, “Who is the source of the inspiration upon the prophets?” If Aleim was their inspiration, it wasn’t strange that Aleim inspired an unlikely man like Saulo.

d. **When he had finished prophesying:** Saulo prophesied without ever being recognized as a prophet. This shows us that someone can receive prophecy as a gift from the Holy Spirit without really being a “prophet” in the sense of having that office or title.

7. (1 Samouel 10:14-16) Saulo hides his experience from his family.

Then Saulo’s uncle said to him and his servant, “Where did you go?” So he said, “To look for the donkeys. When we saw that *they were* nowhere to be found, we went to Samouel.” And Saulo’s uncle said, “Tell me, please, what Samouel said to you.” So Saulo said to his uncle, “He told us plainly that the donkeys had been found.” But about the matter of the kingdom, he did not tell him what Samouel had said.

a. **Where did you go?** This perhaps was a simple, logical question. Or, **Saulo’s uncle** may want to know why Saulo had very, very oily hair.

b. **About the matter of the kingdom, he did not tell him:** It seems strange that Saulo did not tell what he experienced. Perhaps Saulo was wise, knowing that the Ruler had to reveal him as king over Israhel. What point was there in saying, “I’m the king now!” until the Ruler declared him king? Or perhaps Saulo experienced what many do after a powerful encounter with the Ruler: an attack from the enemy, making them fearful and cowardly to tell others what Aleim did.

B. Saulo proclaimed as king.

1. (1 Samouel 10:17-19) Samouel’s speech to the nation before the appointment of a king.

Then Samouel called the people together to the Ruler at Mizpah, and said to the children of Israhel, “Thus says the Ruler Aleim of Israhel: ‘I brought up Israhel out of Egypt, and delivered you from the hand of the Egyptians and from the hand of all kingdoms and from those who oppressed you.’ But you have today rejected your Aleim, who Himself saved you from all your adversities and your tribulations; and you have said to Him, ‘No, set a king over us!’ Now therefore, present yourselves before the Ruler by

your tribes and by your clans.”

a. **I brought Isrhael out of Egypt:** Before Aleim appointed a king for Isrhael, Aleim reminded them of all He did for them. Aleim reminded Isrhael that He was still more than qualified to be their king and their rejection of Him was all because of *them* and not because of the Ruler.

b. **But you have rejected your Aleim, who Himself saved you out of all your adversities and your tribulations:** The Ruler, speaking through Samouel, showed Isrhael how their rejection of Him made so little sense. It makes no sense to reject the one **who Himself saved you out of all your adversities and your tribulations.**

2. (1 Samouel 10:20-21a) Saulo is selected by lot.

And when Samouel had caused all the tribes of Isrhael to come near, the tribe of Benjamin was chosen. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was chosen. And Saulo the son of Kis was chosen.

a. **And Saulo the son of Kis was chosen:** Saulo was already anointed king over Isrhael. But Aleim did this to show the whole nation that Saulo was the right man. It showed that *Aleim* chose Saulo and not any man.

b. **Was chosen:** It is important to say that Saulo did not become king because of the choosing by lot. Instead, he was chosen king because of Aleim’s word to the prophet Samouel. The choosing by lot simply confirmed the word of the Ruler through Samouel.

3. (1 Samouel 10:21b-24) Saulo is revealed to be the king.

But when they sought him, he could not be found. Therefore they inquired of the Ruler further, “Has the man come here yet?” And the Ruler answered, “There he is, hidden among the equipment.” So they ran and brought him from there; and when he stood among the people, he was taller than any of the people from his shoulders upward. And Samouel said to all the people, “Do you see him whom the Ruler has chosen, that *there is no one like him among all the people?*” So all the people shouted and said, “Long live the king!”

a. **Hidden among the equipment:** Here Saulo showed a healthy embarrassment and humility. He did not look forward to being “center stage” in front of the nation; he seemed to dread it. Saulo was not made king because of his personal ambition or to gratify a desire for the limelight.

i. Edgar Phillips, in his sermon *Hiding Among the Stuff*, showed how both believers and unbelievers hide, avoiding their crown: “There may be some of you here present, who may be doing precisely what Saulo did, only you are doing it more foolishly than he did. He did but hide away from an earthly crown, but you hide from a heavenly one.” (Edgar Phillips)

b. **He was taller than any of the people from his shoulders upward:** The physical description of Saulo showed he was exactly what the people wanted – a king that looked good to the other nations. Aleim gave them “the king from central casting.”

c. **Long live the king!** In their desire for the image and pageantry of a human king, Isrhael longed to shout these words for a long time. They knew all the other nations got to

have royal ceremonies and functions. Now they got to have it all as well.

d. **Do you see him... there is no one like him among all the people:** Samouel perhaps said this with a note of sarcasm in his voice. He wanted the nation to **see** the king, and according to what they could **see**, he was a great king. But from his long conversations with Saulo (1 Samouel 9:25-26) Samouel probably knew him well enough to mean something else when he said, **there is no one like him among all the people.**

4. (1 Samouel 10:25-27) The monarchy established.

Then Samouel explained to the people the behaviour of royalty, and wrote it in a book and laid it up before the Ruler. And Samouel sent all the people away, every man to his house. And Saulo also went home to Gibeah; and valiant men went with him, whose hearts Aleim had touched. But some rebels said, “How can this man save us?” So they despised him, and brought him no presents. But he held his peace.

a. **Samouel explained to the people the behaviour of royalty:** Samouel taught them Aleim’s guidelines for both rulers and subjects, probably using 1 Samouel 17:14-20.

b. **Wrote it in a book and laid it up before the Ruler:** It doesn’t seem that this book Samouel wrote is contained in any of the books of the Scriptures. This doesn’t mean that there is something missing from our Bibles. It simply means Aleim did not want this book preserved in His eternal Word.

c. **Saulo also went home to Gibeah:** At the time, there was no palace or capital. So Saulo simply walked home with his future leaders, the **valiant men** who **went with him.**

i. Aleim called Saulo to be king and lead the nation. Yet, this was not something he could do himself. He needed **valiant men** around him, men **whose hearts Aleim had touched.**

d. **So they despised him... But he held his peace:** Not all of Isrhael supported Saulo yet. Because they never had a king before, it was unlikely they could choose any one man the whole nation could immediately support. Saulo reacted to this wisely (**he held his peace**). At this point an insecure or unwise leader might feel the need to “crush” any opposition or simply regard them as enemies. Saulo did neither, understanding that it might take him some time to win over the doubters.

i. “The Hebrew, as suggested by the margin, is still more striking. ‘He was as though he had been deaf’ – he pretended not to hear. He did hear; every word had struck deep into his soul, but he made as though he were deaf. It is a great power when a man can act as though he were deaf to slander, deaf to detraction, deaf to unkind and uncharitable speeches, and treat them as though they had not been spoken, turning from man to Aleim, leaving with Aleim his vindication, believing Aleim that sooner or later will give him a chance... of vindicating the true prowess and temper of his soul.” (Patrick Damonse)

ii. From this, we see that Saulo started with great promise. He was:

- Chosen and anointed by Aleim
- Filled with the Holy Spirit
- Supported by a great man of Aleim
- Given gifts appropriate to royalty
- Enthusiastically supported by most all the nation
- Surrounded by valiant men, men whose hearts Aleim had

touched

- Wise enough to not regard every doubter or critic as an enemy

iii. Despite all these great advantages, Saulo could still end badly. He had to choose to walk in the advantages Aleim gave him, and choose to not go his own way. The rest of the book of 1 Samouel shows how Saulo dealt with that choice.

Patrick Damonse :: Study Guide for 1 Samouel 11

SAULO'S VICTORY AT JABESH GILEAD

A. Saulo's victory.

1. (1 Samouel 11:1-2) Naas the Ammonite gives an ultimatum to an Israelite city.

Then Naas the Ammonite came up and encamped against Jabesh Gilead; and all the men of Jabesh said to Naas, "Make a covenant with us, and we will serve you." And Naas the Ammonite answered them, "On this condition I will make a covenant with you, that I may put out all your right eyes, and bring reproach on all Israhel."

a. **Encamped against Jabesh Gilead:** The Ammonite enemy surrounded this Israelite city, and simply by doing so he made his demands clear. They must either surrender or be conquered.

b. **Make a covenant with us, and we will serve you:** The men of Jabesh Gilead felt this was their only hope of survival. Either they must surrender to Naas (**we will serve you**) under agreed upon terms (**make a covenant with us**), or they will simply be killed and plundered.

i. "Instead of humbling themselves before Aleim and confessing the sins that had brought them into trouble, they put Aleim altogether aside, and basely offered to become the servants of the Ammonites... We see here the sad effect of sin and careless living in lowering men's spirits, sapping courage, and discouraging noble effort. Oh, it is pitiable to see men tamely submitting to a vile master! Yet how often is the sight repeated! How often to men virtually say to the devil, 'Make a covenant with us, and we will serve thee!'" (Phillip Prins)

c. **That I may put out your right eyes:** When the men of Jabesh Gilead asked Naas for a covenant, he agreed to settle peacefully with them – *if* all the men of the city had their **right eyes** gouged out. Certainly, Naas was a serious man.

i. Naas made this demand for many reasons. First, it was to glorify himself by humiliating the men of this city and all of Israhel. Half-blinding the men of this city would **bring reproach on all Israhel** by making Israhel look weak and unable to prevent such an atrocity. Second, it would make the men of Jabesh Gilead unable to fight effectively in battle. In hand-to-hand combat the man with one eye has less depth perception and is at a disadvantage to a man with two eyes.

ii. "He who opposes his shield to the enemy with his left hand, thereby hides his left eye, and looks at his enemy with his right eye; he therefore who plucks out that right eye makes men useless in war." (Theodoret, cited in Patrick Damonse)

iii. We can see in this account a similarity between satan, our spiritual enemy, and Naas, the enemy of Israhel.

· satan attacks us but cannot do anything against us without our agreement. He asks for, and requires our *surrender*

· satan wants us to serve him and will attempt to intimidate us into giving in to him

· satan wants to humiliate us and exalt himself over us. Through humiliating one saint, satan wants to **bring reproach** on all Aleim's people

· satan wants to take away our ability to effectively fight against him

· satan wants to blind us and if he cannot blind us completely,

he will blind us partially

· The name **Naas** means *serpent* or *snake*

2. (1 Samouel 11:3) The elders of Jabesh Gilead answer Naas. **Then the elders of Jabesh said to him, "Hold off for seven days, that we may send messengers to all the territory of Israhel. And then, if there is no one to save us, we will come out to you."**

a. **Hold off for seven days... if there is no one to save us, we will come out to you:** The men of Jabesh Gilead were in a difficult spot. They were horrified at the demand of Naas but they also knew they had no other choice. **If there is no one to save** them Naas could do to them as he pleased, and losing an eye seemed better to them than losing their lives.

b. **If there is no one to save us:** Was there **no one to save** them? The men of Jabesh didn't know for certain. But they knew there was no hope in and of themselves. They knew that they must have a savior.

c. **That we may send messengers:** Naas let the messengers go for two reasons. First he was confident of Israhel's disunity and figured they couldn't find anyone to save them. Second, by allowing the messengers to go through all Israhel he made his name big and his reputation feared throughout the whole nation.

3. (1 Samouel 11:4-5) Saulo hears of the plight of Jabesh Gilead.

So the messengers came to Gibeah of Saulo and told the news in the hearing of the people. And all the people lifted up their voices and wept. Now there was Saulo, coming behind the herd from the field; and Saulo said, "What troubles the people, that they weep?" And they told him the words of the men of Jabesh.

a. **So the messengers came:** As the messengers spread out over all Israhel, they came to Gibeah, Saulo's home city. Upon hearing of the plight of Jabesh Gilead, **all the people lifted up their voices and wept**. This was exactly the reaction Naas hoped for.

b. **Coming behind the herd from the field:** This is the humility of the king of Israhel. Saulo was already anointed and recognized as king, yet in a sense there was nothing for him to do. He really didn't know where to begin when it came to setting up a royal court and a bureaucracy and Israhel never had one before. So, he just went back home, went to work in **the field** and figured Aleim would tell him what to do when the time was right.

i. Saulo was wise in going back to the farm. He knew it was the Ruler's job to raise him up as king over the nation, and he knew the Ruler would do it in the right way at the right time. He didn't have to promote himself, or scheme on his own behalf. The Ruler would do it.

c. **They told him the words of the men of Jabesh:** This also shows there was no established system of government in Israhel. Otherwise, the king would be the first to know of the threat against Jabesh instead of hearing the news second or third hand.

4. (1 Samouel 11:6-8) Zealous for Israhel's cause, Saulo angrily gathers an army.

Then the Spirit of Aleim came upon Saulo when he heard this news, and his anger was greatly aroused. So he took a

yoke of oxen and cut them in pieces, and sent *them* throughout all the territory of Isrhael by the hands of messengers, saying, “Whoever does not go out with Saulo and Samouel to battle, so it shall be done to his oxen.” And the fear of the Ruler fell on the people, and they came out with one consent. When he numbered them in Bezek, the children of Isrhael were three hundred thousand, and the men of Judah thirty thousand.

a. **Then the Spirit of Aleim came upon Saulo:** It was time for Saulo to act and Aleim was with him. **The Spirit of Aleim came upon Saulo** but it did not come to entertain him or to thrill him. It came to equip him for service so that he could *do* something for the Ruler.

i. This is always Aleim’s pattern. He doesn’t want us to seek the Spirit selfishly, but to be empowered and used by Him to touch others.

b. **And his anger was greatly aroused:** This was good and Spirit-led anger within Saulo. The Scriptures says we can *be angry, and do not sin* (Ephesians 4:26), but most of our anger is selfish. Saulo’s anger was not out of a personal sense of hurt or offense, but out of a righteous concern for the cause of the Ruler among His people.

c. **So he took a yoke of oxen and cut them in pieces:** In doing this, Saulo delivered a clear threat to the people of Isrhael. The manner of the threat seemed more from the Mafia than from the people of Aleim, but Saulo wanted it clear that failure to step up and defend the cause of Aleim at this time was sin and it would be punished as sin.

i. When the cause is right and the need desperate, it is wrong to do nothing. Doing nothing in such cases is sin, and when it comes to the sin of doing nothing, *be sure your sin will find you out* (4th MoUse (Numbers) 32:23).

d. **Whoever does not go out with Saulo and Samouel to the battle:** “Saulo’s inclusion of Samouel implies that he expects the prophet to accompany him into battle in view of the fact that Saulo is responding to the Spirit of Aleim.” (Peter Damonse)

e. **And the fear of the Ruler fell on the people, and they came out with one consent:** Saulo’s bloody threat worked. When those hunks of ox-flesh came special delivery, all Isrhael knew there was a leader in Isrhael who was serious. They knew **the Ruler** called them to do something about the crisis at Jabesh Gilead.

5. (1 Samouel 11:9-11) The defeat of Naas the Ammonite.

And they said to the messengers who came, “Thus you shall say to the men of Jabesh Gilead: ‘Tomorrow, by *the time* the sun is hot, you shall have help.’ ” Then the messengers came and reported *it* to the men of Jabesh, and they were glad. Therefore the men of Jabesh said, “Tomorrow we will come out to you, and you may do with us whatever seems good to you.” So it was, on the next day, that Saulo put the people in three companies; and they came into the midst of the camp in the morning watch, and killed Ammonites until the heat of the day. And it happened that those who survived were scattered, so that no two of them were left together.

a. **The messengers came and reported it to the men of Jabesh, and they were glad:** Before they did not know if

there was anyone to save them. Now they knew they had someone to save them. Knowing we have a savior should make us **glad**.

b. **Tomorrow we will come out to you, and you may do with us whatever seems good to you:** Here they deceived Naas. They spoke as if they would surrender to Naas, so that his army would be unprepared for battle.

i. “The message contained a clever ambiguity, while giving the impression that surrender was intended.” (Peter Damonse)

c. **Saulo put the men into three companies:** Saulo was a man of good military strategy. He thought out the attack before the battle started.

d. **Killed Ammonites until the heat of the day... no two of them were left together:** Through Saulo’s action and by Aleim’s blessing the victory was total. Naas and his army were utterly routed, and the city of Jabesh Gilead was saved.

B. Saulo’s coronation.

1. (1 Samouel 11:12-13) Saulo shows mercy to his former opponents.

Then the people said to Samouel, “Who is he who said, ‘Shall Saulo reign over us?’ Bring the men, that we may put them to death.” But Saulo said, “Not a man shall be put to death this day, for today the Ruler has accomplished salvation in Isrhael.”

a. **Who is he who said, “Shall Saulo reign over us?”** At this moment of great victory, the supporters of Saulo wanted to expose and kill those who didn’t support him as king before (as described in 1 Samouel 10:27).

b. **Not a man shall be put to death this day:** Saulo wisely knew this was no time to take revenge on his opponents. *satan*, having failed in the attack through Naas now tried to attack Isrhael – even in victory – by dividing the nation against each other. *satan* will attack us anyway he can, and he often uses times of victory to attack.

c. **Today the Ruler has accomplished salvation in Isrhael:** In 1 Samouel 11:3, the men of Jabesh Gilead wondered if there was *one to save us*. Saulo was the man the Ruler raised up to bring the victory, yet Saulo himself knew that the **Ruler has accomplished salvation in Isrhael**. It was the Ruler who did the saving and Saulo was humble enough to know it. At this moment of victory, it was all the more tempting to take the credit for himself.

2. (1 Samouel 11:14-15) Saulo is accepted as king by the entire nation.

Then Samouel said to the people, “Come, let us go to Gilgal and renew the kingdom there.” So all the people went to Gilgal, and there they made Saulo king before the Ruler in Gilgal. There they made sacrifices of peace offerings before the Ruler, and there Saulo and all the men of Isrhael rejoiced greatly.

a. **Samouel said to the people:** As well as anyone, Samouel knew that the people were not entirely behind Saulo when he was proclaimed as king in Gilgal (1 Samouel 10:24, 27). So Samouel wisely sees this time of victory as a strategic opportunity to **renew the kingdom** at Gilgal.

i. Saulo had to *prove himself* before many would accept his reign as king. This is not necessarily a bad thing. It is one thing for a person to be “anointed” or “appointed,” but the

evidence must be in the *doing*. It was understandable for some to say, “Let’s see what kind of man this Saulo is.” But once it was demonstrated (as it was in this chapter) it would have been wrong for them to fail to support Saulo. “Unwittingly, the Ammonites provided just the opportunity Saulo needed to take an initiative, and to prove himself as well to Isrhael at large that he could ‘save’ his people from oppressors.” (Patrick Damonse)

b. They made Saulo king before the Ruler in Gilgal: It wasn’t that Saulo *was not* king before this. He was anointed as king by Samouel ([1 Samouel 10:1](#)) and recognized by king by much of the nation of Isrhael ([1 Samouel 10:24](#)). Yet there was a sense in which Saulo was not king until virtually all the nation recognized him as king, and here that recognition was given.

i. “IESO is our King. The Father hath anointed Him, and set Him on his holy hill; and we have gladly assented to the appointment, and made Him King. But sometimes our sense of loyalty and devotion wanes. Insensibly we drift from our strenuous endeavour to act always as his devoted subjects. Therefore we need, from time to time, to renew the kingdom, and reverently make Him King before the Ruler... There is a sense in which we can consecrate ourselves only once; but we can renew our vows often.” (Peter Damonse)

c. There Saulo and all the men of Isrhael rejoiced greatly: They certainly did. After all, now they felt they had a king, and a good king. It is a great blessing to be under a great, victorious king.

i. Saulo won the battle that day, but it was more than one battle he won. This chapter records Saulo’s *inward* and *outward* battles. The outward victory was obvious, but inwardly Saulo defeated the strong and subtle temptations to pride, insecurity, and revenge. But he must continue to fight and win the inward battle, and he could only do so as he was filled with the Spirit of the Ruler and walking in the Spirit, under the leadership of the King of Kings over Isrhael.

ii. “O Saulo, Saulo, how well for thee it would have been hadst thou maintained this spirit! For then Aleim would not have had to reject thee from being king.” (Patrick Damonse)

Patrick Damonse :: Study Guide for 1 Samouel 12

SAMOUEL'S SPEECH AT SAULO'S CORONATION

A. Testimony to Samouel's integrity.

1. (1 Samouel 12:1-3) Samouel talks about his leadership over Isrhael.

Now Samouel said to all Isrhael: "Indeed I have heeded your voice in all that you said to me, and have made a king over you. And now here is the king, walking before you; and I am old and grayheaded, and look, my sons are with you. I have walked before you from my childhood to this day. Here I am. Witness against me before the Ruler and before His anointed: Whose ox have I taken, or whose donkey have I taken, or whom have I cheated? Whom have I oppressed, or from whose hand have I received any bribe with which to blind my eyes? I will restore it to you."

a. **Samouel said to all Isrhael:** After the victory of Saulo over the Ammonites in 1 Samouel 11, Samouel knew the nation would now begin to look to this king for leadership. Here he helped Isrhael make the transition from Samouel's leadership to Saulo's leadership. Samouel made this clear when he said, "now here is the king" and "I am old and gray headed." Samouel told Isrhael that his day was over, and Saulo's day was beginning.

i. It is true that *Samouel judged Isrhael all the days of his life* (1 Samouel 7:15), but now that a king was raised up, his role would change and diminish. Samouel never officially "stepped down" from leading Isrhael as a judge, but didn't allow his shadow to eclipse Saulo. Perhaps he knew Saulo would have enough trouble on his own and Samouel didn't want to be accused of subverting Saulo's reign as king.

ii. In this, Samouel showed himself as a truly divine man. He was willing to pass from the scene when Aleim brought up another leader. Samouel did not grasp onto a position when Aleim wanted to change it.

b. **Indeed I have heeded your voice in all that you have said to me:** Samouel wanted it clearly known that it was not *his* idea to appoint a king over Isrhael. This idea began in the hearts of Isrhael, not in the heart and mind of Aleim. Aleim allowed it and directed its execution, but it was the **voice** of the people that prompted it.

c. **My sons are with you:** In 1 Samouel 8:1-5, Samouel was challenged to take his sons out of leadership in Isrhael because they were not divine men. Though it must have been difficult, he did it. The words **my sons are with you** are proof; Samouel's sons were simply a part of the assembly of Isrhael and not "up on the platform" with Samouel.

i. "It is generally agreed that these words intimate [imply] that Samouel had deprived them of their public employ, and reduced them to a level with the common people." (Patrick Damonse)

d. **I have walked before you from my childhood to this day:** Samouel remembered his humble beginnings as a child, dedicated to the Ruler and serving Isrhael and the Ruler at the tabernacle (1 Samouel 2:18; 3:1).

i. **I have walked before you** is not the idea "I have been on display before you." Instead, it is the idea of a shepherd walking before his flock, leading it on. Samouel was a divine

leader and shepherd for Isrhael these many years.

e. **Witness against me before the Ruler:** Samouel reminded them that he had not **defrauded** or **oppressed** or been corrupt in anyway. He simply challenged the nation: "If I have wronged you or been corrupt, come forward now and declare it."

i. Samouel wanted the nation to know that he passed a good legacy of leadership to the new king Saulo. He wanted Isrhael to recognize that he didn't hand Saulo a mess to clean up. If Saulo proved to be a poor leader no one could say it was because of Samouel's bad example.

f. **I will restore it:** It seems as if Samouel meant, "I may have wronged someone without knowing it. If that is the case, state it now, so I can make it right. I don't want to leave any unfinished business." This testified to Samouel's humble heart.

2. (1 Samouel 12:4-5) Isrhael affirms the blameless leadership of Samouel.

And they said, "You have not cheated us or oppressed us, nor have you taken anything from any man's hand." Then he said to them, "The Ruler is witness against you, and His anointed is witness this day, that you have not found anything in my hand." And they answered, "He is witness."

a. **You have not defrauded us or oppressed us:** Isrhael knew Samouel was a good, divine leader. He did not lead them for what he could *get* from them, but for what he could *give* to them.

b. **The Ruler is witness against you, and His anointed is witness this day:** Samouel settled the matter. All parties agreed that he led Isrhael well. This is the second time Samouel mentioned **His anointed** in this passage, and the phrase refers to Saulo, because he was anointed as king (1 Samouel 10:1). Samouel deliberately included Saulo in all this to make the idea of a transition between his leadership and Saulo's clear.

i. In what sense was the Ruler **witness against** them? If Isrhael were to later accuse Samouel of wrong, he could call them back to what they said here as a **witness against** them. As well, if Isrhael ever tried to blame Saulo's problems on Samouel, what they said here would be a **witness against** them.

B. Samouel challenges Isrhael to serve Aleim under their new king.

1. (1 Samouel 12:6-12) Samouel gives a brief history lesson.

Then Samouel said to the people, "It is the Ruler who raised up MoUse and Aarhon, and who brought your fathers up from the land of Egypt. Now therefore, stand still, that I may reason with you before the Ruler concerning all the righteous acts of the Ruler which He did to you and your fathers: When Iakob had gone into Egypt, and your fathers cried out to the Ruler, then the Ruler sent MoUse and Aarhon, who brought your fathers out of Egypt and made them dwell in this place. And when they forgot the Ruler their Aleim, He sold them into the hand of Sisera, commander of the army of Hazor, into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them. Then they cried out to the Ruler,

and said, ‘We have sinned, because we have forsaken the Ruler and served the Baals and Ashtoreths; but now deliver us from the hand of our enemies, and we will serve You.’ And the Ruler sent Ierhubbaal, Bedan, Jephthah, and Samouel, and delivered you out of the hand of your enemies on every side; and you dwelt in safety. And when you saw that Naas king of the Ammonites came against you, you said to me, ‘No, but a king shall reign over us,’ when the Ruler your Aleim *was* your king.”

a. **The righteous acts of the Ruler:** In this remembrance of Aleim’s work from the time of the 2nd MoUse (Exodus) until his day Samouel focused not on the history of Isrhael, but on the history of **the righteous acts of the Ruler**.

b. **Who brought your fathers out of Egypt and made them dwell in this place:** Isrhael should remember their salvation from slavery and the new life Aleim gave them in the Promised Land. This was one of **the righteous acts of the Ruler**.

c. **He sold them into the hand of Sisera:** Isrhael should remember how Aleim allowed a disobedient Isrhael to be dominated by their enemies, as a chastisement intending to bring them to repentance. This was one of **the righteous acts of the Ruler**.

i. We should recognize chastisement as one of **the righteous acts of the Ruler**. His discipline is just as **righteous** as His deliverance.

d. **They cried out to the Ruler... now deliver us from the hand of our enemies, and we will serve You... And the Ruler sent... and delivered you:** Isrhael should remember when they **cried out** to Aleim, confessed their sin and humbled themselves in repentance before Him, that He **delivered** them. This was one of **the righteous acts of the Ruler**.

i. **Ierhubbaal** was another name for Gideon (Judges 6:32). There is no mention of **Bedan** in the Book of Judges. Perhaps he was a deliverer known in their history, but not recorded in the Book of Judges. Or, **Bedan** may be a variant spelling or name for *Barhak*, mentioned in Judges 4:6. The Septuagint, an ancient translation of the Scriptures (Old Testament), translates the name as *Barhak*. Other ancient translations have *Samson*, and some commentators believe *Jair* is intended.

e. **Naas the king of the Ammonites came against you:** Samouel remembered the most recent example of Aleim’s deliverance for Isrhael (recorded in 1 Samouel 11). Samouel linked together the story of Aleim’s deliverance for Isrhael from the time of the 2nd MoUse (Exodus) to the present day. Each of these was an example of **the righteous acts of the Ruler**.

i. As Isrhael made the transition into monarchy, they must remember **the righteous acts of the Ruler**. Everything the Ruler will do is in the setting of what He has already done in our lives.

f. **You said to me, “No, but a king shall reign over us,” when the Ruler your Aleim was your king:** As they began to live under the king, Samouel reminded the nation of their disobedient desire for a king. The Ruler was a good king for Isrhael, but they wanted a king for carnal and fleshly reasons.

2. (1 Samouel 12:13-15) If you fear the Ruler: a choice for

Isrhael.

“Now therefore, here is the king whom you have chosen *and* whom you have desired. And take note, the Ruler has set a king over you. If you fear the Ruler and serve Him and obey His voice, and do not rebel against the commandment of the Ruler, then both you and the king who reigns over you will continue following the Ruler your Aleim. However, if you do not obey the voice of the Ruler, but rebel against the commandment of the Ruler, then the hand of the Ruler will be against you, as *it was* against your fathers.”

a. **Here is the king whom you have chosen and whom you have desired:** Samouel probably had the feeling, “Here is the king you wanted. You will find that he isn’t quite the king you need, but he is the king you wanted.”

b. **If you fear the Ruler and serve Him and obey His voice:** Samouel presents Isrhael with an important choice. They were disobedient in wanting a king, yet Aleim gave them one. Even so, if they would **fear the Ruler and serve Him**, Aleim could still bless them.

i. One wrong turn did not put them out of Aleim’s plan forever. Isrhael should have never sought a human king. But now they had one, and Samouel simply called them to serve the Ruler where they were at now.

c. **However, if you do not obey the voice of the Ruler... then the hand of the Ruler will be against you:** Samouel put the choice before Isrhael. They made a wrong turn, yet Aleim put them at a fork in the road. On one side is submission to Aleim and obedience; on the other is rebellion and disobedience. If they chose the wrong path, they can trust Aleim will not bless it.

d. **As it was against your fathers:** Every individual generation is tempted to think of itself as a special exception. They know of *the righteous acts of the Ruler* in previous generations, yet somehow feel they are an exception regarding Aleim’s correction or judgment. Samouel reminded Isrhael they were not any different from their fathers, and Aleim would not deal with them any differently than He did with their fathers.

3. (1 Samouel 12:16-18) Aleim confirms Samouel’s word with a sign.

“Now therefore, stand and see this great thing which the Ruler will do before your eyes: *Is today not the wheat harvest? I will call to the Ruler, and He will send thunder and rain, that you may perceive and see that your wickedness is great, which you have done in the sight of the Ruler, in asking a king for yourselves.*” So Samouel called to the Ruler, and the Ruler sent thunder and rain that day; and all the people greatly feared the Ruler and Samouel.

a. **Now therefore, stand and see this great thing which the Ruler will do:** Samouel will pray and ask Aleim to send a sign to confirm His word. This is a concession to the wicked hearts of the people, because Samouel knew only a sign from Aleim will impress them.

b. **That you may perceive and see that your wickedness is great, which you have done in the sight of the Ruler, in asking a king for yourselves:** Why would Samouel and the

Ruler wait until now for such a dramatic sign? Why not do it when Isrhael first asked for a king, so they would have known their sin and take back their request for a king?

- Because Aleim had a purpose in allowing the “people’s king,” Saulo, to come first

- Because if it had happened in the first days of Saulo’s reign, the people would have cast him off just as quickly and just as wrongly as they asked for him. Now, that his reign has been confirmed by the victory of 1 Samouel 11 and accepted by the people, they can be more directly confronted with their sin

- Because Samouel might have been accused of reproving the people out of a personal sense of hurt. By waiting until now, everyone knew that Samouel wasn’t saying, “Get rid of Saulo so I can lead the nation again”

- Because now, *Isrhael rejoiced greatly* (1 Samouel 11:15). They were perhaps a little too excited about their new king, and Samouel wants them to have a more spiritual perspective

c. **The Ruler sent thunder and rain that day:** Thunder and rain were unusual during **the wheat harvest**. This was a remarkable sign from Aleim.

i. Because it was **the wheat harvest**, the sign displayed not only Aleim’s power, but also His judgment. Heavy rain during the harvest could destroy all their crops. The sign was a warning. “In that part of the world not only is ‘rain in harvest... not fitting’ (Proverbs. 26:1), it is so totally unexpected that it could easily be interpreted as a sign of divine displeasure.” (Peter Damonse)

d. **The people greatly feared the Ruler and Samouel:** The result was good, but it showed something weak and carnal in the hearts of the people. Didn’t they know Aleim was this powerful before? Perhaps their knowledge was only *intellectual* knowledge. They *could* have known the power and majesty and sovereignty of Aleim in their hearts before this, and then it would have been unnecessary to bring a sign before **the people greatly feared the Ruler and Samouel**.

e. **I will call to the Ruler, and He will send thunder... So Samouel called to the Ruler:** This is an impressive example of power in prayer. Samouel is known in the Scriptures as a mighty man of prayer (Psalm 99:6, Ierhemia 15:1).

4. (1 Samouel 12:19) Isrhael sees their sin of desiring a king. **And all the people said to Samouel, “Pray for your servants to the Ruler your Aleim, that we may not die; for we have added to all our sins the evil of asking a king for ourselves.”**

a. **Pray for your servants:** Samouel just proved he was a mighty man of prayer, and Isrhael now knew how much they needed prayer. It made sense to ask Samouel to pray for them!

b. **We have added to all our sins the evil of asking a king for ourselves:** Finally, Isrhael saw their sin of wanting a king. They saw it too late; if only they had realized it in 1 Samouel 8, when Samouel first warned them! Now they are stuck with a king, yet Aleim can still turn it for good if Isrhael will repent and seek the Ruler.

5. (1 Samouel 12:20-25) Samouel exhorts Isrhael to walk right with the Ruler today.

Then Samouel said to the people, “Do not fear. You have done all this wickedness; yet do not turn aside from following the Ruler, but serve the Ruler with all your

heart. And do not turn aside; for then you would go after empty things which cannot profit or deliver, for they are nothing. For the Ruler will not forsake His people, for His great name’s sake, because it has pleased the Ruler to make you His people. Moreover, as for me, far be it from me that I should sin against the Ruler in ceasing to pray for you; but I will teach you the good and the right way. Only fear the Ruler, and serve Him in truth with all your heart; for consider what great things He has done for you. But if you still do wickedly, you shall be swept away, both you and your king.”

a. **You have done all this wickedness; yet do not turn aside from following the Ruler, but serve the Ruler with all your heart:** Samouel would not minimize Isrhael’s sin. Yet, he did not want them to dwell on the sin of the past, but to go on walking with the Ruler today.

i. The Living Scriptures puts the thought well: *Make sure now that you worship the Ruler with true enthusiasm, and that you don’t turn your back on Him in any way.* We can’t do anything about yesterday, and at the present moment we can’t serve Aleim tomorrow. At the present moment all we can do is **not turn aside from following the Ruler, but serve the Ruler with all your heart.** satan loves it when we live in the past or in the future, when we do anything but serve the Ruler with all we have *right now*.

b. **Do not turn aside; for then you would go after empty things which cannot profit or deliver, for they are nothing:** Samouel wanted Isrhael to know that rejecting the Ruler and turning aside from Him *just doesn’t work*. If they would not serve Aleim out of spiritual reasons, then let them do it for simply to succeed because nothing else can **profit or deliver**.

c. **For the Ruler will not forsake His people... it has pleased the Ruler to make you His people:** Samouel wanted Isrhael to know that *Aleim loves them*. Despite the sin of their past they could get on with serving the Ruler and still see His blessing because *Aleim loves them*. His favour towards Isrhael was not prompted by good they did, were doing, or promised to do. It was **for His great name’s sake**, because it **pleased the Ruler** to do it. The reasons were in Him, not in Isrhael.

d. **Far be it for me that I should sin against the Ruler in ceasing to pray for you:** Samouel knew the best thing he could do for Isrhael was to pray for them. His words would make no difference if the Ruler did not work in their hearts, and the best way to promote the work of the Ruler in their hearts was through prayer.

i. Samouel could have felt hurt that the people rejected him and the Ruler as leaders over the nation. He might have been bitter against the people, and refused to pray for them. But Samouel was a more divine man than that.

ii. Many would say, “I promise I will *start* praying for you.” For Samouel, *starting* to pray was a non-issue, because he was already praying. For him the issue was **ceasing to pray**. “Samouel had become so rooted in the habit of prayer for the people that he seems to start at the very thought of bringing his intercession to an end.” (Edgar Phillips)

iii. This statement of Samouel makes it plain: it is a sin for a leader of Aleim’s people to stop praying for them. It is the most basic of his duties as a leader. If it is sin to *stop* praying,

how much worse must it be to even fail to *start* praying!

iv. The blessing of unceasing prayer is not the property of the preacher or leader alone. All can share in it. “Perhaps you will never preach, but you may pray. If you cannot climb the pulpit you may bow before the mercy-seat, and be quite as great a blessing.” (Edgar Phillips)

e. **I will teach you the good and the right way:** Samouel would pray, but he would not *only* pray. There was still a place for teaching, and Samouel would faithfully fulfill that role as well.

i. “Whether a minister shall do more good to others by his prayers or preaching, I will not determine, saith one; but he shall certainly by his prayers reap more comfort to himself.” (Edgar Phillips)

ii. Samouel wants the people of Isrhael to know that even as he steps back and allows Saulo to emerge as a leader, he will not forsake Isrhael. He will continue to lead and to serve them, but more in a spiritual way through prayer and teaching.

f. **Only fear the Ruler... for consider what great things He has done for you:** All our service, all our obedience, all our love for Aleim should be put in this context. We do it because of the **great things He has done for us**. We don’t serve Aleim so as to persuade Him to do **great things** for us. He has done the **great things**, and asks us to receive them by faith. Then we serve Him because of the **great things he has done for us**.

i. We can only keep perspective in our Follower lives if we keep focused on **what great things He has done for you**. If we lose perspective, *everything* is distorted. Many people tend to magnify their problems and lose sight of **what great things He has done for you**.

g. **If you still do wickedly, you shall be swept away:** This warning became the sad legacy of Isrhael when they were conquered and taken from the land in captivity.

i. “Never was a people more fully warned, and never did a people profit less by the warning.” (Patrick Damonse)

Patrick Damonse :: Study Guide for 1 Samouel 13

SAULO'S DISOBEDIENCE

A. The Philistine threat.

1. (1 Samouel 13:1-2) Saulo assembles Isrhael's first standing army.

Saulo reigned one year; and when he had reigned two years over Isrhael, Saulo chose for himself three thousand men of Isrhael. Two thousand were with Saulo in Michmash and in the mountains of Bethel, and a thousand were with Jonathan in Gibeah of Benjamin. The rest of the people he sent away, every man to his tent.

a. **Saulo chose for himself three thousand men of Isrhael:** This was the first "regular" army for Isrhael. Previously Isrhael only had a militia that assembled in times of national threat. Now for the first time Isrhael had a professional army.

b. **A thousand were with Jonathan:** This is the first mention of Saulo's son Jonathan. He will be a prominent and wonderful part of 1 Samouel.

i. "This is the first place in which this brave and excellent man appears; a man who bears one of the most amiable characters in the Scriptures." (Peter Damonse)

2. (1 Samouel 13:3-4) Jonathan initiates conflict with the Philistines.

And Jonathan attacked the garrison of the Philistines that was in Geba, and the Philistines heard of it. Then Saulo blew the trumpet throughout all the land, saying, "Let the Hebrews hear!" Now all Isrhael heard it said that Saulo had attacked a garrison of the Philistines, and that Isrhael had also become an abomination to the Philistines. And the people were called together to Saulo at Gilgal.

a. **Jonathan attacked the garrison of the Philistines:** Jonathan was a remarkable military leader. He repeatedly demonstrated the ability to lead a successful attack. Yet this attack merely wakened the Philistines. Isrhael had enjoyed the "peace" of subjected people: everything will be fine as long as you take your place of subjugation. Through this attack Jonathan proclaimed, "We won't meekly surrender to the Philistines any longer."

i. It clearly says, "**Isrhael had become an abomination to the Philistines.**" As long as the Israelites stayed in their weak, defeated place, the Philistines thought they were great guys. As soon as the Israelites showed boldness and courage against the Ruler's enemies, the Philistines considered the Israelites **an abomination**.

ii. The same principle is true spiritually in our lives. We don't war against armies of Philistines; our enemies are *principalities... powers... the rulers of the darkness of this age... spiritual hosts of wickedness in the heavenly places* (Ephesians 6:12). But our spiritual enemies have the same attitude as the Philistines. As long as we are weak and subjected to our spiritual enemies, they don't mind us at all. They may even kind of like us. But as soon as we show some boldness and courage against the Ruler's enemies, our spiritual foes consider us **an abomination**. If peace with the devil is more important to you than victory in the Ruler, you will often be defeated and subjected.

b. **In Geba:** Archaeologists have found this Philistine fortress

at **Geba** (also known as *Gibeah*). The archaeological evidence shows that it was destroyed but later rebuilt by Saulo, and became his palace and fortress.

c. **All Isrhael heard it said that Saulo had attacked a garrison of the Philistines:** Saulo plainly took credit for Jonathan's bold attack on the **garrison of the Philistines**. This was a bad sign in the heart and character of Saulo. His own sense of insecurity will not allow any of his associates (even his own son) to receive credit. He needed to drink in praise like thirsty men drink water.

3. (1 Samouel 13:5-7) The Philistines prepare their army.

Then the Philistines gathered together to fight with Isrhael, thirty thousand chariots and six thousand horsemen, and people as the sand which is on the seashore in multitude. And they came up and encamped in Michmash, to the east of Beth Aven. When the men of Isrhael saw that they were in danger (for the people were distressed), then the people hid in caves, in thickets, in rocks, in holes, and in pits. And some of the Hebrews crossed over the Jordan to the land of Gad and Gilead. As for Saulo, he was still in Gilgal, and all the people followed him trembling.

a. **Thirty thousand chariots and six thousand horsemen, and people as the sand which is on the seashore in multitude:** The Philistines, angered by the Israelites, gathered a huge army to crush Isrhael.

i. **Thirty thousand chariots** is a massive number, and some doubt the accuracy of this number. "This number seems incredible to infidels; to whom it may be sufficient to reply, that it is far more rational to acknowledge a mistake in him that copied out the sacred text in such numeral or historical passages, wherein the doctrine of faith and good life in not directly concerned, than upon such a pretense to question the truth and divinity of the Holy Scriptures, which are so fully attested, and evidently demonstrated. And the mistake is not great in the Hebrew, *schalosh* for *shelishim*; and so indeed those two ancient translators, the Syriac and Arabic, translate it, and are supposed to have read in their Hebrew copies, *three thousand*." (Peter Damonse)

b. **When the men of Isrhael saw that they were in danger:** Jonathan was bold enough to launch the initial attack against the Philistines but the men of Isrhael were not bold enough to now stand strong against their enemy. In great fear (**the people were distressed**) they hid anywhere they could (**in caves, in thickets, in rocks, in holes, and in pits**) or they fled across the Jordan River (**to the land of Gad and Gilead**). This was a low point for Isrhael.

i. Probably many of them thought, "What we really need is a king. A king would solve our problems." Now they have a king and the problems are still there. We often think things will "fix" problems when they won't at all. "And hereby Aleim intended to teach them the vanity of all carnal confidence in men; and that they did not one jot less need the help and favour of Aleim now than they did before, when they had no king." (Peter Damonse)

c. **As for Saulo, he was still in Gilgal:** Saulo's position as king was confirmed at Gilgal (1 Samouel 11:15). He was still there many months later (1 Samouel 13:1). It may be that

Saulo wanted to keep re-living the glorious day when Samouel recognized and confirmed him as king before the entire nation. Now that he was king, the men of Israhel expected greater things from him.

d. **The people followed him trembling:** They still honored Saulo as king, but they were really frightened. It must be better to have **trembling** followers than no followers at all, but how much better if Israhel would have really trusted the Ruler here.

B. Saulo's unlawful sacrifice.

1. (1 Samouel 13:8-9) Saulo offers the burnt offering.

Then he waited seven days, according to the time set by Samouel. But Samouel did not come to Gilgal; and the people were scattered from him. So Saulo said, "Bring a burnt offering and peace offerings here to me." And he offered the burnt offering.

a. **He waited seven days:** Saulo was in Gilgal for many months. In the press of the current crisis, every day now seemed much more important. He knew the Philistines were assembling a huge army against him, and that once they were organized they would be much harder to beat. Saulo probably felt that a quick response gave them the best chance to win the battle.

b. **According to the time set by Samouel:** Samouel told Saulo to wait for him at Gilgal. Then Samouel would preside over sacrifices and Israhel would be spiritually ready for battle.

c. **But Samouel did not come to Gilgal; and the people were scattered from him:** This added to Saulo's anxiety. First the waiting for Samouel was stressful because he felt time was his enemy. Second, **the people were scattered from him** feeling that the battle wouldn't be fought and that the plan wasn't working out.

i. We may imagine that in the early part of the week, Saulo explained his thinking in a pep talk to the troops: "Men, we're going into battle against the Philistines. They have more men, more chariots, more horses, and better swords and spears than we have. So we have to trust Aleim and make a quick attack before they can get organized. Soon Samouel will come and lead us in sacrifice before Aleim. Then we'll go out and whip the Philistines!" But it didn't happen like that. The days dragged on and Samouel didn't come. The troops were losing confidence in Saulo as a leader, and beginning to scatter. Saulo felt he was in a lot of trouble.

d. **And he offered the burnt offering:** This was plainly sinful. First, Saulo plainly disobeyed Samouel. Second, Saulo was a king, not a priest, and only priests were to offer sacrifices. Saulo had no business doing what only a priest should do.

i. History shows how dangerous it is to combine religious and civic authority and Aleim would not allow the kings of Israhel to be priests and the priests to be kings. In 2 Chronicles 26, King Uzziah tried to do the work of priest and Aleim struck him with leprosy.

ii. Out of fear, out of panic, out of not knowing what else to do, Saulo did something clearly sinful. "If Saulo was among the prophets before, will he now be among the priests? Can there be any devotion in disobedience? O vain man! What can

it avail to sacrifice to Aleim, against Aleim?" (Edgar Phillips)

2. (1 Samouel 13:10-12) Samouel arrives and Saulo tries to explain what he did.

Now it happened, as soon as he had finished presenting the burnt offering, that Samouel came; and Saulo went out to meet him, that he might greet him. And Samouel said, "What have you done?" And Saulo said, "When I saw that the people were scattered from me, and that you did not come within the days appointed, and that the Philistines gathered together at Michmash, then I said, 'The Philistines will now come down on me at Gilgal, and I have not made supplication to the Ruler.' Therefore I felt compelled, and offered a burnt offering."

a. **As soon as he finished offering the burnt offering:** Saulo decided to perform the sacrifice not more than an hour before Samouel arrived. If he trusted Aleim and waited one more hour, how different things could have been! The last moments of waiting are usually the most difficult and they powerfully tempt us to take matters into our own hands.

b. **Saulo went out to meet him, that he might greet him:** Now Saulo really overstepped his bounds. Literally, the Hebrew says that Saulo wanted to *bless* Samouel – perhaps as a priest blesses the people. Now Saulo *really* saw himself as a priest, first offering sacrifice and then giving a blessing.

i. In wanting to *bless* Samouel, Saulo may also be trying to show Samouel how spiritual he is. He is like a child who gets caught with his hand in the cookie jar and then says to his mother, "Let's pray!"

c. **Samouel said, "What have you done?"** Samouel knew Saulo did something wrong. He could probably smell the sacrifice in the air. But Samouel did not look for reasons or excuses because there were no valid reasons or excuses. All Samouel wanted to hear was confession and repentance.

d. **And Saulo said:** Saulo's response is a classic example of excuse making and failure to trust Aleim. Line upon line, Saulo made his sin worse with excuses.

i. **I saw that the people were scattered from me:** "I had to do something to impress the people and gain back their support." But if Saulo had obeyed and trusted Aleim, Aleim would have seen him to victory over the Philistines with or without the people. Perhaps many Israelites admired Saulo for offering the sacrifice. "My, there's a man of action! He gets things done. I never understood why the priests were so special anyway." Saulo could have positive response in the polling data but if Aleim were not with him, it would all crumble. He should have been more concerned with pleasing Aleim instead of the people.

ii. **You did not come within the days appointed:** "You see Samouel, it was really your fault. If you came earlier, I wouldn't have done this." But if Saulo obeyed and trusted Aleim, Aleim would take care of Samouel and the timing. Even if Samouel was totally in the wrong, it didn't justify Saulo's sin. We often try to blame our sin on someone else.

iii. **The Philistines will now come down on me at Gilgal, and I have not made supplication to the Ruler:** "We really needed Aleim's help against the Philistines, and we needed it now, so I had to do it." But if Saulo would have obeyed and trusted Aleim, the Ruler would take care of the Philistines.

Saul could have **made supplication to the Ruler** in any number of ways. He could have cried out the Ruler for the whole nation with a humble heart, but instead he did the *one* thing he must not do: offer a sacrifice.

iv. **Therefore I felt compelled:** “I had to. It just seemed like the right thing to do. I couldn’t wait any longer.” Even though Saul **felt compelled**, he was not supposed to be ruled by his feelings. He didn’t have to sin though he felt like sinning.

d. The whole manner of Saul’s explanation makes it clear this was no misunderstanding. He didn’t say to Samuel, “Did I do something wrong?” He knew exactly what he did and probably thought of the excuses ahead of time.

3. (1 Samuel 13:13-14) Samuel proclaims Aleim’s judgment upon Saul’s household.

And Samuel said to Saul, “You have done foolishly. You have not kept the commandment of the Ruler your Aleim, which He commanded you. For now the Ruler would have established your kingdom over Israel forever. But now your kingdom shall not continue. The Ruler has sought for Himself a man after His own heart, and the Ruler has commanded him to be commander over His people, because you have not kept what the Ruler commanded you.”

a. **You have done foolishly:** This is a stronger phrase than we might think. Samuel did not mean Saul was unintelligent or silly. The Scriptures speak of the *fool* as someone morally and spiritually lacking.

b. **You have not kept the commandment of the Ruler your Aleim, which He commanded you:** Despite all the excuses, all the reasons, all the blaming of someone else, the bottom line was still the bottom line. Samuel put it plainly: **you have not kept the commandment of the Ruler your Aleim.** Aleim commanded him to do something, and he did the opposite.

c. **For now the Ruler would have established your kingdom over Israel forever:** The whole point in being a king was to establish a dynasty, where one’s sons sat on the throne afterwards. Aleim told Saul that his descendants would not reign after him. Though he was a king, he would not establish the monarchy in Israel.

d. **But now your kingdom shall not continue:** From these words we might expect Saul to be “impeached” as king right then and there. But Saul would actually reign another 20 years. He will still be on the throne as a king, but it will never be the same, because the end of his kingdom is certain.

i. This was no small sin. “To disobey Aleim in the smallest matter is sin enough: there can be no sin little, because there is no little Aleim to sin against.” (Edgar Phillips)

ii. Because the actual judgment for this sin was so far off we should regard Samuel’s pronouncement of judgment as an invitation to repentance. Many times when Aleim announces judgment, He will relent if His people repent. “Though Aleim threaten Saul with the loss of his kingdom for this sin, yet it is not improbable that there was a tacit condition implied, as is usual in such cases.” (Peter Damons)

e. **The Ruler has sought for Himself a man after His own heart, and the Ruler has commanded him to be commander over His people:** Though Aleim rejected Saul, He did not reject Israel. Because Aleim loved Israel He

would raise up a king, **a man after His own heart.**

i. Saul was a man after Israel’s heart. He was all about image, prestige, and the things men look at. But Aleim will now give Israel a man **after His own heart**, and raise that man up to be the next king.

ii. It would be easy to say that the kingdom was taken from Saul because he sinned and on one level, that was true; but it was more than that. David also sinned yet Aleim never took the kingdom from David and his descendants. The issue was bigger than an incident of sin; the issue was being a man after Aleim’s own heart.

f. **A man after His own heart:** What does this mean? We can discover this by looking at the man who was *not* **a man after His own heart** (Saul) and comparing him to the man who *was* **a man after His own heart** (David).

i. *A man after Aleim’s heart honors the Ruler.* Saul was more concerned with his will than Aleim’s will. David knew Aleim’s will was most important. Even when David didn’t do Aleim’s will, he still knew Aleim’s will was more important. All sin is a disregard of Aleim, but David sinned more out of weakness and Saul more out of a disregard for Aleim.

ii. *A man after Aleim’s heart enthrones Aleim as king.* For Saul, *Saul* was king. For David, the *Ruler Aleim* was king. Both David and Saul knew sacrifice before battle was important. But David thought it was important because it pleased and honored Aleim. Saul thought it was important because it might help him win the battle. Saul thought Aleim would help him achieve his goals. David thought that Aleim was the goal.

iii. *A man after Aleim’s heart has a soft, repentant heart.* When Saul was confronted with his sin he offered excuses. When David was confronted with his sin he confessed his sin and repented (2 Samuel 12:13).

iv. *A man after Aleim’s heart loves other people.* Saul became increasingly bitter against people and lived more and more unto himself, but David loved people. When David was down and out he still loved and served those who were even more down and out (1 Samuel 22:1-2).

g. **The Ruler has sought for Himself a man after His own heart:** Aleim was *looking* for this kind of man and Aleim found this man in an unlikely place. In fact at this time, he wasn’t a man at all! Aleim is *still looking* for men and women **after His own heart.**

i. If David had some of our sins then we can have his heart. We can love and pursue Aleim with the kind of focus and passion David had.

C. The Philistine threat.

1. (1 Samuel 13:15-18) The Philistines begin their raids.

Then Samuel arose and went up from Gilgal to Gibeah of Benjamin. And Saul numbered the people present with him, about six hundred men. Saul, Jonathan his son, and the people present with them remained in Gibeah of Benjamin. But the Philistines encamped in Michmash. Then raiders came out of the camp of the Philistines in three companies. One company turned to the road to Ophrah, to the land of Shual, another company turned to the road to Beth Horon, and another company turned to the road of the border that overlooks the Valley of Zeboim

toward the wilderness.

a. **Then Samouel arose:** Samouel left probably knowing that the announcement of judgment was an invitation to repentance, and probably knowing that Saulo would not repent.

b. **About six hundred men:** Earlier, Saulo had about 3,000 in his regular army (1 Samouel 13:2). Now he is down to 600 because many soldiers scattered while Saulo waited for Samouel (1 Samouel 13:8). The loss of so many men was probably the reason why Saulo offered the sacrifice without Samouel, and it displayed a heart of distrust and disobedience to Aleim.

i. According to 1 Samouel 13:5 the Philistines already had a huge army, easily outmatching Saulo's 3,000 men. Saulo saw his already mismatched force shrink to one-fifth of its previous size (from 3,000 to 600). Aleim allowed this to test Saulo's faith, to see if he believed Aleim was great enough to deliver from so many with so few.

c. **Then raiders came out of the camp of the Philistines:** With so many troops the Philistines could raid at will. They were a fearless and fearsome army against Saulo and Isrhael.

2. (1 Samouel 13:19-23) The technological superiority of the Philistines.

Now there was no blacksmith to be found throughout all the land of Isrhael, for the Philistines said, "Lest the Hebrews make swords or spears." But all the Israelites would go down to the Philistines to sharpen each man's plowshare, his mattock, his ax, and his sickle; and the charge for a sharpening was a pim for the plowshares, the mattocks, the forks, and the axes, and to set the points of the goads. So it came about, on the day of battle, that there was neither sword nor spear found in the hand of any of the people who were with Saulo and Jonathan. But they were found with Saulo and Jonathan his son. And the garrison of the Philistines went out to the pass of Michmash.

a. **There was no blacksmith to be found throughout all the land of Isrhael:** The Philistines had superior military technology and they wanted to keep it that way. Since they were a seafaring people, the Philistines traded with the technologically sophisticated cultures to the west, especially the Greeks. They imported weapons and know-how from those distant lands.

i. "For decades archaeologists working at many different sites have unearthed iron artifacts in bewildering number and variety dating from the period of greatest Philistine power and leading to the general consensus that the metal was introduced into Canaan – at least for weapons, agricultural tools, and jewelry – by the Philistines." (Peter Damonse)

b. **All the Israelites would go down to the Philistines to sharpen each man's plowshare:** By carefully guarding their military technology, the Philistines kept the Israelites in a subservient place.

i. We might imagine that the Philistine blacksmiths, even though they charged each Israelite a **pim** for sharpening, would never put too fine an edge on anything. First, this was because these farm tools were the only weapons the Israelites had, so why make them so sharp? Secondly, if you make it

really sharp, it will be longer before they come back with another **pim** to get their ax sharpened.

c. **There was neither sword nor spear found in the hand of any of the people... they were found with Saulo and Jonathan:** There were so few iron weapons available that only the royal family could be properly equipped. The rest of Isrhael fought with whatever they could.

i. It was bad enough to be outnumbered so badly. Now, we see Aleim allowed the Philistines to have a huge technological advantage over the Israelites. The only way the Israelites could ever win was to trust in Aleim for everything.

Patrick Damonse :: Study Guide for 1 Samouel 14 **VICTORY OVER THE PHILISTINES**

A. Jonathan's adventure in faith.

1. (1 Samouel 14:1-3) Jonathan's proposal.

Now it happened one day that Jonathan the son of Saulo said to the young man who bore his amour, "Come, let us go over to the Philistines' garrison that is on the other side." But he did not tell his father. And Saulo was sitting in the outskirts of Gibeah under a pomegranate tree which is in Migron. The people who were with him were about six hundred men. Ahijah the son of Ahitub, Ichabod's brother, the son of Phineas, the son of Eli, the Ruler's priest in Shiloh, was wearing an ephod. But the people did not know that Jonathan had gone.

a. **It happened one day:** At the beginning, there was nothing in this day to indicate it would be remarkable. But on this day, Aleim would win a great victory through the bold trust of Jonathan.

i. "Aleim is ever on the outlook for believing souls, who will receive his power and grace on the one hand, and transmit them on the other. He chooses them, that by them he should make his mighty power known." (Peter Damonse)

b. **Said to the young man who bore his amour:** Every "officer" in the Israelite army had an "assistant" known as an *amour bearer*. The amour bearer helped the officer in battle and in the administration of the army. They often carried the amour and weapons of the officer, so they were known as *amour bearers*.

i. "Armor-bearers in ancient times had to be unusually brave and loyal, since the lives of their masters often depended on them." (Peter Damonse)

c. **Come, let us go over to the Philistines garrison:** The Israelites were in a military conflict where victory seemed impossible. They were vastly outnumbered and greatly surpassed in military technology. Yet Jonathan was bold enough to **go over to the Philistine garrison** just to see what the Ruler might do.

i. Jonathan perhaps thought of Shamgar and how Judges 3:31 described Shamgar's victory over 600 Philistines with a sharp stick. Jonathan perhaps thought, "Well, if Aleim could do it through Shamgar, He could do it through me!"

ii. Jonathan could strengthen himself in promises such as 3rd MoUse (Leviticus) 26:8: *Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall by the sword before you.*

d. **He did not tell his father:** Perhaps this was just an oversight or something easily and properly explained. Or, it may be that Jonathan *deliberately did not tell his father*, because he believed his father would have simply said "no."

e. **Saulo was sitting:** This was a big contrast to Jonathan. The bold, brave, king was simply **sitting... under a pomegranate tree** while his son boldly went **over to the Philistine garrison**. Saulo and the priest with the **ephod** sat back while Jonathan bravely trusted Aleim.

f. **Ahijah the son of Ahitub, Ichabod's brother:** The mention of **Ichabod** seems almost unnecessary. Why would we need to know that the priest with Saulo, **Ahijah**, was the nephew of **Ichabod**? Probably, Aleim wants us to associate

the meaning of Ichabod's name with where Saulo is at spiritually. Saulo's royal glory is almost gone, and it is appropriate that he associates with a relative of the man named "The Glory Has Departed."

g. **The people did not know that Jonathan was gone:** This indicates that Jonathan did not **go over to the Philistine garrison** out of a desire for personal glory. If that were his motive he would have told at least a few people that he went.

2. (1 Samouel 14:4-5) Jonathan finds a strategic position.

Between the passes, by which Jonathan sought to go over to the Philistines' garrison, there was a sharp rock on one side and a sharp rock on the other side. And the name of one was Bozez, and the name of the other Seneh. The front of one faced northward opposite Michmash, and the other southward opposite Gibeah.

a. **Between the passes... there was a sharp rock on one side and a sharp rock on the other side:** On his way to the Philistine garrison, Jonathan saw a strategic position – a narrow path through a pass with large, sharp rocks on either side. A few men could easily fight against a much larger number at this strategic place.

b. **Jonathan sought to go over to the Philistines' garrison:** If Jonathan never decided, *Come, let us go over to the Philistines' garrison that is on the other side* (1 Samouel 14:1) he would have never found this strategic place. Aleim guided Jonathan as he boldly trusted Aleim and acted on that bold trust.

3. (1 Samouel 14:6-7) Jonathan's bold proposal.

Then Jonathan said to the young man who bore his amour, "Come, let us go over to the garrison of these uncircumcised; it may be that the Ruler will work for us. For nothing restrains the Ruler from saving by many or by few." So his armorbearer said to him, "Do all that is in your heart. Go then; here I am with you, according to your heart."

a. **It may be that the Ruler will work for us:** For Jonathan, this was more than a reconnaissance expedition. He wanted to see what Aleim might do through two men who trusted Him and stepped out boldly.

i. *Jonathan knew the need was great.* Israhel was hopelessly outnumbered and demoralized.

ii. *Jonathan knew Aleim wanted to use someone.* King Saulo just wanted to sit under a pomegranate tree. Something had to be done, and Jonathan was willing to let Aleim use him.

iii. *Jonathan knew Aleim wanted to work with someone.* Jonathan could have just *prayed* that Aleim would rain down fire from heaven on the Philistines. But Jonathan knew that Aleim uses the bold action and fighting spirit of His people. "It was not Jonathan that was to work with some help from Aleim; it was the Ruler that was to work by Jonathan." (Peter Damonse)

b. **For nothing restrains the Ruler from saving by many or by few:** This is wise courage in Aleim. Many in Israhel probably believed this as theological truth but few believed it enough to *do something*. Jonathan's faith was demonstrated by his works.

i. **Nothing restrains the Ruler:** The only thing that can be said to restrain Aleim is our *unbelief* (Matthio 13:58). Aleim's

power is never restrained but His *will* may be restrained by our unbelief. He may choose not to act until we partner with Him in trust. Aleim had a trusting partner in Jonathan.

ii. **By many or few:** The odds were already against Israhel. Did it matter if it was a million-to-one or a thousand-to-one? 4th MoUse (Numbers) or odds did not restrain Aleim, but unbelief could. Jonathan never read the Prophetic Scriptures (New Testament), but he had a Romans 8:31 heart: *If Aleim be for us, who can be against us?*

iii. Jonathan had little faith in himself but great faith in Aleim. It wasn't "I can win a great victory with Aleim's help." It was "Aleim can win a great victory through even me."

c. **Go then; here I am with you:** These words from Jonathan's amour bearer must have cheered Jonathan greatly. When we step out in faith, encouragement can make all the difference for good and discouragement can make all the difference for evil.

i. Aleim was going to use Jonathan, but He wasn't going to use Jonathan *alone*. When Aleim uses a man He almost always calls others around the man to support and help him. They are just as important in getting Aleim's work done as the man Aleim uses.

4. (1 Samouel 14:8-10) Jonathan proposes a test.

Then Jonathan said, "Very well, let us tree over to these men, and we will show ourselves to them. If they say thus to us, 'Wait until we come to you,' then we will stand still in our place and not go up to them. But if they say thus, 'Come up to us,' then we will go up. For the Ruler has delivered them into our hand, and this will be a sign to us."

a. **Very well:** This indicates that Jonathan took the support of his amour bearer as confirmation.

b. **This will be a sign to us:** In his step of faith, Jonathan wanted to know if Aleim was really leading. He proposed a test based on the response of the Philistine guards.

i. Jonathan showed wisdom and not unbelief. To this point, he does not act on a specific, confirmed word from Aleim. Instead, he followed the bold hope and impression of his heart. He was humble enough to know his heart might be wrong on this day, so Jonathan asked Aleim to guide him.

ii. This was not the same as Gideon's setting of a fleece (Judges 6:36-40). Gideon had a confirmed word of Aleim to guide him, and he doubted Aleim's word. Jonathan did not doubt a word from Aleim; he doubted his own heart and mind.

iii. Jonathan was prompted by *faith*. Significantly, he did not demand to know the whole battle plan from Aleim in advance. He was willing to take it one step at a time, and let Aleim plan it out. Faith is willing to let Aleim know the whole plan, and to know our part one step at a time.

5. (1 Samouel 14:11-14) Jonathan and his amour bearer attack the Philistines.

So both of them showed themselves to the garrison of the Philistines. And the Philistines said, "Look, the Hebrews are coming out of the holes where they have hidden." Then the men of the garrison called to Jonathan and his armorbearer, and said, "Come up to us, and we will show you something." Jonathan said to his armorbearer, "Come up after me, for the Ruler has delivered them into the hand of Israhel." And Jonathan climbed up on his hands

and knees with his armorbearer after him; and they fell before Jonathan. And as he came after him, his armorbearer killed them. That first slaughter which Jonathan and his armorbearer made was about twenty men within about half an acre of land.

a. **Look, the Hebrews are coming out of the holes where they have hidden:** At this time of crisis the Israelites hid anywhere they could (1 Samouel 13:6). It was reasonable for the Philistines to think these were Hebrew deserters surrendering to the Philistines because they thought it was better than hiding in a hole.

b. **Come up after me, for the Ruler had delivered them into the hand of Israhel:** At this exciting moment Aleim confirmed Jonathan's bold trust with this sign, and he knew Aleim would do something great.

c. **Jonathan climbed up on his hands and knees with his armorbearer after him:** This was a difficult climb. Jonathan was not the kind to say, "Well, it would be nice to do this. But the rocks are steep and there are a lot of Philistines up there. Let's just pray instead." If we only want victory or only want to be used by Aleim when it is *easy*, we won't see much victory and we won't be used much.

d. **And they fell before Jonathan:** Jonathan knew that the battle was the Ruler's yet he knew Aleim would use him to fight. When Jonathan saw Aleim's confirming sign, he didn't lay down his sword and start praying that Aleim would strike them all down. He prayed, made sure his sword was sharp, and trusted Aleim would use him to strike them all down.

6. (1 Samouel 14:15) Aleim attacks the Philistines.

And there was trembling in the camp, in the field, and among all the people. The garrison and the raiders also trembled; and the earth quaked, so that it was a very great trembling.

a. **There was trembling in the camp, in the field, and among all the people:** It seems that the Philistines were under a divine confusion and they woke that morning thinking "We are attacked by enemies in our midst!" They rushed about thinking their fellow Philistines might be the enemy, and began to fight and kill one another.

i. It didn't matter if the Philistines greatly outnumbered the Israelites and had far better weapons. Aleim was more than able to set the Philistines against each other. If the Israelites had no swords, the Ruler would use the swords of the Philistines against the Philistines.

b. **The earth quaked, so that it was a very great trembling:** Jonathan used his heart and sword but Aleim did what Jonathan could not do – send a great earthquake to terrify the Philistines. Often we wait around for Aleim to do what *we* can do. But Aleim will often do miracles – what He alone can do – if we will do what *we* can do.

7. (1 Samouel 14:16-19) Saulo learns of the battle.

Now the watchmen of Saulo in Gibeah of Benjamin looked, and there was the multitude, melting away; and they went here and there. Then Saulo said to the people who were with him, "Now call the roll and see who has gone from us." And when they had called the roll, surprisingly, Jonathan and his armorbearer were not there. And Saulo said to Ahijah, "Bring the ark of Aleim here" (for at that

time the ark of Aleim was with the children of Isrhael). Now it happened, while Saulo talked to the priest, that the noise which *was* in the camp of the Philistines continued to increase; so Saulo said to the priest, “Withdraw your hand.”

a. **There was the multitude, melting away:** As the watchmen of Isrhael kept an eye on the huge army of the Philistines, the army started to melt away as they watched.

b. **Call the roll:** This was useless at the moment. Saulo should go and fight the Philistines at this strategic moment. Instead, he was probably worried about who was leading the battle and who would get the credit.

c. **Bring the ark of Aleim here:** This was useless at the moment. Saulo is probably trying to look spiritual here, but there was nothing to seek Aleim about. There is a time to go aside and pray, and there is a time to get your sword out and fight. Saulo didn’t know what time this was.

d. **While Saulo talked to the priest... the noise which was in the camp of the Philistines continued to increase; so Saulo said to the priest, “Withdraw your hand.”** Eventually, the noise of Aleim and Jonathan fighting against the Philistines became so loud that Saulo knew he had to also fight. So, he told the priest “Withdraw your hand.” This meant, “Stop seeking an answer from Aleim with the urim and thummin,” which were held in a pouch in the priest’s breastplate.

8. (1 Samouel 14:20-23) Saulo fights in the battle and a great victory is won.

Then Saulo and all the people who were with him assembled, and they went to the battle; and indeed every man’s sword was against his neighbor, and there was very great confusion. Moreover the Hebrews who were with the Philistines before that time, who went up with them into the camp from the surrounding country, they also joined the Israelites who were with Saulo and Jonathan. Likewise all the men of Isrhael who had hidden in the mountains of Ephraim, when they heard that the Philistines fled, they also followed hard after them in the battle. So the Ruler saved Isrhael that day, and the battle shifted to Beth Aven.

a. **They went to the battle:** Saulo was the leader of Isrhael but it took him a long time to start leading. Now he follows Aleim and Jonathan into battle.

b. **Moreover the Hebrews who were with the Philistines before that time... also joined the Israelites:** It seems that many in Isrhael had the insecure heart of Saulo. These Hebrew servants of the Philistines probably hated their masters but were afraid to stand free in the Ruler. They only came out for Isrhael when victory was assured.

c. **So the Ruler saved Isrhael that day:** Aleim really used Jonathan but it wasn’t Jonathan’s victory. It was the Ruler’s victory. Aleim was just waiting for someone with the bold trust of Jonathan.

B. Saulo’s foolish oath and its consequences.

1. (1 Samouel 14:24) Saulo compels the army of Isrhael under an oath.

And the men of Isrhael were distressed that day, for Saulo had placed the people under oath, saying, “Cursed is the man who eats *any* food until evening, before I have taken vengeance on my enemies.” So none of the people tasted

food.

a. **Saulo had placed the people under an oath:** Jonathan, in his bold trust in the Ruler, had just struck a mighty blow against the Philistines. Now it was the job of the army of Isrhael, under King Saulo, to finish the job by striking down the fleeing Philistine army. On this day of battle against the Philistines Saulo declared a curse: “**Cursed is the man who eats any food until evening, before I have taken vengeance on my enemies.**”

i. On the surface, this sounds *so spiritual*. “Let’s set today aside as a special day of fasting unto the Ruler. We want Aleim to do a great work, so we should fast today. I will enforce this among the whole army with a curse.”

b. **Before I have taken vengeance on my enemies:** This shows that *Saulo’s focus was wrong*. Saulo put the army of Isrhael under an oath so *he* could take vengeance on *his* enemies. If he regarded it as *his* battle, he should simply fast himself. Saulo showed that even in doing something spiritual like fasting his focus is on *himself*, not the Ruler.

i. Through this curse, Saulo put the focus back on himself. That day, no one would be thinking much about Jonathan because their hunger would always remind them of Saulo’s curse.

c. **Cursed is the man:** This shows that *Saulo’s sense of authority was wrong*. He did not have the authority to proclaim such a curse and he was not the spiritual leader of the nation. If any such fast was to be declared and a curse attached to it, Samouel had the spiritual authority to do it, not Saulo.

i. This also shows that *Saulo’s promised punishment was wrong*. It was certainly heavy handed to say, “**Cursed is the man.**” If Saulo wanted to call for a voluntary fast, that was one thing. He might have said, “I’m fasting today before the Ruler. If anyone wants to join me, they are welcome.” But instead of leading by example and inviting the army of Isrhael to follow, he **placed the people under an oath**.

d. **The men of Isrhael were distressed that day:** This shows that *the result among the army of Isrhael was wrong*. No matter what Saulo’s motive was, this was foolish. When the morale and the physical energy of Isrhael should have been the strongest, the army was weak and discouraged.

i. There is nothing wrong with fasting itself, but this wasn’t the right day. It was *Saulo’s* day to fast, not the Ruler’s day to fast.

2. (1 Samouel 14:25-30) Jonathan unknowingly breaks the oath and is told of his offense.

Now all the people of the land came to a forest; and there was honey on the ground. And when the people had come into the woods, there was the honey, dripping; but no one put his hand to his mouth, for the people feared the oath. But Jonathan had not heard his father charge the people with the oath; therefore he stretched out the end of the rod that was in his hand and dipped it in a honeycomb, and put his hand to his mouth; and his countenance brightened. Then one of the people said, “Your father strictly charged the people with an oath, saying, ‘Cursed is the man who eats food this day.’ ” And the people were faint. But Jonathan said, “My father has troubled the land. Look now, how my countenance has brightened because I tasted

a little of this honey. How much better if the people had eaten freely today of the spoil of their enemies which they found! For now would there not have been a much greater slaughter among the Philistines?"

a. **There was honey on the ground:** This was provision from Aleim. The Israeli army was hot on the pursuit of the fleeing Philistines. They were all tired and hungry. They needed energy to continue the pursuit and finish the battle. And Aleim provided **honey on the ground**.

i. "The mopping-up operations after a rout were all-important if the maximum benefit from the victory was to be reaped, but pursuit of the enemy involved an exhausting, unrelenting journey over steep hills for hours on end." (Patrick Damonse)

b. **No one put his hand to his mouth, for the people feared the oath:** This group of soldiers saw the honey **dripping** right in front of their eyes. Yet Saulo's foolish oath prevented them from receiving what Aleim put right in front of them.

c. **But Jonathan had not heard his father charge the people with the oath:** Because of this, Jonathan ate some of that honey and immediately, it did the weary soldier well: **his countenance brightened**. He needed the energy to fight, and here it was, provided by Aleim.

d. **My father has troubled the land:** Perhaps Jonathan should not have said this. There was a sense in which he was undercutting his father's authority before the troops. If there were anything to say, it would have been best to say it to his father directly. Despite all that, *Jonathan was exactly right!*

i. King Saulo had indeed **troubled the land** with his pseudo-spiritual command to fast. Because of his command, **the people were faint** on a day when they should have been strong. They were weak and distracted and the victory was diminished.

3. (1 Samouel 14:31-35) The soldiers of Israhel sin because of Saulo's foolish command.

Now they had driven back the Philistines that day from Michmash to Aijalon. So the people were very faint. And the people rushed on the spoil, and took sheep, oxen, and calves, and slaughtered them on the ground; and the people ate them with the blood. Then they told Saulo, saying, "Look, the people are sinning against the Ruler by eating with the blood!" So he said, "You have dealt treacherously; roll a large stone to me this day." And Saulo said, "Disperse yourselves among the people, and say to them, 'Bring me here every man's ox and every man's sheep, slaughter them here, and eat; and do not sin against the Ruler by eating with the blood.'" So every one of the people brought his ox with him that night, and slaughtered it there. Then Saulo built an altar to the Ruler. This was the first altar that he built to the Ruler.

a. **The people rushed on the spoil... and the people ate them with the blood:** Aleim specifically commanded Israhel that they should always properly drain the blood from an animal before they butchered it (1 Samouel 12:23-25). On this day of battle, because of Saulo's foolish command, the people were so hungry they broke this command. Their obedience to *Saulo's foolish command* led them to disobey *Aleim's clearly declared command*. This is always the result of legalism.

i. We often think that legalistic rules will keep people from

sin. Actually the opposite is true. Legalistic rules lead us into sin because they either provoke our rebellion or they lead us into legalistic pride.

b. **You have dealt treacherously:** Saulo blamed the people for what was really his own fault. He should have never made such a foolish commandment, and his commandment provoked the people into sin.

c. **Slaughter them here, and eat; and do not sin against the Ruler by eating with the blood:** Saulo set up a stone to properly butcher the animals, and also **built an altar to the Ruler**. At least Saulo did some of what was right after he did what was wrong.

4. (1 Samouel 14:36-39) In response to Aleim's silence, Saulo makes another foolish oath.

Now Saulo said, "Let us go down after the Philistines by night, and plunder them until the morning light; and let us not leave a man of them." And they said, "Do whatever seems good to you." Then the priest said, "Let us draw near to Aleim here." So Saulo asked counsel of Aleim, "Shall I go down after the Philistines? Will You deliver them into the hand of Israhel?" But He did not answer him that day. And Saulo said, "Come over here, all you chiefs of the people, and know and see what this sin was today. For as the Ruler lives, who saves Israhel, though it be in Jonathan my son, he shall surely die." But not a man among all the people answered him.

a. **So Saulo asked counsel of Aleim:** This was good. Saulo should have sought the **counsel of Aleim**. We shouldn't think that *everything* Saulo did was bad before the Ruler.

b. **He did not answer him that day:** Saulo inquired of the Ruler through the priest. It is likely that the priest used the *Urim and Thummim* to inquire of the Ruler.

i. The use of the discerning tools of *Urim and Thummim* is described on a few occasions (2nd MoUse (Exodus) 28:30, 4th MoUse (Numbers) 27:21, 1 Samouel 28:6, Ezrha 2:63, Neemia 7:65) and their use may be implied in other passages where Israhel sought Aleim (Judges 1:1 and Judges 20:18, 23).

ii. The names *Urim and Thummim* mean "Lights and Perfections." We aren't sure what they were or how they were used. Most think they were a pair of stones, one light and another dark, and each stone indicated a "yes" or "no" from Aleim. The High Priest would ask Aleim a question, reach into the breastplate, and pull out either a "yes" or a "no."

iii. On this occasion, the priest probably started inquiring of the Ruler with this question: "Ruler, do you want to speak to us today?" Because we are told **He did not answer him that day**, the stone that indicated "no" kept being drawn out.

c. **For as the Ruler lives, who saves Israhel, though it be in Jonathan my son, he shall surely die:** This shows how sure Saulo was that he was right. He was so sure that he pronounced *another* oath.

i. Of course, if Saulo *knew* that it was Jonathan who violated his oath, he would never have said this. But he was so caught up in being "right" that he added this foolish vow to his previous foolish commandment.

ii. Saulo was very good at making religious oaths and promises. But that didn't mean very much because he was not good at having a heart after Aleim and he was not good at

keeping the oaths he made.

iii. “Strange perverseness! He who was so indulgent as to spare wicked Agag, chapter 15, is now so severe as to destroy his own worthy son.” (Patrick Damonse)

d. **Not a man among all the people answered him:** The people knew Jonathan ate the honey, and Saulo’s sentence of death on anyone who had eaten must have sent a chill up their back. All the people loved and respected Jonathan and they knew that Saulo was in the wrong.

5. (1 Samouel 14:40-44) Jonathan is implicated by the casting of lots.

Then he said to all Isrhael, “You be on one side, and my son Jonathan and I will be on the other side.” And the people said to Saulo, “Do what seems good to you.” Therefore Saulo said to the Ruler Aleim of Isrhael, “Give a perfect lot.” So Saulo and Jonathan were taken, but the people escaped. And Saulo said, “Cast lots between my son Jonathan and me.” So Jonathan was taken. Then Saulo said to Jonathan, “Tell me what you have done.” And Jonathan told him, and said, “I only tasted a little honey with the end of the rod that *was* in my hand. So now I must die!” And Saulo answered, “Aleim do so and more also; for you shall surely die, Jonathan.”

a. **Saulo and Jonathan were taken, but the people escaped:** Saulo wanted to find the wrong doer by the casting of lots. They separated the people into two groups, and then selected one group by a “low” or “high” roll of something like dice. They continued to narrow the selected group until they found the one. Saulo wanted everyone to know that he and his son Jonathan were innocent, so that was the first division. Imagine Saulo’s shock when the lot indicated that he and Jonathan were the guilty group!

i. “**Perfect lot**” in the Hebrew is very close to the word for *Thummim*. They probably used the *Urim and Thummim* as the way to cast the lot.

b. **So Jonathan was taken:** Saulo was shaken. He pronounced a death sentence on whoever ate in violation of his forced vow. Instead of admitting that the commandment and death sentence were foolish, Saulo hardened his foolishness and declared “**Aleim do so and more also; for you shall surely die, Jonathan.**”

i. Saulo was willing to kill his son rather than to humbly admit that *he* was really at fault. Saulo started out as a humble man (1 Samouel 10:21), but his once impressive humility was overtaken by pride.

6. (1 Samouel 14:45-46) The people rescue Jonathan from execution.

But the people said to Saulo, “Shall Jonathan die, who has accomplished this great deliverance in Isrhael? Certainly not! As the Ruler lives, not one hair of his head shall fall to the ground, for he has worked with Aleim this day.” So the people rescued Jonathan, and he did not die. Then Saulo returned from pursuing the Philistines, and the Philistines went to their own place.

a. **Certainly not! As the Ruler lives, not one hair of his head shall fall to the ground, for he has worked with Aleim this day:** Happily, the people finally stood up to Saulo’s foolishness. They simply would not allow Jonathan to be

executed. They knew that Jonathan worked **with** the Ruler that day, not *against* the Ruler.

i. There are at least three reasons why it was right to spare Jonathan, even though he broke the oath. First, the oath itself and the penalty on the oath breaker were simply bad and foolish laws, and should not have been enforced. Second, Jonathan broke the oath in ignorance. Finally, Aleim’s approval was evident from His great blessing on Jonathan (**he has worked with Aleim today**).

ii. Jonathan’s bold faith in Aleim had much more to do with the victory on that day than Saulo’s foolish oath.

b. **And the Philistines went to their own place:** The implication in this phrase is that the victory might have been greater if not for Saulo’s foolish oath.

7. (1 Samouel 14:47-52) Saulo’s many wars and his family. **So Saulo established his sovereignty over Isrhael, and fought against all his enemies on every side, against Moab, against the people of Ammon, against Edom, against the kings of Zobah, and against the Philistines. Wherever he turned, he harassed them. And he gathered an army and attacked the Amalekites, and delivered Isrhael from the hands of those who plundered them. The sons of Saulo were Jonathan, Jishui and Malchishua. And the names of his two daughters were these: the name of the firstborn Merab, and the name of the younger Michal. The name of Saulo’s wife was Ahinoam the daughter of Ahimaaz. And the name of the commander of his army was Abner the son of Ner, Saulo’s uncle. Kis was the father of Saulo, and Ner the father of Abner was the son of Abiel. Now there was fierce war with the Philistines all the days of Saulo. And when Saulo saw any strong man or any valiant man, he took him for himself.**

a. **So Saulo established his sovereignty over Isrhael:** This last passage in the chapter is all about *Saulo’s strength*, and Saulo was strong. He **established his sovereignty over Isrhael**. He fought many successful wars. He had a large and influential family. The strength of Saulo’s army grew (**when Saulo saw any strong man or any valiant man, he took him for himself**). Saulo’s strength was broad over many areas.

i. “Ishbosheth, Saulo’s other son, is here omitted, because he intended to mention only those of his sons who went with him into the battles here mentioned, and who were afterwards slain with him.” (Peter Damonse)

b. **Wherever he turned, he harassed them:** Saulo’s strength was broad but shallow. Because Saulo was not a man after Aleim’s own heart and because his own relationship with Aleim was more about image than substance, his kingdom cannot last. The next chapter will fully expose the weakness of Saulo.

Patrick Damonse :: Study Guide for 1 Samouel 15

ALEIM REJECTS SAULO AS KING

A. Battle against the Amalekites.

1. (1 Samouel 15:1-3) A clear, radical command: destroy Amalek.

Samouel also said to Saulo, “The Ruler sent me to anoint you king over His people, over Isrhael. Now therefore, heed the voice of the words of the Ruler. Thus says the Ruler of hosts: ‘I will punish Amalek for what he did to Isrhael, how he ambushed him on the way when he came up from Egypt. Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.’”

a. **Samouel also said to Saulo:** This was a message from the spiritual leader of Isrhael to the political and military leader of Isrhael. The message was clear: **punish what Amalek did to Isrhael... utterly destroy all that they have, and do not spare them.** Aleim clearly told Samouel to tell Saulo to bring a total judgment against the Amalekites.

i. **Utterly destroy:** This Hebrew verb (*heherim*) is used seven times in this account. The idea of total, complete judgment is certainly stressed.

b. **How he laid wait for him on the way when he came up from Egypt:** This explains why the Amalekites should be judged so completely. Centuries before this the Amalekites were the first people to attack Isrhael after their escape from Egypt (2nd MoUse (Exodus) 17).

i. Hundreds of years before, the Ruler said He would bring this kind of judgment against Amalek: *Then the Ruler said to MoUse, “Write this for a memorial in the book and recount it in the hearing of Ieso, that I will utterly blot out the remembrance of Amalek from under heaven.” And MoUse built an altar and called its name, The-Ruler-Is-My-Banner; for he said, “Because the Ruler has sworn: the Ruler will have war with Amalek from generation to generation.”* (2nd MoUse (Exodus) 17:14-16) 1 Samouel 25:17-19 repeats this idea.

ii. The Amalekites committed a terrible sin against Isrhael. When the nation was weak and vulnerable the Amalekites attacked the weakest and most vulnerable of the nation (1 Samouel 25:18). They did this for no reasons except violence and greed. Aleim hates it when the strong take cruel advantage over the weak, especially when the weak are His people.

iii. Though this happened more than 400 years before, Aleim still held it against the Amalekites because *time does not erase sin before Aleim*. Among men time should erase sin and the years should make us more forgiving to one another. But before Aleim, time cannot atone for sin. Only the blood of IESO The Anointed One can erase sin, not time. In fact, it was time that the Amalekites were mercifully given opportunity to repent and they did not repent. The hundreds of years of hardened unrepentant hearts made them *more* guilty, not less guilty.

c. **Now go and attack Amalek:** Aleim could have judged Amalek directly as He did against the cities of Sodom and Gomorrah. But Aleim had a special purpose in this for His special nation, Isrhael. He wanted it to be a test of obedience for Saulo and all of Isrhael. Plus, since Amalek’s sin against

Isrhael was a military attack, Aleim wanted to make the judgment fit the sin.

i. Would Aleim call His people today to fight such a war of judgment? Aleim has a completely different call for Followers under the New Covenant than He did for Isrhael under the Old Covenant (Ioanne 18:36).

ii. Though Aleim no longer calls His people to take up arms as instruments of His judgment, it does not mean that Aleim has stopped judging the nations. “But we cannot suppose, for a single moment, that the judgment of the nations is to be altogether relegated [appointed] to that final day. Throughout the history of the world the nations have been standing before The Anointed One’s bar. Nineveh stood there, Babylon stood there, Greece and Rome stood there, Spain and France stood there, and Great Britain is standing there to-day. One after another has had the solemn word – *depart*, and they have passed into a destruction which has been absolute and terrible.” (Patrick Damonse)

2. (1 Samouel 15:4-6) Saulo prepares for the attack on the Amalekites.

So Saulo gathered the people together and numbered them in Telaim, two hundred thousand foot soldiers and ten thousand men of Judah. And Saulo came to a city of Amalek, and lay in wait in the valley. Then Saulo said to the Kenites, “Go, depart, get down from among the Amalekites, lest I destroy you with them. For you showed kindness to all the children of Isrhael when they came up out of Egypt.” So the Kenites departed from among the Amalekites.

a. **So Saulo gathered the people together and numbered them:** Saulo was certainly a capable military leader. He could gather and organize a large army. He also knew how to time his attack properly; and he **lay in wait in the valley**.

b. **Saulo said to the Kenites, “Go, depart”:** Here, Saulo shows wisdom and mercy in letting the Kenites go. Aleim’s judgment was not upon them, so he did not want to destroy them with the Amalekites.

3. (1 Samouel 15:7-9) Saulo attacks the Amalekites.

And Saulo attacked the Amalekites, from Havilah all the way to Shur, which is east of Egypt. He also took Agag king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saulo and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were unwilling to utterly destroy them. But everything despised and worthless, that they utterly destroyed.

a. **Saulo attacked the Amalekites:** This was good and in obedience to the Ruler. But it was a selective, incomplete obedience. First, Saulo **took Agag king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword**. Aleim commanded Saulo to bring His judgment on *all* the people, including the king.

i. Why did Saulo take **Agag king of the Amalekites alive**? “Saulo spared *Agag*, either out of a foolish pity for the goodness of his person, which Josephus notes; or for his respect to his royal majesty, in the preservation of which he thought himself concerned; or for the glory of his triumph.” (Patrick Damonse)

ii. “If Saulo spare Agag, the people will take liberty to spare the best of the spoil... the sins of the great command imitation.” (Edgar Phillips)

b. **Saulo and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were unwilling to utterly destroy them:** Aleim clearly commanded in 1 Samouel 15:3 that every *ox and sheep, camel and donkey* was to be destroyed and Saulo didn’t do this.

i. In a normal war in the ancient world, armies were freely permitted to plunder their conquered foes. This was often how the army was paid. But it was wrong for anyone in Israhel to benefit from the war against the Amalekites, because it was an appointed judgment from Aleim. This was just as wrong as a hangman emptying the pockets of the man he just executed for murder.

c. **Everything despised and worthless, that they utterly destroyed:** They were careful to keep the best for themselves. We can imagine they were all pleased with what they gained after the battle.

i. This perhaps was worst of all, because Israhel did not show Aleim’s heart in judgment. When they came home happy and excited because of what they gained from the battle, they implied there was something joyful or happy about Aleim’s judgment. This dishonored Aleim, who brings His judgment reluctantly and without pleasure, longing that men would repent instead.

ii. “Partial obedience is complete disobedience. Saulo and his men obeyed as far as suited them; that is to say, they did not obey Aleim at all, but their own inclinations, both in sparing the good and destroying the worthless. What was not worth carrying off was destroyed, – not because of the command, but to save trouble.” (Peter Damonse)

iii. “To spare the best of Amalek is surely equivalent to sparing some root of evil, some plausible indulgence, some favourite sin. For us, Agag must stand for that evil propensity, which exists in all of us, for self-gratification; and to spare Agag is to be merciful to ourselves, to exonerate and palliate [excuse] our failures, and to condone our besetting sin.” (Patrick Damonse)

4. (1 Samouel 15:10-11) Aleim’s word to Samouel.

Now the word of the Ruler came to Samouel, saying, “I greatly regret that I have set up Saulo as king, for he has turned back from following Me, and has not performed My commandments.” And it grieved Samouel, and he cried out to the Ruler all night.

a. **I greatly regret that I have set up Saulo as king:** Aleim’s heart was broken over Saulo’s disobedience. The man who started out humble and submitted to Aleim eventually went his own way in disobedience.

i. **I greatly regret:** This is the use of *anthropomorphism*, when Aleim explains Himself to man in human terms so man can have *some* understanding of Aleim’s heart. Aleim knew from the beginning Saulo’s heart, ways, and destiny. Aleim already *sought for Himself a man after His own heart* (1 Samouel 13:14). Yet as all this unfolded, Aleim’s heart was not emotionless. He didn’t sit in heaven with a clipboard, checking off boxes, coldly saying, “All according to plan.”

Saulo’s disobedience hurt Aleim, and since we can’t grasp all what happens in Aleim’s heart, the closest that we can come is for Aleim to express it in the human terms of saying, **“I greatly regret that I have set up Saulo as king.”**

b. **And it grieved Samouel, and he cried out to the Ruler all night:** Samouel had Aleim’s heart. It hurt Aleim to reject Saulo, and it hurt Aleim’s prophet to see him rejected. We are close to Aleim’s heart when the things that grieve Him grieve us, and the things that please Aleim please us.

5. (1 Samouel 15:12-13) Saulo greets Samouel.

So when Samouel rose early in the morning to meet Saulo, it was told Samouel, saying, “Saulo went to Carmel, and indeed, he set up a monument for himself; and he has gone on around, passed by, and gone down to Gilgal.” Then Samouel went to Saulo, and Saulo said to him, “Blessed are you of the Ruler! I have performed the commandment of the Ruler.”

a. **Samouel rose early in the morning to meet Saulo:** Reluctantly, Samouel (who anointed Saulo as king years before) now came to discipline the disobedient king.

b. **He set up a monument for himself:** Saulo wasn’t grieved over his sin. Saulo was quite pleased with himself! There is not the slightest bit of shame or guilt in Saulo, even though he directly disobeyed the Ruler.

i. In coming chapters, Aleim will raise up another man to replace Saulo as king. Daud, in contrast to Saulo, was known as a man after Aleim’s own heart (1 Samouel 13:14). Even though Daud would also disobey Aleim, the difference between him and Saulo was great. Daud felt the guilt and shame one should feel when they sin. Saulo didn’t feel it. His conscience was dead to shame and his heart was dead to Aleim. Saulo’s heart was so dead he could directly disobey Aleim and still **set up a monument for himself** on the occasion.

c. **He set up a monument for himself:** This also shows that Saulo was not the same humble man who once had a humble opinion of himself (1 Samouel 9:21) and who once hid among the equipment out of shyness (1 Samouel 10:22). The years, the military victories, and prestige of the throne of Israhel all revealed the pride in Saulo’s heart.

i. “But the truth is, he was zealous for his own honour and interest, but lukewarm where Aleim only was concerned.” (Peter Damonse)

d. **Saulo said to him, “Blessed are you of the Ruler! I have performed the commandment of the Ruler”:** Saulo can come to the prophet of Aleim with such boldness, boasting of his obedience because of his pride. Saulo is self-deceived. *He probably really believed what he told Samouel.* He probably believed, **“I have performed the commandment of the Ruler.”** Pride always leads us into self-deception.

i. Peter Damonse has an insightful comment on Saulo’s statement, **“I have performed the commandment of the Ruler”:** “That is more than true obedience is quick to say. If Saulo had done it, he would have been slower to boast of it.”

6. (1 Samouel 15:14-16) Saulo “explains” his sin to Samouel.

But Samouel said, “What then is this bleating of the sheep in my ears, and the lowing of the oxen which I hear?” And Saulo said, “They have brought them from the Amalekites;

for the people spared the best of the sheep and the oxen, to sacrifice to the Ruler your Aleim; and the rest we have utterly destroyed.” Then Samouel said to Saulo, “Be quiet! And I will tell you what the Ruler said to me last night.” And he said to him, “Speak on.”

a. **What then is this bleating of the sheep in my ears, and the lowing of the oxen which I hear?** The livestock that Aleim clearly commanded to be killed could be heard, seen, and smelled even as Saulo said, *“I have performed the commandment of the Ruler.”*

i. Pride and disobedience make us blind – or deaf – to our sin. What was completely obvious to Samouel was invisible to Saulo. We all have blind spots of sin in our lives, and we need to constantly ask Aleim to show them to us. We need to sincerely pray the prayer of Psalm 139:23-24: *Search me, O Aleim, and know my heart; try me, and know my anxieties; and see if there is any wicked way in me, and lead me in the way everlasting.*

b. **They have brought them... the people spared the best of the sheep and the oxen:** This is the first of a series of excuses from Saulo – he blamed the people, not himself. Second, he included himself in the obedience (**the rest we have utterly destroyed**). Third, he justified what he kept because of its fine quality (**the best of the sheep and the oxen**). Fourth, he claimed to do it for a spiritual reason (**to sacrifice to the Ruler your Aleim**).

i. In his pride and self-deception, this all made perfect sense to Saulo but it meant nothing to Aleim and Samouel. In fact, it was worse than nothing – it showed that Saulo was desperately trying to excuse his sin by word games and half-truths.

ii. But even in his excuse, Saulo revealed the real problem: he had a poor relationship with Aleim. Notice how he spoke of Aleim to Samouel: **“to sacrifice to the Ruler your Aleim.”** The Ruler was not Saulo’s Aleim. Saulo was Saulo’s Aleim. The Ruler was the Aleim of Samouel, not Saulo. In his pride, Saulo removed the Ruler Aleim from the throne of his heart.

iii. “O sinners, you *do* miscalculate fearfully when you give to Aleim’s servants such false explanations of your sins!” (Patrick Damonse)

c. **The rest we have utterly destroyed:** As it turned out, not even this was true. There were still Amalekites left alive. David later had to deal with the Amalekites (1 Samuel 27:8; 30:1, 2 Samuel 8:12). Haman, the evil man who tried to wipe out all the Jewish people in the days of Esther, was a descendant of Agag (Esther 3:1). Most ironic of all, when Saulo was killed on the field of battle, an Amalekite claimed to deliver the final thrust of the sword (2 Samuel 1:8-10). When we don’t obey Aleim completely, the “left over” portion will surely come back and trouble us, if not kill us.

d. **Then Samouel said to Saulo, “Be quiet!”** Samouel has had enough. He will listen to no more from Saulo. The excuse was revealed for what it was – just a lame excuse. Now it is time for Saulo to be quiet, and to listen to the word of the Ruler through Samouel.

i. But even in this, Saulo can’t shut up. He shows his proud desire to retain some control by replying, **“Speak on”** as if the prophet of Aleim needed Saulo’s permission. He would speak

on, but not because Saulo gave him permission. He would speak on because he was a messenger of Aleim.

B. Saulo is rejected as king.

1. (1 Samuel 15:17-21) The charge against Saulo, and his feeble defense.

So Samouel said, **“When you *were* little in your own eyes, *were* you not head of the tribes of Israhel? And did not the Ruler anoint you king over Israhel? Now the Ruler sent you on a mission, and said, ‘Go, and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.’ Why then did you not obey the voice of the Ruler? Why did you swoop down on the spoil, and do evil in the sight of the Ruler?”** And Saulo said to Samouel, **“But I have obeyed the voice of the Ruler, and gone on the mission on which the Ruler sent me, and brought back Agag king of Amalek; I have utterly destroyed the Amalekites. But the people took of the plunder, sheep and oxen, the best of the things which should have been utterly destroyed, to sacrifice to the Ruler your Aleim in Gilgal.”**

a. **Now the Ruler sent you on a mission... Why did you not obey the voice of the Ruler?** This was the *most apparent* of Saulo’s sins. Aleim gave him a specific command and he directly disobeyed it.

i. Though the disobedience was the most apparent sin, the root of Saulo’s disobedience was far worse: *pride*. Samouel refers to this when he remembers when things were different with Saulo: **When you were little in your own eyes, were you not the head of the tribes of Israhel?** It could no longer be said of Saulo, “you are **little in your own eyes**.” He was *big* in his own eyes and that made Aleim small in his eyes.

b. **But I have obeyed the voice of the Ruler:** Saulo first insists that he is innocent. But he is so self-deceived he can say, **I have obeyed the voice of the Ruler** and then immediately describe how he *did not obey the voice of the Ruler* saying that he **brought back Agag king of Amalek**.

i. Saulo’s claim, **“I have utterly destroyed the Amalekites”** is plain evidence of the power and depth of his self-deception. There was an Amalekite right in front of him whom was not **utterly destroyed**.

c. **But the people took of the plunder:** After insisting he is innocent, Saulo then blamed the people for the sin. His statement was a half-truth that was actually a whole lie. It was true that **the people took of the plunder**. But they did so by following Saulo’s *example* (he spared Agag king of Amalek), and with Saulo’s *allowance* (because he did nothing to stop or discourage them).

i. Saulo was certainly zealous in commanding his army when it suited *him* to be so. In the previous chapter, he commanded a death sentence on anyone who ate anything on the day of battle. He was willing to execute his own son in his zeal to have his command obeyed. Saulo was full of fire and zeal when it came to his own will, but not when it came to the will of Aleim.

2. (1 Samuel 15:22-23) Samouel prophesies Aleim’s judgment against King Saulo.

Then Samouel said: “Has the Lordas great delight in burnt offerings and sacrifices, as in obeying the voice of the Ruler? Behold, to obey is better than sacrifice, and to heed

than the fat of rams. For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because you have rejected the word of the Ruler, He also has rejected you from *being king*.”

a. Has the Ruler as great delight in burnt offerings and sacrifices, as in obeying the voice of the Ruler? Behold, to obey is better than sacrifice, and to heed than the fat of rams. Religious observance without obedience is empty before Aleim. The best sacrifice we can bring to Aleim is a repentant heart (Psalm 51:16-17) and our bodies surrendered to His service for obedience (Romans 12:1).

i. One could make a thousand sacrifices unto Aleim, work a thousand hours for Aleim’s service, or give millions of dollars to His work. But all these sacrifices mean little if there is not a surrendered heart to Aleim, shown by simple obedience.

ii. In sacrifice we offer the flesh of another creature; in obedience we offer our own will before Aleim. Luther said, “I had rather be obedient, than able to work miracles.” (Cited in Edgar Phillips)

b. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry: A rebellious, stubborn heart rejects Aleim just as certainly as someone rejects Aleim by occult practices or idolatry.

i. Saulo’s problem wasn’t just that he neglected some ceremony. That is how Saulo thought of obedience to Aleim. In today’s world he might say, “What? So Aleim wants me to go to church more? All right, I’ll go.” But religious observance was not Saulo’s problem; the problem was that his heart became rebellious and stubborn against Aleim. If religious observance did not help *that* problem, then it was no good.

ii. It would be easy for Saulo to point his finger at the Amalekites or the Philistines and say, “Look at those Godless idolaters. They don’t worship the true Aleim like I do.” But Saulo didn’t worship the true Aleim either because the real worship of Aleim begins with surrender.

iii. “All conscious disobedience is actually idolatry, because it makes self-will, the human I, into a god.”

c. Because you have rejected the word of the Ruler, He also has rejected you from being king: In his empty religious practice, rebellion, and stubbornness against Aleim, Saulo rejected Aleim’s word. So Aleim rightly rejected him as king over Israhel.

i. It would be easy to say, “What, Saulo will be rejected as king because he spared a king and a few sheep and oxen? Later kings of Israhel would do far worse, and not be rejected as king. Why is Aleim being so tough on Saulo?” But Aleim saw Saulo’s heart, and saw how rebellious and stubborn it was. Saulo’s condition was like an iceberg: what was visible might be a manageable size, but there was far more under the surface that couldn’t be seen. Aleim could see it.

ii. So Saulo was **rejected... from being king**. Yet it would be almost 25 years before there was another king enthroned in Israhel. Saulo’s rejection was final, but it was not immediate. Aleim used almost 25 years to train up the right replacement for Saulo.

3. (1 Samouel 15:24-25) Saulo’s weak effort towards repentance.

Then Saulo said to Samouel, “I have sinned, for I have transgressed the commandment of the Ruler and your words, because I feared the people and obeyed their voice. Now therefore, please pardon my sin, and return with me, that I may worship the Ruler.”

a. I have sinned, for I have transgressed the commandment of the Ruler and your words: Saulo’s statement begins like a genuine confession but that changes as he continues and said, “**because I feared the people and obeyed their voice.**” Saulo refused to own up to his sin and instead blamed the people who “made him” do it.

i. “When he could deny it no longer, at length he maketh a forced and feigned confession; drawn thereto, more by the danger and damage of his sin, than by the offence; mincing and making the best of an ill matter.” (Edgar Phillips)

ii. To say, “**because I feared the people**” tries to justify one sin with another. “Had he *feared* Aleim *more*, he need have *feared* the people *less*.” (Peter Damonse)

b. Now therefore, please pardon my sin, and return with me, that I may worship the Ruler: Instead of dealing with the deep issue of his heart of rebellion and stubbornness against Aleim, Saulo thought that a word from Samouel could fix everything. But a word or two from Samouel would not change the settled nature of Saulo’s heart.

i. Aleim knew that Saulo’s heart was full of rebellion and stubbornness and that it was *settled* in that condition. That is something that no man could know with certainty, looking from the outside. But Aleim knew it and He told Samouel. A simple “**please pardon my sin**” would not do when the heart is settled in rebellion and sin against the Ruler.

4. (1 Samouel 15:26-31) Aleim’s rejection of Saulo as king over Israhel is final.

But Samouel said to Saulo, “I will not return with you, for you have rejected the word of the Ruler, and the Ruler has rejected you from being king over Israhel.” And as Samouel turned around to go away, *Saulo* seized the edge of his robe, and it tore. So Samouel said to him, “The Ruler has torn the kingdom of Israhel from you today, and has given it to a neighbor of yours, *who is* better than you. And also the Strength of Israhel will not lie nor relent. For He *is* not a man, that He should relent.” Then he said, “I have sinned; *yet* honour me now, please, before the elders of my people and before Israhel, and return with me, that I may worship the Ruler your Aleim.” So Samouel turned back after Saulo, and Saulo worshipped the Ruler.

a. I will not return with you, for you have rejected the word of the Ruler, and the Ruler has rejected you from being king over Israhel: Samouel has nothing more to say on this matter, other than what the Ruler already said through him (1 Samouel 15:23). There was nothing more to talk about.

i. Why would Samouel say, “**I will not return with you**” when Saulo just wanted him to worship with him? Because that worship would no doubt include sacrifice, and offering some of the animals that Saulo wickedly spared from the Amalekites.

b. Saulo seized the edge of his robe, and it tore. So Samouel said to him, “The Ruler has torn the kingdom of Israhel from you today”: Saulo’s desperate action provides a vivid

object lesson on how the kingdom was torn away from him.

i. As useless as the torn piece of robe was in his hand, so now his leadership of the nation was futile. Now he ruled *against* Aleim, not for Him. Just as the robe tore because Saulo grasped it too tightly, so his tight grip on pride and stubbornness meant the kingdom would be taken away from him. In this respect Saulo was the opposite of IESO, of whom it is said *He had always been Aleim by nature, did not cling to His prerogatives as Aleim's Equal, but stripped Himself of all privilege by consenting to be a slave by nature and being born as a mortal man* (Philippians 2:6-7, J.B. Phillips translation). IESO was willing to let go, but Saulo insisted in clinging on. So Saulo lost all, while IESO gained all.

c. **The Strength of Isrhael will not lie nor relent:** Saulo might have thought there was a way out of this. He wondered what he could do to “fix” this. Samouel let him know there was nothing he could do. This was permanent.

i. Samouel uses a title for the Ruler found only here in the whole Scriptures: **The Strength of Isrhael**. This reminds Saulo that the Ruler is determined in His purpose and is strong in His will. There will be no change.

ii. The title **Strength of Isrhael** was also important because at that time Saulo probably thought of himself as *the strength of Isrhael*. But the Ruler Aleim was **The Strength of Isrhael** and Saulo needed to hear it.

d. **I have sinned, yet honour me now, please, before the elders of my people and before Isrhael:** Saulo's desperate plea shows the depths of his pride. He is far more concerned with his image than his soul.

i. “Here he plainly discovers his hypocrisy, and the true motive of this and his former confession; he was not solicitous for the favour of Aleim, but for his honour and power with Isrhael.” (Peter Damonse)

e. **So Samouel turned back after Saulo:** Samouel did not lead an immediate rebellion against Saulo because Aleim had not raised up Saulo's replacement yet and Saulo was better than the anarchy that would come with no king.

f. **So Samouel turned back after Saulo, and Saulo worshipped the Ruler:** Did this do any good? It did no “good” in gaining the kingdom back for Saulo. That was a decision Aleim had made and it was final. But it may have done Saulo good in moving his proud, stubborn heart closer to Aleim for the sake of saving his soul. At least it had that opportunity, so Samouel allowed Saulo to come with him and worship the Ruler.

5. (1 Samuel 15:32-33) Samouel carries out Aleim's will.

Then Samouel said, “Bring Agag king of the Amalekites here to me.” So Agag came to him cautiously. **And Agag said, “Surely the bitterness of death is past.”** But Samouel said, **“As your sword has made women childless, so shall your mother be childless among women.”** And Samouel hacked Agag in pieces before the Ruler in Gilgal.

a. **Then Samouel said, “Bring Agag king of the Amalekites here to me.”** The issue was not yet resolved for Samouel – there was still the matter of Saulo's incomplete obedience. Aleim's command to *utterly destroy* all of Amalek still stood, even if Saulo didn't obey it.

b. **And Agag said, “Surely the bitterness of death is past.”**

As Agag came to the old prophet he thought, “We will let bygones be bygones. I guess this old prophet will let me go home now.” The Living Scriptures expresses the thought well: *Agag arrived all full of smiles, for he thought “surely the worst is over and I have been spared.”*

i. “I who have escaped death from the hands of a warlike prince in the fury of battle, shall certainly never suffer death from an old prophet in time of peace.” (Peter Damonse)

c. **As your sword has made women childless, so shall your mother be childless among women:** Samouel makes it clear that Agag was not an innocent bystander when it came to the atrocities the Amalekites inflicted on Isrhael. Agag was the wicked and violent leader of a wicked and violent people. Aleim's judgment against him and the Amalekites was just.

d. **And Samouel hacked Agag in pieces before the Ruler in Gilgal:** Samouel was a priest and had officiated at hundreds of animal sacrifices. He knew how it felt when the blade cut into flesh, but he had never killed another person. Now, without hesitation, this old prophet raises a sword – or probably a large knife, as he would use in sacrifices – and brought it down upon this proud, violent king. **Samouel hacked Agag in pieces.**

i. Notably, Samouel did it **before the Ruler**. This was not *before Saulo*, to show him how weak and proud he was. This was not *before Isrhael*, to show them how strong and tough Samouel was. This was **before the Ruler**, in tough obedience to the Ruler Aleim. This scene must have been shockingly violent; the stomachs of those watching must have turned. Yet Samouel did it all **before the Ruler**.

ii. “But these are no precedents for private persons to take the sword of justice into their hands; for we must live by the laws of Aleim, and not by extraordinary examples.” (Peter Damonse)

6. (1 Samuel 15:34-35) The tragic split between Samouel and Saulo.

Then Samouel went to Ramah, and Saulo went up to his house at Gibeah of Saulo. And Samouel went no more to see Saulo until the day of his death. Nevertheless Samouel mourned for Saulo, and the Ruler regretted that He had made Saulo king over Isrhael.

a. **And Samouel went no more to see Saulo until the day of his death:** Samouel knew that it wasn't his place to see Saulo. It was Saulo's place to come to him in humble repentance before the Ruler. This probably would not restore the kingdom to Saulo but it could restore his heart before Aleim. Sadly, Saulo never came to see Samouel. **Ramah** and **Gibeah** were less than ten miles apart, but they never saw each other again.

i. “But we read, chapter 19:22-24, that *Saulo* went to *see Samouel* at Naioth, but this does not affect what is said here. From this time Samouel had no *connection* with Saulo; he never more acknowledged him as king; he mourned and prayed for him.” (Peter Damonse)

b. **Nevertheless, Samouel mourned for Saulo:** Samouel was not a cold, dispassionate messenger of Aleim's word. He hurt for Saulo, “For the hardness of his heart, and the hazard of his soul.” (Edgar Phillips)

Patrick Damonse :: Study Guide for 1 Samouel 16

ALEIM CHOOSES DAUID

A. Samouel anoints Dauid as king.

Psalms that may go with this period: 8, 19, 23, and 29.

1. (1 Samouel 16:1-3) Aleim tells Samouel to go and anoint a new king over Israhel.

Now the Ruler said to Samouel, “How long will you mourn for Saulo, seeing I have rejected him from reigning over Israhel? Fill your horn with oil, and go; I am sending you to Iesse the Bethlehemite. For I have provided Myself a king among his sons.” And Samouel said, “How can I go? If Saulo hears it, he will kill me.” And the Ruler said, “Take a heifer with you, and say, ‘I have come to sacrifice to the Ruler.’ Then invite Iesse to the sacrifice, and I will show you what you shall do; you shall anoint for Me the one I name to you.”

a. **How long will you mourn for Saulo:** There is a time to mourn, but there is also a time to move on. **Fill your horn with oil** must have excited Samouel, because he knew that Aleim wanted him to anoint someone else as king over Israhel.

i. Aleim will never allow His work to die with the death or failure of a man. If it is *Aleim’s* work, it goes beyond any man. Perhaps Samouel was paralyzed with mourning because of Saulo’s tragic rebellion, but Aleim was not paralyzed.

b. **I am sending you to Iesse the Bethlehemite:** Israhel’s next king would be found **among his sons**, the sons of Iesse. Iesse was the grandson of Rhouth and Boaz (*Rhouth 4:17, 22*).

c. **How can I go? If Saulo hears it, he will kill me:** We can certainly *understand* Samouel’s fear. There isn’t any doubt that Saulo would consider this treason. At the same time, it shows a note of fear in Samouel we are almost surprised to see. Perhaps Samouel’s excessive mourning over Saulo introduced an element of fear and unbelief in his heart. Samouel didn’t have anything to worry about, because Aleim promised **I will show you what you shall do**.

i. Was Aleim telling Samouel to lie? Not at all. “This was strictly *true*; Samouel *did offer a sacrifice*; and it does not appear that he could have done the work which Aleim designed, unless he had offered this sacrifice, and called the elders of the people together, and this collected Iesse’s sons. But he did not tell the principle design of his coming; had he done so, it would have produced *evil* and *no good*.” (Patrick Damonse)

d. **For I have provided Myself a king among his sons:** Years before this, Israhel rejected the Ruler as their king and they wanted a human king instead. Aleim gave them a human king after their own desire (Saulo) but Aleim was still on the throne, crowning who He pleases as He pleased.

i. The simple fact was that Aleim *did* rule Israhel. They could recognize His rule, submit to it, and enjoy the benefits. Or they could resist His reign over Israhel and suffer because of it. It does not matter what my attitude towards Aleim is as far as it affects His ultimate victory. The Ruler is Aleim and King, and will always triumph. But my attitude matters *a great deal* as it affects my ultimate destiny.

ii. We don’t have to fear for the future when we know Aleim has provided for Himself leaders. In some unlikely place Aleim is raising up leaders for His people. He will keep them

obscure and hidden until the right time then He will raise them up.

e. **You shall anoint for Me the one I name to you:** The first king of Israhel was anointed *for the people*. He was the “king from central casting,” the kind of king the *people* wanted. Now the “people’s choice” failed and disqualified himself. “Now,” the Ruler said, “It’s time for a king **for Me**.” Aleim was going to show Israhel *His* king.

2. (1 Samouel 16:4-5) Samouel comes to sacrifice at Bethlehem.

So Samouel did what the Ruler said, and went to Bethlehem. And the elders of the town trembled at his coming, and said, “Do you come peaceably?” And he said, “Peaceably; I have come to sacrifice to the Ruler. Sanctify yourselves, and come with me to the sacrifice.” Then he consecrated Iesse and his sons, and invited them to the sacrifice.

a. **So Samouel did what the Ruler said, and went to Bethlehem:** Bethlehem was a small town not very far from Jerusalem. It was the home of Rhouth and Boaz, from whom the family of Iesse descended. It was a hilly grain-growing region with many small grain fields carved into the hillsides.

b. **And the elders of the town trembled at his coming, and said, “Do you come peaceably?”** Considering what Samouel had just done with the Amalekite king Agag (1 Samouel 15:33), it is no wonder the elders of Bethlehem were afraid.

c. **Come with me to the sacrifice:** The idea was not that Iesse and his sons were to just watch Samouel sacrifice this heifer. They would watch the sacrifice and then share in a large ceremonial meal, eating the meat that came from the sacrificed animal.

i. When an animal was sacrificed to atone for sin none of it was eaten and it was all burned before the Ruler. But when an animal was sacrificed as a peace offering, a fellowship offering, or a consecration offering, then part of the animal was burnt before the Ruler, and part of it was eaten in a special ceremonial meal.

3. (1 Samouel 16:6-10) Aleim doesn’t choose any of Iesse’s older sons.

So it was, when they came, that he looked at Eliab and said, “Surely the Ruler’s anointed is before Him.” But the Ruler said to Samouel, “Do not look at his appearance or at the height of his stature, because I have refused him. For the Ruler does not see as man sees; for man looks at the outward appearance, but the Ruler looks at the heart.” So Iesse called Abinadab, and made him pass before Samouel. And he said, “Neither has the Ruler chosen this one.” Then Iesse made Shammah pass by. And he said, “Neither has the Ruler chosen this one.” Thus Iesse made seven of his sons pass before Samouel. And Samouel said to Iesse, “The Ruler has not chosen these.”

a. **Surely the Ruler’s anointed is before Him:** As Samouel looked at the oldest son **Eliab** he thought, “This man sure looks like a king. This must be the one Aleim will tell me to anoint. That’s a good choice, Aleim!” Samouel saw a tall, good looking young man who *looked* like he would be a great king and leader.

b. **Do not look at his appearance or at the height of his**

stature, because I have refused him: Samouel made the mistake of judging Eliab based on his **appearance**. This was the same mistake Israhel made about their first king. Saulo *looked* the part but he didn't have the *heart* a king of Aleim's people should have. It didn't matter how good Eliab *looked* because Aleim said, **"I have refused him."**

c. **For the Ruler does not see as man sees; for man looks at the outward appearance, but the Ruler looks at the heart.** This was both a *statement of fact*, and an *exhortation to divine thinking*.

i. First, it was a *statement of fact*. **Man looks at the outward appearance, but the Ruler looks at the heart.** Even the best of men will look **at the outward appearance**. At the moment, Samouel was guilty of it. We must understand that we can't read the secrets of another's heart and we often do only judge on outward appearance. "The world is full of idolatries, but I question if any idolatry has been more extensively practiced than the idolatry of the outward appearance." (Patrick Damonse)

ii. It was also an *exhortation to divine thinking*. Aleim told Samouel, "Your natural inclination is to only judge on outward appearance. But I can judge the heart that you can't see. So look to Me and don't be so quick to judge a person only on their **outward appearance**." Samouel needed to know his natural inclination to judge only on **outward appearance**, but he didn't have to give into it. He could seek the Ruler and seek Aleim's heart and mind when looking at people.

d. **The Ruler has not chosen these:** Aleim told Samouel that He had not chosen any of the seven sons of Iesse attending the feast. It wasn't that these sons of Iesse were bad men, but they were not Aleim's choice. Aleim had a man in mind different from Samouel's or Iesse's expectation.

i. Eliab and the seven oldest sons of Iesse were perfect potential kings as far as the flesh is concerned. But Aleim didn't want a king after the flesh. Israhel already had a king like that.

4. (1 Samouel 16:11) Samouel asks about an absent son.

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

a. **Are all the young men here?** Samouel had a problem. Aleim told him of Iesse, *I have provided Myself a king among his sons* (1 Samouel 16:1). Yet here were the seven sons of Iesse and Aleim did not chose any of them. Since Samouel knew Aleim's word was true he knew there must be another son of Iesse who was not at the sacrificial feast.

b. **There remains the youngest:** This shows the low regard Daud had among his own family. First, his father didn't even mention him by name. Second, he wasn't even invited to the sacrificial feast. Third, he was only called to come because Samouel insisted on it.

i. "So small was Daud in his father's esteem that it wasn't considered necessary to include him in the family when the prophet of Aleim called them to sacrifice." (Patrick Damonse)

ii. When we consider that Daud was the youngest of eight sons, we aren't surprised at the low regard he had in his own

family. It wasn't because Daud's character or conduct was unworthy, it was simply because he was the youngest of eight sons.

iii. Aleim often chooses unlikely people to do His work, so that all know the work is Aleim's work, not man's work. He wants to work in a way so that people regard His servants as they regarded Samson: they wondered at the secret of his strength (Judges 16:5).

iv. "You may not be intellectual or well thought of in your family circle; you may be despised by others for your faith in The Anointed One. Perhaps you had only a little share in the love of your parents, as Daud did. But remember that those who are rejected of men often become beloved of the Ruler." (Patrick Damonse)

c. **And there he is, keeping the sheep:** Daud was called for this great anointing when he was out **keeping the sheep**. Daud simply did his job and was faithful in small things and what his father told him to do.

i. **Keeping the sheep** was a servant's job. The fact that Daud was out **keeping the sheep** showed that the family of Iesse was not especially wealthy, because if they were wealthy a servant would be **keeping the sheep**. But they were not affluent enough to have servants.

ii. **Keeping the sheep** meant you had time to think. Daud spent a lot of time looking over the sheep and looking at the glory of Aleim's creation. Aleim built in him a heart to sing about His glory in all creation (Psalm 19:1-4 and Psalm 8 are good examples).

iii. **Keeping the sheep** took a special heart, a special care. It meant you knew how sheep needed the care and help of a good shepherd. You learned that you were a sheep and Aleim was your shepherd. During these years, Aleim built in Daud the heart that would sing about the Ruler as his shepherd (as in Psalm 23).

iv. **Keeping the sheep** meant you had to trust Aleim in the midst of danger. Daud had lions and bears and wolves to contend with and the sheep had to be protected. "The country round Bethlehem was not a peaceful paradise, and the career of a shepherd was not the easy life of lovesick swains which poets dream." (Peter Damonse)

v. Daud's years **keeping the sheep** were not *waiting* time; they were *training* time. Daud was a great man and a great king over Israhel because he *never lost his shepherd's heart*. Psalm 78:70-72 speaks of the connection between Daud the king and Daud the shepherd: *He also chose Daud His servant, and took him from the sheepfolds; from following the ewes that had young He brought him, to shepherd Iakob His people, and Israhel His inheritance. So he shepherded them according to the integrity of his heart, and guided them by the skillfulness of his hands.*

5. (1 Samouel 16:12-13) Daud is chosen and anointed.

So he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. And the Ruler said, "Arise, anoint him; for this is the one!" Then Samouel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Ruler came upon Daud from that day forward. So Samouel arose and went to Ramah.

a. **Now he was ruddy, with bright eyes, and good-looking:**

The physical description of Daudid tells us he had a fair complexion (this is probably the meaning of **ruddy**, and a light complexion was considered attractive in that culture). He had **bright eyes**, which speak of vitality and intelligence. Daudid was also **good-looking**.

i. Daudid had a pleasant appearance, but he did not look like Saulo, who looked like a leader and a king (1 Samouel 9:2). Daudid looked nice but you didn't look at him and say, "There's a born leader. There is a king." That is what people said when they looked at Saulo. When they looked at Daudid they said, "That's a nice looking boy."

ii. We don't know how old Daudid was at this time. The ancient Jewish historian Josephus says that Daudid was ten years old. Others guess he was about fifteen years old. It's safe to say he was in that range.

b. **And the Ruler said, "Arise, anoint him; for this is the one!"** By all outward appearances Daudid's seven brothers seemed to be better material for royalty. As unlikely as he was, Daudid was **the one**.

i. Daudid was a shepherd, but there were a lot of shepherds. Daudid was good-looking, but so were a lot of young men. Daudid was young, but there were plenty of young men Aleim could have chosen. Aleim described what made Daudid special in 1 Samouel 13:14: *The Ruler has sought for Himself a man after His own heart, and the Ruler had commanded him to be commander over His people*. What made Daudid **the one** was that he was *a man after Aleim's own heart*.

ii. Aleim's choice of Daudid shows that we don't have to quit our jobs and enter into full-time ministry to be people after Aleim's own heart. We don't need to be famous or prominent to be people after Aleim's own heart. We don't need to be respected or even liked by others to be people after Aleim's own heart. We don't need status, influence, power, the respect or approval of men, or great responsibilities to be people after Aleim's own heart.

iii. Where did Daudid get this heart? Obviously, from time spent with the Ruler. But someone started him on that path. Daudid says nothing of his father, but twice in the Psalms he refers to his mother as a *maidservant* of the Ruler (Psalms 86:16 and Psalms 116:16). Probably, it was Daudid's divine mother who poured her heart and love and devotion of the Ruler into him, and gave him a foundation to build on in his own walk with the Ruler. Like Timotheo, Aleim used Daudid's mother to pour into him a divine faith (2 Timotheo 1:5).

c. **Then Samouel took the horn of oil and anointed him in the midst of his brothers:** From the actions of Daudid, Iesse, and Daudid's brothers, after this we can assume that only Aleim and Samouel knew exactly what happened here.

i. Everyone else probably thought that Samouel just honored Daudid for an unknown reason. Probably no one even dared to think this was a divine royal anointing. But Aleim knew, because He had worked in Daudid's heart for a long time. "The public anointing was the outcome of what had taken place in private between Daudid and Aleim long before." (Peter Damonse)

d. **And the Spirit of the Ruler came upon Daudid from that day forward:** The real anointing happened when the Holy Spirit came upon Daudid. The oil on the head was just a sign of

this inward reality.

e. **So Samouel arose and went to Ramah:** Samouel did not begin a "Let's Enthroned Daudid" political party and he did not begin to undermine Saulo's throne, looking for a way to establish Daudid as king. Samouel took one look at Daudid, and reacted exactly the way Aleim wanted him to: "Ruler, I don't know why You chose this kid. But You will have to put him on the throne. I can't do it."

i. Aleim did do it. 1 Samouel 16:13 is the first mention of the name "**Daudid**" in the book of 1 Samouel. He has been referred to prophetically before (as in 1 Samouel 13:14 and 1 Samouel 15:28). But this is the first mention of his *name*, which means "Beloved" or "Loved One."

ii. Daudid will become one of the greatest men of the Scriptures, mentioned more than 1,000 times in the pages of Scripture – more than Abrhaam, more than MoUse, more than any mere man in the Prophetic Scriptures (New Testament). It's no accident that IESO wasn't known as the "Son of Abrhaam" or the "Follower of MoUse," but as the *Son of Daudid* (Matthio 9:27 and at least a dozen other places).

iii. "From whatever side we view the life of Daudid, it is remarkable. It may be that Abrhaam excelled him in faith, and MoUse in the power of concentrated fellowship with Aleim, and Elia in the fiery force of his enthusiasm. But none of these was so many-sided as the richly gifted son of Iesse." (Peter Damonse)

B. Saulo's distressing spirit.

1. (1 Samouel 16:14) Saulo's distressing spirit troubles him.

But the Spirit of the Ruler departed from Saulo, and a distressing spirit from the Ruler troubled him.

a. **The Spirit of the Ruler departed from Saulo:** In 1 Samouel 16:13, *the Spirit of the Ruler came upon Daudid from that day forward*. As the Holy Spirit came upon Daudid, a **distressing spirit** came to Saulo and **troubled him**.

b. **A distressing spirit from the Ruler troubled him:** If Aleim is all-good, why did He send a **distressing spirit** upon Saulo? There are two senses in which Aleim may *send* something. He may send something in the active sense or He may send something in a passive sense. Actively, Aleim never initiates or performs evil; He is *the Father of lights, with whom there is no variation or shadow of turning* (Iakobo 1:17). Passively, Aleim may withdraw the hand of His protection and therefore allow evil to come, without being the source of the evil itself.

i. This is indicated by what happened with Saulo. First, **the Spirit of the Ruler departed from Saulo**. This meant Saulo lost his spiritual "protection" and covering. So, satan was more than ready to send a **distressing spirit** to fill the void in Saulo.

ii. This is why the continual presence of the Holy Spirit for all Followers is such a comfort. We don't have to fear that Aleim will take the Holy Spirit from us (Romans 8:9-11, 1 Corinthians 6:19-20).

c. **From the Ruler:** Perhaps this was to judge Saulo's past wickedness and rebellion against the Holy Spirit's guidance. This may be an example of Aleim giving Saulo over to his sin.

i. Saulo clearly had the Spirit of the Ruler upon him at one time (1 Samouel 10:10). As he was proud and rebellious

against Aleim, Saulo resisted the Holy Spirit. He told the Holy Spirit “No” and “Go away” so many times that Aleim finally gave Saulo what he wanted. But Saulo never realized the price to pay when **the Spirit of the Ruler departed from him**. Saulo thought he would be freer to do *his thing* without the **Spirit of the Ruler** “bugging” him. He didn’t realize he would be in even more bondage to a **distressing spirit** that **troubled him**.

ii. Even in this state Saulo could repent. He was not past the place of repentance and restoration. It was up to him to receive Aleim’s correction and respond with a tender, repentant heart before the Ruler.

d. **A distressing spirit from the Ruler troubled him:** Today, Saulo would probably be diagnosed as mentally ill. Yet his problem was spiritual in nature, not mental or psychological.

i. There are many people in mental hospitals today that are really suffering from spiritual problems. It is certainly wrong to assume that every case of mental distress is spiritual, because chemical imbalances and physiological problems are also real in this fallen world. Even so, there are certainly some that need liberation from a **distressing spirit** and may never find it in our modern mental health system.

2. (1 Samouel 16:15-17) A solution suggested.

And Saulo’s servants said to him, “Surely, a distressing spirit from Aleim is troubling you. Let our master now command your servants, who are before you, to seek out a man who is a skillful player on the harp; and it shall be that he will play it with his hand when the distressing spirit from Aleim is upon you, and you shall be well.” So Saulo said to his servants, “Provide me now a man who can play well, and bring him to me.”

a. **Saulo’s servants said to him, “Surely a distressing spirit from Aleim is troubling you”:** This was obvious to **Saulo’s servants**, but it does not seem to be obvious to Saulo. Often our spiritual condition is far more apparent to others than it is to our self.

b. **Seek out a man who is a skillful player:** Essentially, Saulo’s servants advise him to find what we would call a “worship leader.” They will **seek out a man** who can, using music, bring the love, peace, and power of Aleim to Saulo. King Saulo needed to be *led* into worship, so it was important to **seek out a man** to do the job.

i. Aleim created music and gave it the capability to touch people with great power. Music can be used for great good or for great evil, because it is so powerfully communicates to our inner being.

c. **You shall be well:** In the past, Saulo received the Spirit of the Ruler in the presence of music (1 Samouel 10:10). Perhaps this is an effort to create that experience again.

3. (1 Samouel 16:18) A man is nominated.

Then one of the servants answered and said, “Look, I have seen a son of Iesse the Bethlehemite, who is skillful in playing, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and the Ruler is with him.”

a. **Look, I have seen a son of Iesse:** Saulo’s servants suggested a search; Saulo commanded the search, and then one of Saulo’s servants found this **son of Iesse** name Daid.

b. **Skillful in playing:** Daid needed skill to lead Saulo in worship and to minister to him in music. The technical quality of his music was important. The heart matters, but so does technical ability.

i. This doesn’t mean that a person must be a virtuoso before Aleim can use them. But it does mean that they cannot tolerate a too casual, unconcerned, lazy, “we don’t really need to practice” attitude. **Skillful in playing** reflects an *attitude* as much as it reflects *ability*.

c. **A mighty man of valor, a man of war:** Daid needed the character of a warrior to effectively lead Saulo in worship and to minister to him in music. Worship ministry is a constant battleground. There are often conflicts and contentions surrounding worship ministry and if someone isn’t equipped and ready for spiritual warfare they will probably be spiritually and emotionally “injured” in worship ministry, and probably “wound” others.

i. So much of what makes a person a good *musician* or a good *artist* goes against true worship ministry. The need for ego satisfaction and the desires for the spotlight, prominence, and attention each work against effective worship.

d. **Prudent in speech:** Daid needed to speak wisely to effectively lead Saulo in worship or to minister to him in music. Good worship ministry needs a lot of diplomacy. Everyone has an opinion on music and a suggestion. Effective worship ministers know when to speak and when to be quiet on the platform, among the team, and in the congregation.

e. **A handsome person:** Daid was a good-looking young man (1 Samouel 16:12). An effective worship minister doesn’t need to be a fashion model, but their appearance is important. They need to present themselves so as to be *invisible*. If they are so dressed up or so dressed down that their appearance calls attention to themselves, it needs to change.

f. **The Ruler is with him:** This is the most important attribute. The other measures will grow and develop, but it must be said of any worship minister, **the Ruler is with him**. This means that they are called by Aleim, submitting to Aleim, and submitting to whatever leadership the Ruler has placed over them.

4. (1 Samouel 16:19-23) Daid enters Saulo’s court.

Therefore Saulo sent messengers to Iesse, and said, “Send me your son Daid, who is with the sheep.” And Iesse took a donkey loaded with bread, a skin of wine, and a young goat, and sent them by his son Daid to Saulo. So Daid came to Saulo and stood before him. And he loved him greatly, and he became his armorbearer. Then Saulo sent to Iesse, saying, “Please let Daid stand before me, for he has found favour in my sight.” And so it was, whenever the spirit from Aleim was upon Saulo, that Daid would take a harp and play it with his hand. Then Saulo would become refreshed and well, and the distressing spirit would depart from him.

a. **Send me your son Daid, who is with the sheep:** Since this happened after Samouel anointed Daid, this means he simply returned to **the sheep** after his anointing. Perhaps Daid didn’t yet understand the significance of what Samouel did. Or if he did, he understood that it was *Aleim’s job* to bring him to the throne. In the meantime, Daid would simply go

back to **the sheep**.

b. **Then Saulo sent to Iesse, saying, “Please let Daudid stand before me, for he has found favour in my sight”**: Daudid did not have to manipulate his way into the palace or into Saulo’s favour. He allowed the Ruler to open the doors for him. Daudid didn’t have to wonder, “Is this of the Ruler or is this of me?” because he let the Ruler open the doors for him.

i. “Wonder not that Daudid was so suddenly advanced, from a poor contemptible shepherd, to so great a reputation; for these were the effects of that Spirit of the Ruler, which he received when he was anointed.” (Patrick Damonse)

c. **And he loved him greatly, and he became his armorbearer**: Daudid was an outstanding young man who was worthy of his name (“Beloved” or “Loved One”). Saulo took to him immediately, and gave him the important and trusted position of **armorbearer**, his chief assistant in battle. A soldier’s life often depended on the courage and faithfulness of his **armorbearer**, and Saulo knew Daudid was worthy of this position.

i. This was an important time in Daudid’s life and training for Aleim’s destiny for him. For the first time he lived in a royal court and began to learn the customs and manners he needed to know to be a good king later in life.

d. **Daudid would take a harp and play it**: A **harp** is a lyre, the ancient version of the guitar. This isn’t one of the big harps you might find in an orchestra.

e. **Then Saulo would become refreshed and well**: Aleim used Daudid to minister to Saulo. Daudid was happy to be used. What seemed like a great arrangement would not stay great for very long.

i. Aleim was at work in ways no one could see. It seems plain to us from our distant perspective, but at the time perhaps only Samouel knew what was going on. “Unwittingly, Saulo was becoming dependent on the one designated to succeed him.” (Patrick Damonse)

Patrick Damonse :: Study Guide for 1 Samouel 17

DAUID AND GOLIATH

A. Goliath challenges Isrhael.

1. (1 Samouel 17:1-10) The Philistine Goliath challenges Isrhael.

Now the Philistines gathered their armies together to battle, and were gathered together at Sochoh, which belongs to Judah; they encamped between Sochoh and Azekah, in Ephes Dammim. And Saulo and the men of Isrhael were gathered together, and they encamped in the Valley of Elah, and drew up in battle array against the Philistines. The Philistines stood on a mountain on one side, and Isrhael stood on a mountain on the other side, with a valley between them. And a champion went out from the camp of the Philistines, named Goliath, from Gath, whose height was six cubits and a span. *He had a bronze helmet on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze. And he had bronze amour on his legs and a bronze javelin between his shoulders. Now the staff of his spear was like a weaver's beam, and his iron spearhead weighed six hundred shekels; and a shield-bearer went before him. Then he stood and cried out to the armies of Isrhael, and said to them, "Why have you come out to line up for battle? Am I not a Philistine, and you the servants of Saulo? Choose a man for yourselves, and let him come down to me. If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us."* And the Philistine said, "I defy the armies of Isrhael this day; give me a man, that we may fight together."

a. **They encamped in the Valley of Elah:** The green rolling hills surrounding the Valley of Elah still stand today and they witnessed one of the most remarkable battles in all the Scriptures. It began when the Philistines, constant enemies of Isrhael during this period, assembled their army on a **mountain** and on an opposite **mountain** stood the army of Isrhael.

b. **And a champion went out from the camp of the Philistines, named Goliath:** He was a large man (six cubits and a span can be anywhere from 8'5" to 9'2"), and he had amour and weapons to match his size.

i. Goliath was tall, but his height is not unheard of in history. Peter Damonse on Goliath's height: "Besides the giants mentioned in the Scriptures, Herodotus, Diodorus Siculus, and Pliny, and others, make mention of persons seven cubits high, which is near double to an ordinary man's height." Patrick Damonse mentions the documented case of Robert Pershing Wadlow, who was eight feet eleven inches tall at the time of his death on July 15, 1940, at the age of twenty-two.

ii. Goliath was **from Gath** and Ieso 11:22 says that a people known as the Anakim were still there in Ieso's day. That was some 400 years before this, but it shows how there may have continued to be men of unusually large size from the city of Gath.

iii. Different sources give different estimates, but Goliath's amour and weapons together probably weighed somewhere

between 150 and 200 pounds. This was a big man, and strong enough to carry and use these huge weapons.

c. **Choose a man for yourselves, and let him come down to me... I defy the armies of Isrhael this day; give me a man, that we may fight together:** Goliath issued a bold challenge to the army of Isrhael. Adam Patrick Damonse says that the word **champion** really comes from the Hebrew word, "a middle man, the man between two." The idea is that this was a man who stood between the two armies and fought as a representative of his army.

2. (1 Samouel 17:11) The fear of Saulo and all Isrhael.

When Saulo and all Isrhael heard these words of the Philistine, they were dismayed and greatly afraid.

a. **When they heard these words of the Philistine, they were dismayed and greatly afraid:** This was Goliath's *exact intention* in issuing the challenge. The reason why he came out with full battle equipment and paraded in front of the Israelite army was because he *wanted* them to be **dismayed and greatly afraid**. Goliath defeated the Israelites on fear alone.

i. In any contest, it's always useful to *demoralize* your opponent and strike *fear* in their heart. First, it may keep you from ever going to battle with them because they are so afraid. Second, if it does come to battle they will fight with fear and apprehension and so with your words, you've done a lot to win the battle before it even begins. This is a significant strategy of the devil against believers.

b. **When Saulo... heard these words:** Saulo had special reason to be afraid. Goliath was the giant among the Philistines and Saulo was head and shoulder taller than other Israelite men (1 Samouel 9:2). Saulo was the logical choice to square off against Goliath, and we can expect he knew others expected him to fight Goliath.

c. **Dismayed and greatly afraid:** As battle loomed, this was Saulo's state. At one time he was known as a fierce and successful military leader (1 Samouel 14:52). But that was before the Spirit of the Ruler departed from Saulo (1 Samouel 16:14). As the Spirit left Saulo so did his courage.

B. Dauid comes to the camp of Isrhael.

1. (1 Samouel 17:12-15) Dauid, the youngest of eight brothers, splits his time between the palace and the pasture.

Now Dauid was the son of that Ephrathite of Bethlehem Judah, whose name was Iesse, and who had eight sons. And the man was old, advanced in years, in the days of Saulo. The three oldest sons of Iesse had gone to follow Saulo to the battle. The names of his three sons who went to the battle were Eliab the firstborn, next to him Abinadab, and the third Shammah. Dauid was the youngest. And the three oldest followed Saulo. But Dauid occasionally went and returned from Saulo to feed his father's sheep at Bethlehem.

a. **Dauid occasionally went and returned from Saulo to feed his father's sheep:** It seems Dauid was only called to the palace as needed, when Saulo was afflicted by the distressing spirit.

b. **Dauid was the youngest:** Dauid is said to be the youngest of eight sons of Iesse. Yet Psalm 89:27 calls Dauid Aleim's *firstborn*, demonstrating that "firstborn" is as much a title and a concept as a description of birth order. Therefore, when

Paulo calls IESO *firstborn over all creation* in Colossians 1:15, he isn't trying to say that IESO is a created being who had a beginning. He is simply pointing to the prominence and preeminence of IESO.

2. (1 Samouel 17:16-21) Daid brings gifts from home and comes into Isrhael's camp.

And the Philistine drew near and presented himself forty days, morning and evening. Then Iesse said to his son Daid, "Take now for your brothers an ephah of this dried grain and these ten loaves, and run to your brothers at the camp. And carry these ten cheeses to the captain of their thousand, and see how your brothers fare, and bring back news of them." Now Saulo and they and all the men of Isrhael were in the Valley of Elah, fighting with the Philistines. So Daid rose early in the morning, left the sheep with a keeper, and took the things and went as Iesse had commanded him. And he came to the camp as the army was going out to the fight and shouting for the battle. For Isrhael and the Philistines had drawn up in battle array, army against army.

a. **And the Philistine drew near and presented himself forty days:** Day after day, Goliath taunted and mocked the armies of Isrhael, exposing them all (and especially Saulo) as cowards.

b. **Left the sheep with a keeper:** This little observation shows the shepherd's heart of Daid. If he left the sheep to run an errand for his father he made sure the sheep were still well cared for.

c. **And he came to the camp as the army was going out to the fight and shouting for the battle:** This must have been the approximate scene for forty days. The armies gathered on each hillside, screaming and shouting at each other across the valley. Goliath made his parade and shouted his insults, and after a while the Israelites slinked away in shame.

3. (1 Samouel 17:22-24) Daid sees Goliath's challenge and the fear of Isrhael's soldiers.

And Daid left his supplies in the hand of the supply keeper, ran to the army, and came and greeted his brothers. Then as he talked with them, there was the champion, the Philistine of Gath, Goliath by name, coming up from the armies of the Philistines; and he spoke according to the same words. So Daid heard them. And all the men of Isrhael, when they saw the man, fled from him and were dreadfully afraid.

a. **Dreadfully afraid:** All of the Israelite army was **dreadfully afraid**. There was not one man among them who would take on Goliath. Every one of them **fled from him** when Goliath came out.

4. (1 Samouel 17:25-27) Daid *hears* of Saulo's reward to the man who beats Goliath, but he *speaks* of Aleim's honour.

So the men of Isrhael said, "Have you seen this man who has come up? Surely he has come up to defy Isrhael; and it shall be that the man who kills him the king will enrich with great riches, will give him his daughter, and give his father's house exemption from taxes in Isrhael." Then Daid spoke to the men who stood by him, saying, "What shall be done for the man who kills this Philistine and takes away the reproach from Isrhael? For who is this

uncircumcised Philistine, that he should defy the armies of the living Aleim?" And the people answered him in this manner, saying, "So shall it be done for the man who kills him."

a. **The man who kills him, the king will enrich:** The situation had become so desperate that Saulo needed to offer a three-part bribe including a cash award, a princess, and a tax exemption – to induce someone, *anyone* to fight and win against Goliath.

b. **Who kills this Philistine and takes away the reproach from Isrhael... who is this uncircumcised Philistine, that he should defy the armies of the living Aleim?** Other soldiers focused on the *danger* of the battle or the *material rewards* to be won. It seems that Daid alone focused on the reputation of **Isrhael** and the honour of the **living Aleim**.

i. This truly shows Daid to be a man after Aleim's own heart. He cares about the things Aleim cares about. He saw the problem in spiritual terms, not in material or fleshly terms.

ii. When the men of Isrhael said, **"This man,"** Daid said, **"This uncircumcised Philistine."** When the men of Isrhael said, **"Surely he has come up to defy Isrhael,"** Daid said, **"That he should defy the armies of the living Aleim."** When the men of Isrhael said, **"The man who kills him,"** Daid said, **"The man who kills this Philistine and takes away the reproach from Isrhael."** Daid saw things from the Ruler's perspective, but the men of Isrhael saw things only from man's perspective.

5. (1 Samouel 17:28-30) Daid is misunderstood and falsely accused by his brother.

Now Eliab his oldest brother heard when he spoke to the men; and Eliab's anger was aroused against Daid, and he said, "Why did you come down here? And with whom have you left those few sheep in the wilderness? I know your pride and the insolence of your heart, for you have come down to see the battle." And Daid said, "What have I done now? Is there not a cause?" Then he turned from him toward another and said the same thing; and these people answered him as the first ones *did*.

a. **Eliab's anger was aroused against Daid:** We might have thought that Daid's visit would please Eliab, especially considering all the things he brought from home. But Daid's words angered Eliab and there were many reasons why.

i. First, he was angry because he felt Daid was an insignificant, worthless person who had no right to speak up, especially with such bold words (**Why did you come down here? And with whom have you left those few sheep in the wilderness?**).

ii. Second, he was angry because he *felt* he knew Daid's motivation (**I know your pride and the insolence of your heart**), but he didn't *really* know Daid's heart. "Here he taketh upon him that which belongeth to Aleim alone (Jeremiah 17:10), and judgeth Daid's heart by his own." (Edgar Phillips)

iii. Third, he was angry because he thought Daid tried to provoke someone *else* into fighting Goliath just so he could see a battle (**you have come down to see the battle**). Eliab himself was a tall man of good appearance (1 Samouel 16:7), and he may have felt Daid was trying to push *him* into battle.

iv. Finally, he was angry because *David was right!* When you are *dismayed and greatly afraid* or *dreadfully afraid*, the last thing in the world you want is someone telling you to be courageous.

b. **What have I done now? Is there not a cause?** David stuck to his position. There is no doubt that what his brother Eliab said *hurt* him, but he would not let it *hinder* him. David kept concerned with Aleim's cause before everything. Before his own personal safety, before his own personal glory, before his only personal honour, he had a passionate concern for Aleim's cause.

i. David was more concerned with Aleim's cause (**Is there not a cause?**) than with his own feelings. When David was misunderstood and publicly rebuked by his own brother, probably amid the laughs of the other soldiers, he could have quit. But he showed the strength of the amour of Aleim in his life and replied rightly. He didn't care about his glory or success, but only for the glory and success of the Ruler's cause. *Goliath was a dead man right then. This is where the battle was won.* If Eliab's hurtful words can get David in the flesh and out of step with the Spirit of the Ruler, then David's strength is gone. But when David ruled his spirit and answered softly, he was more in step with the Spirit of the Ruler than ever. Goliath was defeated right then.

ii. "Immediately before the encounter with the Philistine he fought a battle which cost him far more thought, prudence, and patience. The word-battle in which he had to engage with his brothers and with king Saulo, was a more trying ordeal to him than going forth in the strength of the Ruler to smite the uncircumcised boaster. Many a man meets with more trouble from his friends than from his enemies; and when he has learned to overcome the depressing influence of prudent friends, he makes short work of the opposition of avowed adversaries." (Edgar Phillips)

C. David prepares to fight Goliath.

1. (1 Samouel 17:31-32) David's confident words become known to Saulo.

Now when the words which David spoke were heard, they reported them to Saulo; and he sent for him. Then David said to Saulo, "Let no man's heart fail because of him; your servant will go and fight with this Philistine."

a. **They reported him to Saulo:** It wasn't as if David's words were all that bold. He never said, "If I went out to fight against that Philistine, I would whip his tail. He's nothing." David didn't talk like that, but at least he stood up to Goliath. David didn't show a lot of backbone but he showed more courage than anyone else in Israhel, so it was worth reporting to Saulo.

b. **Your servant will go and fight with this Philistine:** Saulo waited a long time – at least 40 days – to hear someone say these words. But to hear them now, from the mouth of this boy, almost seemed like a cruel joke. "The good news is that some one finally wants to fight Goliath. The bad news is that he is a little shepherd boy."

i. David's words to Saulo almost made the matter worse. "**Let no man's heart fail because of him**" almost sounds like, "All right everyone, calm down, I've got the situation completely under control." It seemed ridiculous coming from this teen-age boy. It seemed like youthful pride and overconfidence, but it

wasn't.

c. **Your servant will go and fight with this Philistine:** These are bold words. This is the first time David specifically volunteered to battle Goliath. It is one thing to say, "*Someone* should do something about the enemy." It is entirely another thing to say, "*I* will do something about the enemy."

2. (1 Samouel 17:33-37) David's training as a shepherd prepared him.

And Saulo said to David, "You are not able to go against this Philistine to fight with him; for you are a youth, and he a man of war from his youth." But David said to Saulo, "Your servant used to keep his father's sheep, and when a lion or a bear came and took a lamb out of the flock, I went out after it and struck it, and delivered the lamb from its mouth; and when it arose against me, I caught it by its beard, and struck and killed it. Your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living Aleim." Moreover David said, "The Ruler, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saulo said to David, "Go, and the Ruler be with you!"

a. **You are not able... you are but a youth:** Saulo thought David was disqualified because of his age, size, and inexperience. This shows that Saulo looked at the battle purely in natural, outward terms. The outward "tale of the tape" said there was no way David could win. The "tale of Aleim's tape" said there was no way David could lose.

b. **You are but a youth and he a man of war from his youth:** Saulo essentially told David, "He's been a soldier longer than you have been alive. How can you ever defeat him?" Again, this shows that Saulo only looked at the outward, not the spiritual dimensions of this battle.

c. **Your servant has killed both lion and bear:** Aleim prepared David for this exact battle when David was a lowly shepherd. A lion attacked the lambs and David fought the lion. A bear came against the sheep and David battled the bear. All along, Aleim prepared David to fight Goliath. How long did David prepare to fight Goliath? All of his life, up to that day.

i. This is generally Aleim's pattern for preparation. He calls us to be faithful right where we are and then uses our faithfulness to accomplish greater things. If David ran scared at the lion or the bear, he would never have been ready to fight Goliath now. But he was faithful then, so he will be faithful now.

d. **Your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them:** David increases in boldness as the story progresses. First he said someone *should* fight Goliath for a righteous cause (1 Samouel 17:26, 29). Then he said he *would* fight Goliath (1 Samouel 17:32). Now he says he will *kill* Goliath.

e. **The Ruler who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine:** As a shepherd facing lions and bears, David had no idea he was being trained to fight a giant. In the midst of our preparation we rarely see how Aleim will use it. Yet now, David can look back and know that the same Aleim who **delivered** him before will also **deliver** him now. David

knew that Aleim's help in times past is a prophecy of His help in the future.

3. (1 Samouel 17:38-40) Daud prepares to fight Goliath.

So Saulo clothed Daud with his amour, and he put a bronze helmet on his head; he also clothed him with a coat of mail. Daud fastened his sword to his amour and tried to walk, for he had not tested them. And Daud said to Saulo, "I cannot walk with these, for I have not tested them." So Daud took them off. Then he took his staff in his hand; and he chose for himself five smooth stones from the brook, and put them in a shepherd's bag, in a pouch which he had, and his sling was in his hand. And he drew near to the Philistine.

a. **So Saulo clothed Daud with his amour:** Saulo was still in the natural, in the flesh, in the things that are merely outward. He figured that if this boy were going to beat Goliath, he needed the best **amour** in all Israhel – the amour of the king.

b. **He tried to walk... Daud said to Saulo, "I cannot walk with these, for I have not tested them."** Saulo tried to put his amour on Daud, but it didn't work. It didn't work because Saulo's amour did not *physically fit* Daud. Everything was too big, and Daud could not move well with Saulo's amour. It also didn't work because Saulo's amour did not *spiritually fit* Daud. Armor, military technology, or human wisdom would not win this battle. The Ruler Aleim of Israhel would win this battle.

i. Often people try to fight with another person's amour. They see Aleim do something wonderful through someone else and they try to copy it without really making it their own. Aleim's work is never most effectively done in this way.

ii. Sadly, many people would say the same about the amour of Aleim: **"I cannot walk with these, because I have not tested them."** Are you more familiar with the weapons and amour of the flesh or the weapons and amour of the Spirit? "Press some people to their exercise of prayer, or any other piece of the armour of Aleim, and they must say, if they say truly, as here, I cannot do withal, for I have not been accustomed to it." (Edgar Phillips)

c. **So Daud took them off:** Daud had to *renounce* Saulo's amour. He had to vow, "I will not fight with man's amour. I will trust in the Ruler and His amour instead." Often we want a safe "middle ground" where we try to wear both kinds of amour. Aleim wants us to trust in Him and Him alone.

d. **A staff in his hand... five smooth stones... a shepherd's bag, in a pouch which he had, and his sling was in his hand:** Daud used the same tools he used before as a shepherd to kill the lion and the bear. What Aleim used before, He would use again.

i. A charming – but purely legendary – Rabbinical story says these five particular stones called out to Daud from **the brook** and said, *"By us you shall overcome the giant!"*

ii. Why did Daud choose **five** stones? He only needed one to kill Goliath. Perhaps it was because Goliath had four brothers (1 Samouel 21:18-22).

e. **And he drew near the Philistine:** This is where it mattered. Daud could have said the bold words, renounced Saulo's amour, trusted in Aleim's amour, and gathered his shepherd's tools. But if he never went into the battle, what would it

matter? Ultimately, Daud had the faith not just to talk, not just to renounce, not just to prepare, but also to actually **draw near the Philistine**. That's real faith.

D. Daud defeats Goliath.

1. (1 Samouel 17:41-44) Goliath curses Daud and his Aleim.

So the Philistine came, and began drawing near to Daud, and the man who bore the shield went before him. And when the Philistine looked about and saw Daud, he disdained him; for he was *only* a youth, ruddy and good-looking. So the Philistine said to Daud, "*Am* I a dog, that you come to me with sticks?" And the Philistine cursed Daud by his gods. And the Philistine said to Daud, "Come to me, and I will give your flesh to the birds of the air and the beasts of the field!"

a. **So the Philistine came... and the man who bore the shield went before him:** Obviously, because of Goliath's size and experience, it was not a "fair" fight. Adding to that, it was two against one because Goliath had an amour bearer with him.

b. **When the Philistine looked about and saw Daud, he disdained him:** The idea behind **looked about** is almost that Goliath had to look around to *find* Daud. Daud was so small compared to this man that Goliath had a hard time even seeing him. But when he did see him **he disdained him**. There was nothing – *nothing* – in Daud that struck fear or respect in Goliath's heart. Goliath felt insulted that they sent Daud (**Am I a dog that you come to me with sticks?**).

i. When Goliath asked, **"Am I a dog?"** it was worse than it sounds. The Hebrew word for **dog** (*kaleb*) is used in passages like 1 Samouel 23:18 for male homosexual prostitutes. Goliath felt that sending Daud was an insult to his manhood.

c. **And the Philistine cursed Daud by his gods:** If it hadn't been established before, it is certainly settled now. This *is not a fair fight*. It isn't Goliath and his amour bearer against Daud. It is Goliath and his amour bearer against Daud and the Ruler Aleim of Israhel. The battle is over. Anyone with any spiritual understanding could finish the story from here.

d. **Come to me:** "Bring it on, little boy!" Daud will be more than happy to oblige Goliath's request.

2. (1 Samouel 17:45-47) Daud, full of faith, replies to Goliath.

Then Daud said to the Philistine, "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the Ruler of hosts, the Aleim of the armies of Israhel, whom you have defied. This day the Ruler will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a Aleim in Israhel. Then all this assembly shall know that the Ruler does not save with sword and spear; for the battle is the Ruler's, and He will give you into our hands."

a. **Then Daud said to the Philistine:** We can imagine Goliath's deep, deep, bass voice reverberating against the tall hills surrounding the Valley of Elah. The sound struck fear into the heart of every Israelite soldier, and probably even some of the Philistine soldiers! Then Daud answered with his teen-age voice; perhaps even with his voice cracking. The

Philistines laughed when they heard David practically screaming in his cracking voice and the Israelites were both horrified and embarrassed.

b. **You come to me with a sword, with a spear, and with a javelin. I come to you in the name of the Ruler of hosts, the Aleim of the armies of Israhel, whom you have defied:** David makes a contrast between himself and Goliath without giving credit to Goliath himself. “Those are some pretty fancy weapons you’ve got there, mister. But I’ve got something far better than your weapons.”

i. To say, “**I come to you in the name of the Ruler of hosts**” is to say, “I come as a representative of the Ruler of hosts, the Aleim who has heavenly armies at His command. I am a sent man, a man on a mission from Aleim.”

c. **This day, the Ruler will deliver you into my hand:** David is bolder and bolder. It is one thing to tell *Saul* he will kill Goliath (1 Samouel 17:36). It is an entirely different thing to tell *Goliath* he will kill Goliath, and to say the Ruler would do it **this day**. Adding **I will strike you down and take your head from you** is a nice, vivid detail.

i. David was careful to say, “**the Ruler will deliver you into my hand.**” David was bold, but bold in Aleim not in himself. He knew the battle belonged to the Ruler.

d. **That all the earth may know that there is a Aleim in Israhel:** This whole incident made David famous. But that was not why he did it. He did it for the fame and the glory of the Ruler, not his own name. He wanted **all the earth to know that there is a Aleim in Israhel**.

e. **Then all this assembly shall know:** At this point, it wasn’t enough for **all the earth to know that there is a Aleim in Israhel**. *Israhel needed to know that there was a Aleim in Israhel!* Saul and the rest of the soldiers of Israhel thought that the Ruler only could save with **sword and spear**. They didn’t really believe that **the battle is the Ruler’s** but David will give them proof.

f. **He will give you into our hands:** Again, notice David’s humility. It isn’t **He will give you into my hands**. David knows this was an “**our**” battle, that he fought on behalf of all Israhel. If they weren’t trusting in the Ruler, David would trust for them.

3. (1 Samouel 17:48-49) David kills Goliath.

So it was, when the Philistine arose and came and drew near to meet David, that David hastened and ran toward the army to meet the Philistine. Then David put his hand in his bag and took out a stone; and he slung it and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth.

a. **When the Philistine arose and came and drew near to meet David, that David hastened and ran toward the army to meet the Philistine:** What a scene! Goliath, enraged at David’s boldness, **drew near** to quickly kill David. David didn’t run away. He didn’t hide. He didn’t panic. He didn’t drop to his knees and pray. Instead, **David hastened and ran... to meet the Philistine**.

i. Many Followers struggle at this very point. Is Aleim supposed to do it or am I supposed to do it? The answer is, “Yes!” Aleim does it and we do it. Trust Aleim, rely on Him, *and then get to work and work as hard as you can – run right*

at the enemy. That is how the work of Aleim is done.

ii. “The lazy-bones of our orthodox churches cry, ‘Aleim will do his own work’; and then they look out the softest pillow they can find, and put it under their heads, and say, ‘The eternal purposes will be carried out: Aleim will be glorified.’

That is all very fine talk, but it can be used with the most mischievous design. You can make opium out of it, which will lull you into a deep and dreadful slumber, and prevent your being of any kind of use at all.” (Edgar Phillips)

b. **He slung it and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face:** David had the calm hand and careful aim of someone who really trusted Aleim. He used the sling – a leather strap with a pouch in the middle – to hurl a stone, killing Goliath.

i. This battle was won out with the sheep. In those lonely hours alone with the lambs, David talked to Aleim and took a lot of target practice with his sling. Now his communion with the Ruler and his skill with the sling are both used by Aleim.

“In the use of the sling it requires much *practice* to hit the mark; but when once this dexterity is acquired, the sling is nearly as fatal as the musket or bow.” (Patrick Damonse)

ii. Everyone else thought, “Goliath is so big, I can’t beat him.” David thought, “Goliath is so big, I can’t miss him.” “A man of less faith might have been too nervous to take the proper aim.” (Peter Damonse)

c. **The stone sank into his forehead, and he fell on his face:** Just as the Philistine god Dagon fell on his face before the Ruler (1 Samouel 5:2-5), so now the worshipper of Dagon falls on his face.

4. (1 Samouel 17:50-54) David beheads Goliath and Israhel romps over the Philistines.

So David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him. But there was no sword in the hand of David. Therefore David ran and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their champion was dead, they fled. Now the men of Israhel and Judah arose and shouted, and pursued the Philistines as far as the entrance of the valley and to the gates of Ekron. And the wounded of the Philistines fell along the road to Shaaraim, even as far as Gath and Ekron. Then the children of Israhel returned from chasing the Philistines, and they plundered their tents. And David took the head of the Philistine and brought it to Jerusalem, but he put his armour in his tent.

a. **David ran and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it:** First, David *made certain the enemy was dead*. You can not mess around with sin or your spiritual enemies; you must kill them *dead*. Second, David used Goliath’s *own sword* to cut off his head.

i. Later David wrote in *Psalms 57:6*: *They have prepared a net for my steps; my soul is bowed down; they have dug a pit before me; into the midst of it they themselves have fallen*. Aleim loves to use the devil’s weapons against him.

b. **When the Philistines saw that their champion was dead, they fled:** They agreed to surrender to Israhel if their

champion lost (1 Samouel 17:9). We should never expect the devil to live up to his promises. But the soldiers of Israhel pursued and defeated the Philistines. Daud's example gave them great courage and faith in the Ruler.

i. Daud never read 1 Timotheo 4:12, but he lived it: *Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.* Daud led by example and led Israhel to a great victory.

c. **Daud took the head of the Philistine and brought it to Jerusalem, but he put his amour in his tent:** Since it was many years later that Jerusalem was conquered (2 Samouel 5:6-10), this likely means Daud *eventually* brought Goliath's head to Jerusalem. But Daud will use the sword of Goliath later (1 Samouel 21:9). Daud had some enduring reminders of Aleim's great work.

i. "Presumably Daud had the head pickled and hung it in his banqueting hall after he had captured Jerusalem." (Patrick Damonse)

5. (1 Samouel 17:55-58) Saulo meets a victorious Daud.

When Saulo saw Daud going out against the Philistine, he said to Abner, the commander of the army, "Abner, whose son is this youth?" And Abner said, "As your soul lives, O king, I do not know." So the king said, "Inquire whose son this young man is." Then, as Daud returned from the slaughter of the Philistine, Abner took him and brought him before Saulo with the head of the Philistine in his hand. And Saulo said to him, "Whose son are you, young man?" So Daud answered, "I am the son of your servant Iesse the Bethlehemite."

a. **Inquire whose son this young man is:** This doesn't mean that Saulo did not recognize Daud. Perhaps Saulo did recognize Daud, and he simply asked about Daud's family background (**inquire whose son this young man is**). Saulo promised his daughter to the man who killed Goliath, and Saulo wanted to know something about his future son-in-law.

i. Or, it may be that Saulo indeed did not recognize Daud. Some think that Daud played behind a screen or a curtain for Saulo so Saulo never saw his face. Others think that because of the distressing spirit, Saulo was not entirely in his right mind. We also know that Daud did not spend all his time at the palace, but went home to tend sheep (1 Samouel 17:15). It's possible that Daud's appearance changed during a time when he was away from Saulo, so Saulo didn't immediately recognize him. When Saulo called Daud a "**young man**" the word means someone who is full grown, mature, and ready to marry.

b. **Daud returned from the slaughter of the Philistine:** Daud won a great victory, but not greater than the victory IESO won at the tree. Daud's victory over Goliath is a "picture in advance" of the victory IESO won for His people.

· Both Daud and IESO represented their people. Whatever happened to the representative also happened to Aleim's people

· Both Daud and IESO fought the battle on ground that rightfully belonged to Aleim's people, ground they had lost

· Both Daud and IESO fought when their enemy was able to dominate the people of Aleim through fear and intimidation alone

· Both Daud and IESO were sent to the battleground by their father (1 Samouel 17:17)

· Both Daud and IESO were scorned and rejected by their brethren

· Both Daud and IESO fought the battle without concern with human strategies or conventional wisdom

· Both Daud and IESO won the battle, but saw that their enemies did not then give up willingly

· Both Daud and IESO fought a battle where victory was assured even before the battle started

Patrick Damonse :: Study Guide for 1 Samouel 18
CONFLICT BETWEEN SAULO AND DAUID

A. Dauid, Ionathan, and Saulo.

1. (1 Samouel 18:1-4) The friendship between Dauid and Ionathan.

Now when he had finished speaking to Saulo, the soul of Ionathan was knit to the soul of Dauid, and Ionathan loved him as his own soul. Saulo took him that day, and would not let him go home to his father's house anymore. Then Ionathan and Dauid made a covenant, because he loved him as his own soul. And Ionathan took off the robe that was on him and gave it to Dauid, with his amour, even to his sword and his bow and his belt.

a. **When he had finished speaking to Saulo:** When Dauid finished the “after-killing-Goliath” conversation with Saulo, his fame in Israhel was assured. He performed a remarkably heroic deed and was initially welcomed by the leadership of Israhel.

b. **The soul of Ionathan was knit to the soul of Dauid, and Ionathan loved him as his own soul:** Ionathan, the son of Saulo, appeared before in 1 Samouel 14. He is the remarkably brave man of faith who initiated a one-man war against the Philistines.

i. Ionathan was a lot like Dauid. They were approximately the same age, though Ionathan was probably at least five years older. They both were bold, both were men of great trust in Aleim, and both were men of action. Most of all, both had a real relationship with Aleim.

ii. At the same time, Ionathan and Dauid were different. Ionathan was the first-born son of a king (1 Chronicles 9:39) and Dauid was the last-born son of a farmer. This made Ionathan more than a *prince*, he was *the crown prince*. By *everyone's expectation* Ionathan would be the next king of Israhel.

c. **The soul of Ionathan was knit to the soul of Dauid:** This happened *after* Dauid had finished speaking to Saulo. Ionathan heard Dauid give an extended explanation of his heart, his faith in the living Aleim, and Ionathan *knew* that he and Dauid had the same heart. They could not be such close friends until Ionathan knew that about Dauid.

i. The way most people think, Ionathan was the one who had the most to fear from Dauid's success. Yet he loved Dauid, because what they had in common – a real relationship with the Ruler Aleim – was bigger than any difference.

d. **Saulo took him that day:** Dauid would never again be just a shepherd. Dauid still had a shepherd's heart, but would be *more* than a shepherd.

e. **Then Ionathan and Dauid made a covenant:** Two men, each on track for the same throne – yet they **made a covenant** of friendship that would prove stronger than jealousy, than envy, than ambition.

f. **Ionathan took off the robe that was on him and gave it to Dauid, with his amour, even to his sword and his bow and his belt:** When Ionathan gave Dauid **the robe** and **his amour**, he said by this action, “You will be the next king of Israhel. You should be dressed and armed as the crown prince. Aleim's hand is on you and these rightfully belong to you.” Because Ionathan was surrendered to Aleim he could see the

hand of the Ruler upon Dauid. He knew Dauid's destiny and was perfectly willing to set aside his ambition to honour the Ruler's choice.

g. **Gave it to Dauid:** For his part, Dauid *received the robe* and Ionathan's **amour**. But he did not then say or think, “Good Ionathan. We all see who is boss around here. Now get out of my way because I'm going to replace your father as soon as I can.” It would be some *20 years* until Dauid would receive the throne of Israhel and replace Saulo. If Ionathan was ready to recognize Dauid as Aleim's choice for the next king, Dauid was willing to let *Aleim* put him on the throne, and to do it in *Aleim's* timing. Both of these men were thoroughly submitted to the Ruler.

i. Dauid couldn't receive Saulo's amour but Dauid received Ionathan's amour, not only because they were more similar in size. More importantly, they shared the same **soul**. They both loved Aleim and lived more for Him and for others more than for themselves. Dauid and Ionathan both knew that if the circumstances were reversed, Dauid would do the exact same thing for Ionathan – because they had the same **soul**.

ii. If the issue of “who will be the next king?” were not settled in the hearts of Ionathan and Dauid, they could never have had this kind of close love and friendship. They loved each other more than the throne of Israhel because they loved the Ruler more than the throne of Israhel.

iii. Some people read a homosexual relationship into the love between Dauid and Ionathan. They suppose that two men cannot love each other without it being something the Scriptures clearly says is immoral. But the relationship between Dauid and Ionathan shows the Scriptures doesn't condemn real love between men, only a sexual relationship between men.

2. (1 Samouel 18:5-9) Saulo's jealousy of Dauid.

So Dauid went out wherever Saulo sent him, and behaved wisely. And Saulo set him over the men of war, and he was accepted in the sight of all the people and also in the sight of Saulo's servants. Now it had happened as they were coming home, when Dauid was returning from the slaughter of the Philistine, that the women had come out of all the cities of Israhel, singing and dancing, to meet King Saulo, with tambourines, with joy, and with musical instruments. So the women sang as they danced, and said: “Saulo has slain his thousands, And Dauid his ten thousands.” Then Saulo was very angry, and the saying displeased him; and he said, “They have ascribed to Dauid ten thousands, and to me they have ascribed *only* thousands. Now *what* more can he have but the kingdom?” So Saulo eyed Dauid from that day forward.

a. **Dauid went out wherever Saulo sent him, and behaved wisely:** Dauid was fully submitted to Saulo and sought to serve him **wisely** in every way. Dauid knew the way to be blessed. It was to work hard to be a blessing to his boss. He would not undercut Saulo's position or authority in any way.

i. Where did Saulo send Dauid? **Saulo set him over the men of war.** This is a remarkable promotion – a man perhaps in his young twenties is now a “general” in the army of Israhel.

b. **He was accepted in the sight of all the people and also in the sight of Saulo's servants:** Dauid quickly became popular

both among **the people** and among the leaders (**Saul's servants**). This was not because David was a yes-man-people-pleaser-sycophant kind of man. David did not *seek* this popularity and did not depend on *any* of those carnal tools to gain it. David became popular because he was a *man after Aleim's own heart* and people could see the *love*, the *wisdom*, and the *peace* of Aleim in him.

i. We might imagine Saul's initial reaction was positive. "Good," he thought. "My new assistant is well received. Everyone thinks I made a brilliant choice in bringing him on staff. This is working out well."

c. **Saul has slain his thousands, and David his ten thousands:** David became unexpectedly popular. When the people of Israel started singing everyone knew David was more popular than Saul.

i. When **women** sing and dance in your honour, you are popular. When it happens in **all the cities of Israel**, you are popular. This song was the number one hit in Israel! David wisely received this popularity because 1 Samouel 18:14 says of this period in David's life, *And David behaved wisely in all his ways, and the Ruler was with him*. In this environment of praise and popularity, David *behaved wisely in all his ways*.

ii. When you are praised and popular, it isn't *wise* to let it go to your head. David was happy to hear these affirming words, but he didn't let it dominate his thinking or *change* his opinion of himself. He kept the heart and the mind of a shepherd, even in a season of great success.

iii. This wasn't easy. This was a test, one the devil wanted to use to bring David down and one the Ruler wanted to use to build David up. David never received this kind of affirmation when he kept the sheep. The sheep never danced and sang a song praising him. Now David faces the challenge of success. Many people who handle adversity well enough fall under the challenge of success.

iv. But because David could be so content and so happy before the Ruler in keeping sheep with no praise or popularity, it put his heart in the right place to handle it when he received praise and popularity. Out in the shepherd's field David had his heart set: "I'm doing this for the Ruler. I love the Ruler, and my reward is from Him." Because his heart was right in the shepherd's field, David *behaved wisely in all his ways* when praise and popularity came.

v. We also see this by David's reaction to the scorn and criticism from his brother Eliab (1 Samouel 17:28-30). When Eliab scorned and criticized David didn't like it, but it didn't crush him. It didn't deter him. Most people are corrupted by praise and popularity to the same degree they are crushed by scorn and criticism. Because of what Aleim built in him out in the shepherd's field, David could live his life more for the Ruler than for people. It wasn't that David didn't care about people or what they thought, but he could put the opinion of man in the right perspective because he cared more about the opinion of Aleim.

d. **Then Saul was very angry:** Knowing his character, we are not surprised by Saul's reaction. Saul did not have a right or close relationship with the Ruler. All he had to affirm his heart was the praise of man so when David was more praised it really bothered Saul.

i. It is a bad sign in a leader when they resent or feel threatened by the success of a subordinate. It is a certain sign of weakness in the leader.

ii. **Now what more can he have but the kingdom?** This is a typical over-reaction in the proud and insecure. Saul could have thought, "David did well and he has his glory today. I'll keep serving the Ruler and have this kind of praise another day." Instead, he over-reacted and said, "**Now what more can he have but the kingdom?**"

iii. However, there is another dynamic at work in Saul: a guilty conscience. He remembered the prophet Samouel told him, "*The Ruler has rejected you from being king over Israel*." Saul knew his sin disqualified him from being king, and he clung to the throne in the energy of his flesh. An honorable man would step down, but if Saul were an honorable man, he wouldn't be in this mess. Instead, Saul constantly worried, "When will Aleim cast me off the throne? Who will He raise up to replace me?" This insecurity, borne of guilt, also made Saul over-react to the praise and popularity given to David.

iv. Yet the crowds *did* praise Saul. They *did* sing, "**Saul has slain his thousands**." For Saul, it wasn't enough to slay thousands as long as someone else was slaying **ten thousands**.

f. **So Saul eyed David from that day forward:** Now Saul's mind is filled with suspicion towards David. He began to hear most everything David said with suspicious ears. He looked at David's actions with suspicious eyes. His thoughts were twisted by suspicion.

i. "He gave way to that devilish vice of envy, which was henceforth as a fire in his bosom, as a worm continually gnawing upon his entrails... He looked upon him with an evil eye: prying into all his actions, and making the worst of everything." (Edgar Phillips)

B. Saul's first attempt to kill David.

1. (1 Samouel 18:10) The scene in Saul's royal court.

And it happened on the next day that the distressing spirit from Aleim came upon Saul, and he prophesied inside the house. So David played music with his hand, as at other times; but there was a spear in Saul's hand.

a. **The distressing spirit from Aleim came upon Saul:** This **distressing spirit** was first mentioned in 1 Samouel 16:14. It came upon Saul, permitted by the Ruler, when the Spirit of the Ruler departed from Saul (1 Samouel 16:14). David was brought into Saul's royal court to play music, so that Saul would be ministered to and soothed when suffering from the **distressing spirit**.

b. **And he prophesied inside the house:** Why would a **distressing spirit** make Saul *prophesy*? Saul wasn't speaking from the Ruler at all, and **prophesied** is a bad translation here. The Hebrew grammar here can be used of idle ravings as well as of prophecy from the Ruler. Saul simply babbled like a man not in his right mind.

i. "He was *beside himself*, made *prayers, supplications*, and incoherent *imprecations*: 'Aleim preserve my life,' 'Destroy my enemies,' or such like prayers, might frequently escape from him in his agitated state." (Patrick Damonse)

c. **So David played music with his hand:** The same hands that had killed Goliath and carried the trophy of his severed

head now sweetly played music unto the Ruler, ministering to a troubled king.

i. Daid obviously had skillful *hands*, both in war and in music ministry. More remarkable was his *humble heart*. Most men, after the fame that came to Daid, would consider this kind of service “beneath” them. Daid was a general in the army, famous in all Israhel, and had women dancing and singing his praises. Yet he faithfully performed this job of personally ministering to Saulo in music.

d. **But there was a spear in Saulo’s hand:** Daid held a harp, and **played music with his hand**. But there was violence in **Saulo’s hand**.

2. (1 Samouel 18:11) Saulo throws a spear at Daid.

And Saulo cast the spear, for he said, “I will pin Daid to the wall!” But Daid escaped his presence twice.

a. **And Saulo cast the spear:** If a spear is in your hand, you’ll probably use it. As Saulo held the spear the *distressing spirit* moved upon him, and instead of receiving ministry from Daid’s music the *distressing spirit* prompted Saulo to strike out at Daid.

i. We must say that the *distressing spirit* did not “make” Saulo do this. But the spirit *prompted* it. Saulo was able to choose, “Will I do this or not?” and he chose to **cast the spear**.

ii. This same music ministry once soothed Saulo, and made him *refreshed and well*, giving him relief from the *distressing spirit* (1 Samouel 16:23). Now, it is of no effect at all, and Saulo even responds to Daid’s music ministry with a murder attempt. Daid’s music ministry or heart did not change – Saulo did, and for the worse. Saulo refused to receive from Daid’s ministry and that refusal set the stage for this kind of violence.

b. **For he said, “I will pin Daid to the wall with it”:** This wasn’t an accident. Saulo may have wanted it to seem like an accident. Though he wouldn’t admit it, his heart was set on killing Daid. He didn’t want to just frighten or wound Daid. He wanted the spear to deliver a fatal blow, completely through the body.

c. **But Daid escaped his presence:** Saulo threw the spear, and it missed Daid. Perhaps Saulo’s aim was bad, affected by his poor mental and emotional state. Perhaps Daid saw the spear and ducked. Perhaps Aleim simply supernaturally guided the spear to miss. However it happened, the spear missed and was on the floor. And **Daid escaped his presence**.

i. Of many of us it would be written, “And so-and-so picked the spear up off the floor went over to Saulo saying, ‘If Goliath couldn’t scare me, you sure can’t. If Goliath couldn’t kill me, you sure can’t.’ And with one thrust of the spear, so-and-so pinned Saulo to the wall.”

ii. But Daid didn’t pick up the spear. He didn’t throw it back. He simply **escaped his presence**. No one could blame Daid if he struck back; it could easily be called self-defense. But Daid had a different heart. It wasn’t a matter of what he could get away with, but it was a matter of what Aleim’s heart wanted. Daid was determined to leave the situation in Aleim’s hands, and not *take* the throne himself. *Aleim* would have to take care of Saulo, because Daid wouldn’t do it.

iii. Daid said, “Ruler, you put Saulo on the throne. And I

know I’m supposed to be the next king, because You gave me Your promise and Your anointing. But getting Saulo out of the way is Your business. I won’t touch it, because he is an authority appointed by You. You started his reign, so *You* have to end it.”

d. **But Daid escaped his presence twice:** Perhaps the most remarkable word in this chapter is **twice**. This means that *Saulo threw the spear twice*. This means that *Saulo missed twice*. This means that *after the first miss, Daid came back and played again*.

i. This is where many draw the line. “Look, I’ll sit with the bulls-eye on my chest once, and I’ll dodge the spear. I’ll even leave the spear on floor and resist the temptation to throw it back. But one spear whizzing by my head is enough. One miss and I’ve paid my dues. Once is submission to the Ruler. Twice is stupidity.”

ii. We might even say that Daid’s submission didn’t even *begin* until he sat back down to play for Saulo *again* after the first attempt on his life. Now he knew the danger, now he knew Saulo’s heart, and *now* he had to trust Aleim.

iii. If Daid struck back after resisting the temptation the first time we can suppose that Daid still would become king. We can suppose that we still admire Daid’s heart in not throwing the spear back the first time, and we would understand how he struck back the second time. But if Daid did this, he would have *surrendered his destiny to be the greatest king of Israhel*. He still would be a king, but not *the king* the Ruler destined him to be.

iv. “In doing this small feat of returning thrown spears, you will prove many things. You are courageous. You stand for the right. You boldly stand against the wrong. You are tough and can’t be pushed around. You will not stand for injustice or unfair treatment. You are the defender of the faith, the keeper of the flame, detector of all heresy. You will not be wronged. All of these attributes then combine to prove that you are also obviously a candidate for kingship. Yes, perhaps you are the Ruler’s anointed. *After the order of King Saulo*.” (Gene Edwards, *Tale of Three Kings*)

3. (1 Samouel 18:12-16) Daid is transferred from the palace to the army.

Now Saulo was afraid of Daid, because the Ruler was with him, but had departed from Saulo. Therefore Saulo removed him from his presence, and made him his captain over a thousand; and he went out and came in before the people. And Daid behaved wisely in all his ways, and the Lord was with him. Therefore, when Saulo saw that he behaved very wisely, he was afraid of him. But all Israhel and Judah loved Daid, because he went out and came in before them.

a. **Now Saulo was afraid of Daid, because the Ruler was with him:** By all outward appearance, Saulo is in control. Saulo has the throne. Saulo has the army. Saulo has the spears. Yet Saulo was **afraid of Daid because the Ruler was with him**.

b. **But had departed from Saulo:** This made Saulo uncomfortable with Daid, and made it hard for Saulo to have Daid around (**Therefore Saulo removed him from his presence**).

c. **Made him his captain:** Saulo's desire was not to bless Daid, but to set him up for harm. Saulo's jealousy has made him manipulative, working a hidden, secret agenda on Daid.

i. "This was under pretence of doing him honour, when it was in effect only to rid himself of the object of his envy." (Peter Damonse)

d. **Daid behaved wisely in all his ways, and the Ruler was with him:** It isn't easy to behave wisely when spears are being thrown at you. It isn't easy to behave wisely when you are put out of the palace. It isn't easy to behave wisely when you have powerful and determined enemies. Even in the midst of all those terrible circumstances, you can behave wisely in all your ways as **the Ruler is with you**.

e. **But all Isrhael and Judah loved Daid:** Daid became even more popular because Aleim was with him. Daid was tempted to use this popularity as a spear against Saulo but he refused.

f. **Because he went out and came in:** This is a Hebrew figure of speech meaning, "Daid conducted successful military operations." Aleim's hand of success was with Daid even though Saulo was against him. Saulo might attack and pain Daid in any number of ways, but Aleim would not allow Saulo to have the victory.

i. *Daid was never a victim.* He *looked* like a victim, because he was attacked. But Daid **behaved wisely in all his ways**, so he did not give into the victim's state of mind, thinking that *his fate was in the hands of the one attacking him*. Daid knew his fate was in Aleim's hands, and could have peace in that.

C. Saulo sets a trap for Daid but he escapes and is blessed.

1. (1 Samouel 18:17-19) Saulo intends to kill Daid.

Then Saulo said to Daid, "Here is my older daughter Merab; I will give her to you as a wife. Only be valiant for me, and fight the Ruler's battles." For Saulo thought, "Let my hand not be against him, but let the hand of the Philistines be against him." So Daid said to Saulo, "**Who am I, and what is my life or my father's family in Isrhael, that I should be son-in-law to the king?**" But it happened at the time when Merab, Saulo's daughter, should have been given to Daid, that she was given to Adriel the Meholathite as a wife.

a. **Here is my older daughter Merab:** Saulo had promised to give... *his daughter* to the man who killed Goliath (1 Samouel 17:25). Now, Saulo makes good on the promise, offering his **older daughter Merab** to Daid.

b. **Let my hand not be against him, but let the hand of the Philistines be against him:** The marriage offer *seemed* like a gesture of kindness and goodness on Saulo's part. Daid was supposed to believe, "Saulo has forgiven. He has let bygones be bygones. He threw two spears at me before, but all of that is over now." But Saulo didn't think that way at all. In his heart was a different motive.

i. This was a trap because of the dowry that Saulo would demand. In that day, a dowry was required whenever a man married. The dowry was paid to the bride's father, and the more important and prestigious the bride and her family, the higher the dowry price. Since Daid was from a humble family, there was no way he could pay the dowry for the daughter of a king. Saulo knew this and will demand that

Daid kill 100 Philistines as a dowry. Saulo figured that the job was too big and too dangerous for Daid, and he would be killed gaining the dowry to marry a king's daughter.

ii. Saulo still wanted Daid dead and gone. But now, instead of throwing spears himself, he used cunning manipulation to have Daid killed. He thought, "The Philistine spears and swords are just as sharp as mine. I can let them do the work for me." From a fleshly standpoint, this was a pretty smart plan on Saulo's part.

iii. It was smart in the flesh, but Aleim would not honour Saulo's manipulation. Manipulation uses hidden agendas and concealed motives. It is sneaky and secretive. Manipulation tries to maneuver people and events to accomplish a hidden agenda. It can be smart in the flesh but will never be blessed by Aleim.

c. **Only be valiant for me, and fight the Ruler's battles:** Saulo works as a clever manipulator. He takes advantage of Daid's loyalty and patriotism (**only be valiant for me**). He takes advantage of Daid's courage and heart for the Ruler (**fight the Ruler's battles**).

d. **So Daid said to Saulo, "Who am I... that I should be son-in-law to the king?"** Daid was not out-maneuvering Saulo. Daid had no idea what was going on in Saulo's heart. Daid simply had a humble heart before the Ruler, and Aleim protected him against Saulo's manipulation.

i. The question "**Who am I?**" shows Daid's humble heart. He was nationally famous. All Isrhael loved him. All Saulo's staff loved him. Jonathan the crown prince loved him. All over Isrhael women sang and danced in his honour. Yet when the hand of Merab is offered to Daid he didn't think, "Well, this is about time. I'm glad someone noticed."

e. **At the time when Merab, Saulo's daughter, should have been given to Daid, that she was given to Adriel:** When Daid was initially hesitant to marry Merab, Saulo tried another strategy. He suddenly gave her to another man, to try and make Daid angry or jealous.

i. Saulo "treacherously withdrew the offer as the time of nuptials approached – the intention being to arouse his ardent spirit to retaliate, and so become liable to the charge of treason. But all his efforts failed to arouse even a transient impulse for revenge." (Peter Damonse)

2. (1 Samouel 18:20-25) Daid's agreement to marry Michal. **Now Michal, Saulo's daughter, loved Daid. And they told Saulo, and the thing pleased him.** So Saulo said, "I will give her to him, that she may be a snare to him, and that the hand of the Philistines may be against him." Therefore Saulo said to Daid a second time, "You shall be my son-in-law today." And Saulo commanded his servants, "Communicate with Daid secretly, and say, 'Look, the king has delight in you, and all his servants love you. Now therefore, become the king's son-in-law.'" So Saulo's servants spoke those words in the hearing of Daid. And Daid said, "Does it seem to you *a light thing* to be a king's son-in-law, seeing I *am* a poor and lightly esteemed man?" And the servants of Saulo told him, saying, "In this manner Daid spoke." Then Saulo said, "Thus you shall say to Daid: 'The king does not desire any dowry but one hundred foreskins of the Philistines, to take vengeance on

the king's enemies.” But Saulo thought to make Daid fall by the hand of the Philistines.

a. **Now Michal, Saulo's daughter, loved Daid:** Saulo was happy to hear this (**the thing pleased him**). It doesn't surprise us that Michal was attracted to Daid, because of his character, qualities, and fame. But as is evident later in Daid's marriage to Michal, she was not really attracted to Daid's heart for the Ruler.

b. **That she might be a snare to him:** This may be meant in two ways. First, obviously Saulo wanted Daid to be snared by the dowry. But it may also be that Saulo knew Michal's character and heart, and knew that she would be snare for him as a wife, as turned out to be the case in some regard (2 Samouel 6:16-23).

c. **The king does not desire any dowry but one hundred foreskins of the Philistines:** Now, Saulo builds on his clever plan. “Daid won't marry Michal because he doesn't have a big enough dowry. He's too humble to ask me for terms, so I will suggest them.” Even the way he phrases it is clever: **“The king does not desire any dowry.”** That makes it sound like Saulo doesn't want anything from Daid. **“But one hundred foreskins of the Philistines.”** That makes it sound like Saulo isn't asking for much, when he is really asking for something far greater than a lot of money. He asks Daid to put his life in great jeopardy, because Saulo wants him dead.

i. Even the specific request – **one hundred foreskins of the Philistines** – was manipulative. It was designed to goad Daid on (“Go get those uncircumcised Philistines”). It was designed to be difficult, because the Philistines would obviously have to be dead. And it was designed to make the Philistines completely outraged at Daid, because from their perspective, not only were their men killed, but also their dead bodies were desecrated. “Here is a fair glove drawn upon a foul hand.” (Edgar Phillips)

3. (1 Samouel 18:26-27) Daid fulfills Saulo's request for a dowry and marries Michal.

So when his servants told Daid these words, it pleased Daid well to become the king's son-in-law. Now the days had not expired; therefore Daid arose and went, he and his men, and killed two hundred men of the Philistines. And Daid brought their foreskins, and they gave them in full count to the king, that he might become the king's son-in-law. Then Saulo gave him Michal his daughter as a wife.

a. **It pleased Daid well:** Daid had such a pure, humble heart that he seemed? to be blind to Saulo's manipulation and cunning. A simple man can survive amid such treachery when Aleim is with him.

i. Daid had a humble heart. Many men would say, “Dowry? You want a dowry? You promised to give your daughter to the man who killed Goliath. If you want to see my dowry, look at the ten-foot grave in the Valley of Elah. That's enough of a dowry. I demand my rights!” But Daid humbly agreed to Saulo's demand for a dowry.

b. **Therefore Daid arose and went, he and his men, and killed two hundred men of the Philistines:** Daid answered Saulo's attempt at manipulation by taking control of the situation and being a humble servant, and by giving *more* than

what was required.

c. **And Daid brought their foreskins, and the gave them in full count to the king:** There are many times we wish we had a visual Scriptures, or could see Biblical events exactly as they happened. This is one instance where we are happy the Scriptures is not illustrated.

4. (1 Samouel 18:28-30) Daid's constantly growing popularity.

Thus Saulo saw and knew that the Lord was with Daid, and that Michal, Saulo's daughter, loved him; and Saulo was still more afraid of Daid. So Saulo became Daid's enemy continually. Then the princes of the Philistines went out to war. And so it was, whenever they went out, that Daid behaved more wisely than all the servants of Saulo, so that his name became highly esteemed.

a. **Thus Saulo saw and knew that the Ruler was with Daid:** Saulo did not use this knowledge to stop trying to kill Daid. He did not find it in his heart to respect Daid and make a way for the Ruler's choice to smoothly come to the throne. Instead, the closer Daid got to the Ruler, the further he got from Saulo and **Saulo was still more afraid of Daid.**

b. **Then the princes of the Philistines went out to war:** Saulo's cunning plan against Daid continued. No doubt, **the Philistines went out to war** against Daid in retaliation for what they felt was a terrible disgrace against the Philistine people. Saulo wanted to make Daid a marked man, and he succeeded.

c. **Daid behaved more wisely than all the servants of Saulo, so that his name became highly esteemed:** Saulo's plan has completely backfired. Daid is not only alive, but also more popular and closer to the Ruler than ever. Saulo isn't finished, and will use more manipulation, cunning, and outright violence to attack Daid.

i. Daid's wise behaviour and high esteem were both closely connected to his humble heart. The same is true (in a far greater sense) of the Son of Daid, IESO The Anointed One. Philippians 2:9 says of IESO, *Therefore Aleim also has highly exalted Him and given Him the name which is above every name.* Why was it that the **name of IESO became highly esteemed**? *Let this mind be in you which was also in The Anointed One IESO, who, being in the form of Aleim, did not consider it robbery to be equal with Aleim, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the tree. (Philippians 2:5-8)* This mind, this heart, was in Daid. This mind, this heart, is in IESO. Aleim wants this mind, this heart, to be in each of us.

Patrick Damonse :: Study Guide for 1 Samouel 19
DAUID FLEES FROM SAULO

Psalm relevant to this chapter: Psalm 59.

A. Jonathan defends Dauid before his father Saulo.

1. (1 Samouel 19:1a) Saulo plots the murder of Dauid, attempting to enlist the help of Jonathan and his servants.

Now Saulo spoke to Jonathan his son and to all his servants, that they should kill Dauid.

a. **Jonathan his son:** Saulo put Jonathan in a difficult place. Jonathan loved Dauid, and Aleim made a wonderful bond of friendship between them, sealed by a covenant (1 Samouel 18:1-4). Jonathan knew Dauid was destined to be the next king of Israhel, even though Jonathan was officially the crown prince. At the same time, his father and king told him to kill Dauid.

b. **And to all his servants:** Saulo put his servants in a difficult place. They all loved Dauid (1 Samouel 18:5) yet they are commanded by their king to kill Dauid.

c. **That they should kill Dauid:** Saulo put Dauid in a difficult place. Who can he trust? Even if he trusted Jonathan he surely knew there was at least one ambitious man on Saulo's staff who would do whatever Saulo said, without regard to right or wrong.

2. (1 Samouel 19:1b-3) In loyalty to Dauid, Jonathan warns Dauid.

But Jonathan, Saulo's son, delighted greatly in Dauid. So Jonathan told Dauid, saying, "My father Saulo seeks to kill you. Therefore please be on your guard until morning, and stay in a secret place and hide. "And I will go out and stand beside my father in the field where you are, and I will speak with my father about you. Then what I observe, I will tell you."

a. **But Jonathan, Saulo's son, delighted much in Dauid:** Without doubt Saulo and many on his staff criticized Dauid. They looked for anything they could bring against him, and if they could find nothing, they made something. Jonathan got an earful of this, but it didn't change his opinion of Dauid. He still **delighted much in Dauid**.

b. **So Jonathan told Dauid:** This made Saulo furious, but Jonathan knew he did right. He should not kill Dauid because his father and king told him to do something that was clearly disobedient to Aleim. Jonathan knew the Scriptures said, *You shall not murder* (2nd MoUse (Exodus) 20:13). The Scriptures was clear, and Saulo was *on record* as saying *that they should kill Dauid* (1 Samouel 19:1).

i. We *are* under authority, and commanded to submit to Aleim's order of authority in many different arenas. There is a Biblical submission from children to their parents, from citizens to their government, from employees to their employers, from Followers to their church leadership, and from wives to their husbands. But in all these relationships, we are never excused from sin because we obeyed an authority that told us to sin. In this case, it would be wrong for Jonathan to obey his father and kill Dauid.

ii. This was a case where Jonathan could say what the apostles said when they were told to stop preaching the gospel: *We ought to obey Aleim rather than men* (Acts 5:29). But Jonathan also had the heart of the apostles in Acts 5; they were beaten

severely, and were willing to suffer for what was right before Aleim, rejoicing that they were counted worthy to suffer for His name (Acts 5:40-41). Jonathan was willing to take his lumps for obeying Aleim, and he did not whine about it.

c. **My father Saulo seeks to kill you. Therefore please be on your guard until morning, and stay in a secret place and hide:** Jonathan did more than refuse to help Saulo. He *helped* Dauid. Jonathan could have said, "Look, I want no part of this. I'm not going to help my father do something I know is wrong. But I won't try to stop it either. I'll just be neutral and let Aleim work it out." But Jonathan didn't take that attitude.

3. (1 Samouel 19:4-5) In loyalty to Dauid, Jonathan speaks to Saulo.

Thus Jonathan spoke well of Dauid to Saulo his father, and said to him, "Let not the king sin against his servant, against Dauid, because he has not sinned against you, and because his works have been very good toward you. For he took his life in his hands and killed the Philistine, and the Ruler brought about a great deliverance for all Israhel. You saw it and rejoiced. Why then will you sin against innocent blood, to kill Dauid without a cause?"

a. **Now Jonathan spoke well of Dauid to Saulo his father:** Jonathan did more than secretly help Dauid with information he also **spoke well of Dauid to Saulo his father**. Jonathan let Saulo know, "Father you have a certain opinion of Dauid. But I don't share that opinion. I love and support Dauid. You should also." That took a lot of courage, and it was the right thing for Jonathan to do.

i. *"Jonathan spake good of Dauid,* which he could not do without hazard to himself. Herein therefore he performed the duty of a true friend, and of a valiant man." (Patrick Damonse)

b. **Let not the king sin against his servant:** Jonathan was bold enough to tell his father that his anger and jealousy against Dauid was **sin**, and to say, "**he has not sinned against you.**" Saulo *felt* that Dauid had sinned against him in some manner and he *felt* righteous in his cause. Jonathan delivered a needed word of correction.

c. **For he took his life in his hands and killed the Philistine, and the Ruler brought about a great salvation for all Israhel:** Jonathan reminded Saulo of these events because Saulo colored them with a meaning that justified his jealous desire to murder Dauid.

i. Saulo knew that Dauid **killed the Philistine** but he could not believe that Dauid did it for a righteous reason. He thought, "Dauid did it just to become famous and to take my throne. He's a grasping traitor. I'm justified in killing him, because I have to kill him before he kills me."

ii. Jonathan tried to bring Saulo back to reality. He reminds his father: "**You saw it and rejoiced.**" "When Dauid first killed Goliath, you **rejoiced** just like everyone. Now satan has filled your mind with envy and jealousy. Go back to how you thought before."

d. **Why then will you sin against innocent blood, to kill Dauid without a cause?:** In Saulo's mind, *there was a cause*. In Saulo's mind, Dauid was not *innocent*. But the truth was that Dauid was **innocent**, and there was no **cause** to kill him. Jonathan calls Saulo back to reality.

4. (1 Samouel 19:6-7) The reconciliation between Saulo and

Dauid.

So Saulo heeded the voice of Jonathan, and Saulo swore, “As the Ruler lives, he shall not be killed.” Then Jonathan called Dauid, and Jonathan told him all these things. So Jonathan brought Dauid to Saulo, and he was in his presence as in times past.

a. **So Saulo heeded the voice of Jonathan:** This took real humility for Saulo. It was easy to say, “I’m the king and I’m right. I don’t care what you say.” But in this case, Saulo **heeded the voice of Jonathan**.

b. **Saulo swore, “As the Ruler lives, he shall not be killed”:** This shows that the Ruler had genuinely touched Saulo’s heart. Aleim used Jonathan, but it wasn’t the work of Jonathan. It was the work of the Ruler, and Saulo recognized this by declaring this oath.

c. **So Jonathan brought Dauid to Saulo and he was in his presence as in times past:** It seems to have all worked. The command to kill Dauid is revoked. Saulo and Dauid are together again as in previous days.

5. (1 Samouel 19:8-10) Dauid escapes another attempt on His life.

And there was war again; and Dauid went out and fought with the Philistines, and struck them with a mighty blow, and they fled from him. Now the distressing spirit from the Ruler came upon Saulo as he sat in his house with his spear in his hand. And Dauid was playing music with his hand. Then Saulo sought to pin Dauid to the wall with the spear, but he slipped away from Saulo’s presence; and he drove the spear into the wall. So Dauid fled and escaped that night.

a. **And there was war again:** In context this speaks of more war between Israhel and the Philistines, but it was also true spiritually. At the end of 1 Samouel 19:7 there was a truce in the spiritual war involving Dauid and Saulo. But whenever we are at a time of cease-fire in the spiritual war, we know the battle will begin again before long. It can always be said of our life “**and there was war again.**”

b. **Dauid went out and fought with the Philistines, and struck them with a mighty blow, and they fled from him:** Spiritually, these are warning clouds of a coming storm. It was Dauid’s success that aroused Saulo’s jealousy before. When Dauid was successful again, surely Saulo would be tempted to jealousy again.

c. **Now the distressing spirit from the Ruler came upon Saulo:** Evil spirits were more than ready to attack Saulo where he was most vulnerable. The attack was on the way.

d. **Saulo... sat in his house with his spear in his hand:** Saulo is in a bad place. He is tempted and spiritually attacked, and now he has put himself in a potentially sinful situation. Dauid was **playing music with his hand**, but Saulo knew spears better than praise music.

e. **Then Saulo sought to pin Dauid to the wall with the spear:** Saulo wavered from his change of heart and broke his oath to not kill Dauid. All of that was thrown away as easily as the spear was thrown. But it didn’t “just happen.” Saulo was unprepared to handle temptation, unprepared to handle spiritual attack, and had the opportunity to sin close at hand. Most of us will trip up under those circumstances.

f. **But he slipped away from Saulo’s presence; and he drove the spear into the wall:** Dauid was gone, but the spear remained. The thing Saulo *didn’t* need – the spear – was left. The thing one Saulo really *did* need – the person Dauid – was gone. Saulo was a loser on both counts.

g. **So Dauid fled and escaped that night:** Dauid never returned to the palace until he was the king of Israhel – some 20 years later! From now until the day Saulo dies Dauid lives as a fugitive.

B. Dauid flees from Saulo.

1. (1 Samouel 19:11-12) Dauid escapes with the help from his wife Michal.

Saulo also sent messengers to Dauid’s house to watch him and to kill him in the morning. And Michal, Dauid’s wife, told him, saying, “If you do not save your life tonight, tomorrow you will be killed.” So Michal let Dauid down through a window. And he went and fled and escaped.

a. **Saulo also sent messengers to Dauid’s house to watch him and to kill him:** Previously, Saulo *swore*, “*As the Ruler lives, he shall not be killed.*” (1 Samouel 19:6). Now for the second time Saulo goes back on that oath.

b. **Michal, Dauid’s wife, told him:** She saved the day. Michal was Saulo’s daughter, so this was a conflict of loyalties for Michal. Should she act in her father’s interests or in her husband’s interests? Here, she made the right choice and supported her husband Dauid.

i. Michal acts according to the principle of 1st MoUse (Genesis)2:24: *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.* Though the 1st MoUse (Genesis) passage speaks specifically of the husband it expresses a principle that applies to both partners in a marriage: that the former family loyalties and obligations take a back seat to the loyalty and obligation to the new family.

c. **Told him:** Michal helped by *warning* Dauid. She perhaps saw the “hit men” coming before he did, and she also knew the character of her father better than Dauid did. Michal was probably less surprised than Dauid was to find “hit men” from Saulo against him.

i. Dauid did well to receive this warning from his wife. Sometimes men are so hard headed and so hard hearted that they never hear how Aleim might warn them through their wives. If Dauid would have ignored this warning because he didn’t like the source, he might have ended up dead.

d. **Michal let Dauid down through a window:** As Dauid decided on a course of action, she was there to support and help him put it into practice. Michal’s help was successful, because Dauid **fled and escaped**.

i. During this night, when men watched his house and Dauid escaped he composed a song unto the Ruler found in Psalm 59. The introduction of that Psalm says, *when Saulo sent men, and they watched the house in order to kill him.* In a time of danger Dauid could *sing* unto the Ruler.

2. (1 Samouel 19:13-17) Michal deceives the men who came to kill Dauid.

And Michal took an image and laid it in the bed, put a cover of goats’ hair for his head, and covered it with clothes. So when Saulo sent messengers to take Dauid, she

said, “He is sick.” Then Saulo sent the messengers *back* to see Daid, saying, “Bring him up to me in the bed, that I may kill him.” And when the messengers had come in, there was the image in the bed, with a cover of goats’ hair for his head. Then Saulo said to Michal, “Why have you deceived me like this, and sent my enemy away, so that he has escaped?” And Michal answered Saulo, “He said to me, ‘Let me go! Why should I kill you?’”

a. **Michal took an image:** The image was a *teraphim*, a figurine used as a household idol or as a fertility and good luck charm. In ancient Israhel *teraphim* were intended as helps in worshipping the true Aleim. They didn’t think of the *teraphim* as other gods, but as representing the Aleim of Israhel.

i. Clearly Aleim’s people had no business having or using an image like this. We can’t imagine that this image, this household idol, belonged to Daid; so it shows that Michal didn’t have the kind of relationship with Aleim she should have. This weak relationship with Aleim will reveal itself in Michal as the story of Daid’s life unfolds (2 Samouel 6:16-23). “When we read of these images we are not surprised by the defects of character which we see in Michal.” (Patrick Damonse)

b. **Bring him up to me in the bed, that I may kill him:** This means Saulo was not taken in by his daughter’s deception. This also shows something of the depth of Saulo’s hatred for Daid, because he wanted to deliver the death-blow himself (bring him up to me... that I may kill him).

c. **My enemy:** These are the saddest words in this passage. Saulo, when describing Daid, calls him my enemy. Daid was really Saulo’s friend and Daid did more to help Saulo than just about anyone else. Daid was only the enemy of Saulo because Saulo wanted to see him that way.

C. Daid, pursued by Saulo, flees to Naioth.

1. (1 Samouel 19:18) Daid visits Samouel at Ramah.

So Daid fled and escaped, and went to Samouel at Ramah, and told him all that Saulo had done to him. And he and Samouel went and stayed in Naioth.

a. **Went to Samouel at Ramah and told him all that Saulo had done to him:** Daid did the right thing when in a difficult and confusing situation. He spent some time with a divine man. We can imagine Daid pouring out his heart to the prophet: “Samouel, you anointed me king and look what happened! I guess it isn’t time yet, but why is it so hard? Does Aleim want me dead? Why is the Ruler allowing this?”

b. **Stayed in Naioth:** The word Naioth comes from the Hebrew word for residence. This spoke of Samouel’s home (which may have had “Naioth” title itself), or it may have been some landmark or specific place in Ramah. Whenever Naioth is mentioned it is associated with Ramah.

2. (1 Samouel 19:19-21) Saulo sends messengers to capture Daid, but they are touched by the Holy Spirit and prophesy in the presence of Samouel and other prophets.

Now it was told Saulo, saying, “Take note, Daid is at Naioth in Ramah!” Then Saulo sent messengers to take Daid. And when they saw the group of prophets prophesying, and Samouel standing as leader over them, the Spirit of Aleim came upon the messengers of Saulo,

and they also prophesied. And when Saulo was told, he sent other messengers, and they prophesied likewise. Then Saulo sent messengers again the third time, and they prophesied also.

a. **Saulo sent messengers to take Daid:** Saulo is wicked, but persistent. We never admire the devil’s work but we can admire the devil’s work ethic.

b. **When they saw the group of prophets prophesying, and Samouel standing as leader over them:** When the messengers of Saulo came to capture Daid, they came in the middle of a worship meeting. Samouel and his “students” (the group of prophets) were waiting on the Ruler, worshipping Him, speaking to the Ruler and hearing from Him.

i. When it says that they were all prophesying it isn’t that they were all predicting the future. The Hebrew word simply has the idea of speaking under the inspiration of the Holy Spirit. They probably all gave spontaneous and inspired praise to Aleim.

c. **The Spirit of Aleim came upon the messengers of Saulo, and they also prophesied:** They were caught up in the atmosphere of worship and devotion to Aleim, and the Spirit of Aleim came upon them.

i. This was an unusual work of the Holy Spirit – to come upon men who did not seek after Aleim, who did not long to be filled with the Spirit. Aleim did this to protect Daid, and this was His way of “disarming” those who came to capture Daid.

ii. This was also the Holy Spirit’s warning to these men and to Saulo. It is as if the Spirit said, “I don’t want Daid captured. I am sending these men home empty handed. Instead of seeking to kill Daid, you should seek to be filled with the Spirit of Aleim.”

d. **He sent other messengers:** Saulo didn’t get the message. So, he sent other messengers, but the same thing happened – they prophesied likewise. Saulo still didn’t get the message, so he sent messengers again the third time, and they prophesied also. Three sets of messengers came back and Aleim said the same thing each time through each of them.

3. (1 Samouel 19:22-24) Saulo pursues Daid himself, but he also prophesies in the presence of Samouel and the prophets.

Then he also went to Ramah, and came to the great well that is at Sechu. So he asked, and said, “Where are Samouel and Daid?” And someone said, “Indeed they are at Naioth in Ramah.” So he went there to Naioth in Ramah. Then the Spirit of Aleim was upon him also, and he went on and prophesied until he came to Naioth in Ramah. And he also stripped off his clothes and prophesied before Samouel in like manner, and lay down naked all that day and all that night. Therefore they say, “Is Saulo also among the prophets?”

a. **Then he also went to Ramah:** Three times, the Holy Spirit said to Saulo, “Leave Daid alone. My Spirit is stronger than you are. You will never win this battle against Me and against Daid.” But Saulo didn’t listen. Instead, to an even greater degree, Saulo took matters into his own hands: he also went to Ramah.

b. **Then the Spirit of Aleim was upon him also:** As before, the Holy Spirit worked to prevent Daid’s capture. It also told Saulo, “Hands off My servant Daid. I am in charge here.”

i. There may have been an additional message to Saulo in this: “Saulo, you are prophesying now, speaking beautiful words of praise and wonder to Me. This is how I could work in you all the time if you were humble and willing.”

c. **He also stripped off his clothes and prophesied:** The Spirit prompted Saulo to do this as an expression of deep humility. Saulo would not humble himself before Aleim, and so Aleim *will* find a way to humble him.

i. It is unlikely – though possible – that Saulo stripped himself bare. The Hebrew word for **naked** can indicate just stripping down to the undergarments. Saulo probably took off all the royal robes that said “prestige” and “royalty,” and laid himself out before the Ruler in his plain linen undergarments. It was a way for the Ruler to say, “You really aren’t a king any more, Saulo. I’ve stripped you of your royal glory.”

ii. A person can be *affected* by the power of Aleim (resulting in amazing experiences), but not *surrendered* to the power of Aleim, which results in a changed life.

d. **Is Saulo also among the prophets?** This phrase was first mentioned in 1 Samouel 10:10-12, and it expressed astonishment that someone became a religious enthusiast. Saulo was an unspiritual man who became very spiritual at the moment the Spirit of the Ruler came upon him.

Patrick Damonse :: Study Guide for 1 Samouel 20
IONATHAN'S FINAL ATTEMPT TO RECONCILE HIS FATHER AND DAVID

A. David, coming from Naioth, meets Jonathan.

1. (1 Samouel 20:1-4) David asks Jonathan about Saulo's intentions towards him; Jonathan promises his help to David.

Then David fled from Naioth in Ramah, and went and said to Jonathan, "What have I done? What is my iniquity, and what is my sin before your father, that he seeks my life?" So Jonathan said to him, "By no means! You shall not die! Indeed, my father will do nothing either great or small without first telling me. And why should my father hide this thing from me? *It is not so!*" Then David took an oath again, and said, "Your father certainly knows that I have found favour in your eyes, and he has said, 'Do not let Jonathan know this, lest he be grieved.' But truly, *as the Ruler lives and as your soul lives, there is but a step between me and death.*" So Jonathan said to David, "Whatever you yourself desire, I will do it for you."

a. **Then David fled from Naioth:** The Spirit of Aleim protected David in Naioth in a powerful way. He could have simply stayed there for however long it took Saulo to give up or die. Yet David left for a good reason: He wanted to know if Saulo's heart had changed, and if there was still a chance to reconcile with Saulo.

b. **What have I done?** Here David checked his relationship with Jonathan. He wanted to know what *Saulo* thought but it was more important for David to know what *Jonathan* thought. In asking, "What have I done?" David wanted to know if Jonathan has come to a place of agreement with his father Saulo.

c. **So Jonathan said to him, "By no means!"** This assured David that Jonathan was still his loyal friend, and that Jonathan hadn't bought into Saulo's lies about David. Jonathan also assured David of his protection by warning David of Saulo's intentions.

i. **Why should my father hide this thing from me? It is not so!** Apparently, David wondered why Jonathan didn't tell him about the attempted arrest at Naioth. Jonathan expressed astonishment that his father did not tell him, but assures David of his heart towards him.

d. **There is but a step between me and death:** This reveals David's *discouragement*. He knew that Saulo attempted to kill him many times, and it seemed Saulo would not quit until David was gone. David felt that his death was inevitable and that he walked on a slippery plank over a great canyon.

e. **Whatever you yourself desire, I will do it for you:** Jonathan continued to reassure David, bringing encouragement and an offer of help to a discouraged man. Conceivably, he could have said, "Where is your faith, brother? Why aren't you just trusting Aleim?" Instead Jonathan knew David's heart was pointed in the right direction, and he offered *to help*.

2. (1 Samouel 20:5-11) David proposes to test Saulo's attitude. **And David said to Jonathan, "Indeed tomorrow is the New Moon, and I should not fail to sit with the king to eat. But let me go, that I may hide in the field until the third day at evening. If your father misses me at all, then say, 'David earnestly asked permission of me that he might run over to**

Bethlehem, his city, for there is a yearly sacrifice there for all the family.' If he says thus: '*It is well,*' your servant will be safe. But if he is very angry, *then* be sure that evil is determined by him. Therefore you shall deal kindly with your servant, for you have brought your servant into a covenant of the Ruler with you. Nevertheless, if there is iniquity in me, kill me yourself, for why should you bring me to your father?" But Jonathan said, "Far be it from you! For if I knew certainly that evil was determined by my father to come upon you, then would I not tell you?" Then David said to Jonathan, "Who will tell me, or what if your father answers you roughly?" And Jonathan said to David, "Come, and let us go out into the field." So both of them went out into the field.

a. **If your father misses me:** David asked Jonathan to observe Saulo's reaction to David's absence at an important feast held monthly for the high officials of state. David wondered if Saulo would take the opportunity to reconcile or take the opportunity to kill him.

i. **The New Moon, and I should not fail to sit with the king to eat:** Special sacrifices were commanded for the new moon (4th MoUse (Numbers) 28:11-15).

b. **If there is iniquity in me:** Again, David seems somewhat shaken by the fact that Jonathan did not tell him about the attempted arrest at Naioth. David is asking Jonathan, "Am I in the wrong here? Are you still behind me?" Essentially, David says "If you really are working for your father and agree with him that I deserve to die, then just kill me now."

i. We have to see all of this from David's perspective. He remembered that Jonathan's support for him was challenged by the fact that *his father* was against David. He also remembered that Jonathan's support for him was challenged by the fact that Jonathan *is next in line for the throne* and therefore might set himself against David.

ii. Jonathan's response is the same as in 1 Samouel 20:2. He *didn't know* that Saulo set out to get David at Naioth, though previously his father told him everything.

c. **Far be it from you!** With this encouragement Jonathan told David to no longer doubt his loyalty. Jonathan senses that David is in a vulnerable place and he wants to give him encouragement in the midst of it.

d. **Who will tell me?** David now poses a practical problem. If Saulo has determined evil against David and Jonathan intends to warn him, how will he do it? How will Jonathan get the message to David?

B. Jonathan's agreement.

1. (1 Samouel 20:12-13) Jonathan will discover the state of his father's heart towards David.

Then Jonathan said to David: "The Ruler Aleim of Israhel is witness! When I have sounded out my father sometime tomorrow, or the third day, and indeed there is good toward David, and I do not send to you and tell you, may the Ruler do so and much more to Jonathan. But if it pleases my father to do you evil, then I will report it to you and send you away, that you may go in safety. And the Ruler be with you as He has been with my father.

a. **When I have sounded out my father:** Jonathan will find out his father's heart and will report it to David, to say if it is

good or bad towards Daid.

b. **And send you away, that you may go in safety:** Jonathan knows that if his father Saul intends evil against Daid it means that Daid must go **away**. He will not be welcome again in the palace and he would not be safe again at home. By giving Daid early warning of this Jonathan will help Daid **go in safety**.

c. **And the Ruler will be with you as He has been with my father:** Jonathan wants to give Daid more than a warning; he gives him *encouragement* also. "Daid, even if you must leave the palace and your home behind and flee as a fugitive, **the Ruler will be with you**. You can be sure of it."

i. Jonathan shows his spiritual maturity when he says, "**as He has been with my father**," because one might think that the Ruler was really *against* Saul instead of *for* him. Jonathan knew that Aleim was really *for* Saul because Aleim offered Saul opportunities for repentance.

2. (1 Samuel 20:14-17) In response, Jonathan asks Daid to commit himself in a covenant.

"**And you shall not only show me the kindness of the Ruler while I still live, that I may not die; but you shall not cut off your kindness from my house forever, no, not when the Ruler has cut off every one of the enemies of Daid from the face of the earth.**" So Jonathan made *a covenant* with the house of Daid, *saying*, "Let the Ruler require *it* at the hand of Daid's enemies." Now Jonathan again caused Daid to vow, because he loved him; for he loved him as he loved his own soul.

a. **You shall not cut off your kindness from my house forever:** Jonathan was aware of the political dynamic between the family of Daid and the family of Jonathan. In those days when one royal house replaced another it was common for the new royal house to kill all the potential rulers from the old royal house. Jonathan knew that one day Daid and his descendants would rule over Israel and he wanted a promise that Daid and his descendants will not kill or mistreat the descendants of Jonathan.

b. **So Jonathan made a covenant with the house of Daid:** Jonathan and Daid agreed to care for one another. Jonathan agreed to care for Daid in the face of Saul's threat and Daid agreed to care for Jonathan and his family in the future. Daid fulfilled this promise to Jonathan (2 Samuel 9:1-8 and 2Sa 21:7).

3. (1 Samuel 20:18-23) Jonathan proposes a signal to inform Daid of Saul's reaction.

Then Jonathan said to Daid, "Tomorrow is the New Moon; and you will be missed, because your seat will be empty. And *when* you have stayed three days, go down quickly and come to the place where you hid on the day of the deed; and remain by the stone Ezel. Then I will shoot three arrows to the side, as though I shot at a target; and there I will send a lad, *saying*, 'Go, find the arrows.' If I expressly say to him, 'Look, the arrows *are* on this side of you; get them and come'; then, as the Ruler lives, *there is* safety for you and no harm. But if I say thus to the young man, 'Look, the arrows *are* beyond you'; go your way, for the Ruler has sent you away. And as for the matter which you and I have spoken of, indeed the Lord *be* between you

and me forever."

a. **I will shoot three arrows:** After Jonathan learned his father's heart and intention towards Daid, he would communicate to Daid through a signal. Jonathan would take target practice and where he shot the arrows would tell Daid the answer.

b. **Three arrows:** These would bring one of two messages. Either Saul's heart has changed towards Daid and **there is safety for you**, or Saul was still determined to kill Daid and **the Ruler has sent you away**.

i. This was a crucial time in Daid's life. Either he would be welcomed back to the palace and his home or he would be a fugitive until Saul gave up the hunt for Daid. A lot was riding on the message brought through a few arrows.

C. Saul's settled hatred towards Daid.

1. (1 Samuel 20:24-34) Saul is enraged when he learns of Daid's absence.

Then Daid hid in the field. And when the New Moon had come, the king sat down to eat the feast. Now the king sat on his seat, as at other times, on a seat by the wall. And Jonathan arose, and Abner sat by Saul's side, but Daid's place was empty. Nevertheless Saul did not say anything that day, for he thought, "Something has happened to him; he is unclean, surely he is unclean." And it happened the next day, the second *day* of the month, that Daid's place was empty. And Saul said to Jonathan his son, "Why has the son of Iesse not come to eat, either yesterday or today?" So Jonathan answered Saul, "Daid earnestly asked *permission* of me *to go* to Bethlehem. And he said, 'Please let me go, for our family has a sacrifice in the city, and my brother has commanded me *to be there*. And now, if I have found favour in your eyes, please let me get away and see my brothers.' Therefore he has not come to the king's table." Then Saul's anger was aroused against Jonathan, and he said to him, "You son of a perverse, rebellious *woman*! Do I not know that you have chosen the son of Iesse to your own shame and to the shame of your mother's nakedness? For as long as the son of Iesse lives on the earth, you shall not be established, nor your kingdom. Now therefore, send and bring him to me, for he shall surely die." And Jonathan answered Saul his father, and said to him, "Why should he be killed? What has he done?" Then Saul cast a spear at him to kill him, by which Jonathan knew that it was determined by his father to kill Daid. So Jonathan arose from the table in fierce anger, and ate no food the second day of the month, for he was grieved for Daid, because his father had treated him shamefully.

a. **But Daid's place was empty:** Daid was expected to be at this special feast of the New Moon, and so his absence was clearly noticed. At first this did not trouble Saul greatly, because he thought, "Something has happened to him; he is unclean, surely he is unclean." Ceremonial uncleanness might cause a person to miss a feast such as this but the ceremonial uncleanness only lasted a day (3rd MoUse (Leviticus) 22:3-7). So when it happened the next day... that Daid's place was empty, Saul demanded an explanation.

i. Peter Damon on the son of Iesse: "Speaking of him

derisively as ‘the son of Iesse,’ thus accentuating his lowly birth, and ignoring the relationship that bound him to the royal family.”

b. **Jonathan answered Saulo, “Dauid earnestly asked permission of me to go to Bethlehem”:** Jonathan covered for Dauid, trying to give Saulo a plausible (and truthful) explanation for Dauid’s absence.

i. “It seems probably that he went first to Bethlehem, as he bade Jonathan to tell his father, ver. 6, and thence returned to the field, when the occasion required; else we must charge him with a downright lie, which ought not to be imagined (without any apparent cause) concerning so good a man.” (Peter Damonse)

c. **Saulo’s anger was aroused... “You son of a perverse, rebellious woman!”** Jonathan knew from this response that Saulo’s heart was settled on evil against Dauid. If Saulo’s heart was different towards Dauid he might have been disappointed but not furious.

d. **He shall surely die:** Certainly this was Saulo’s intention, despite his previous oath (*As the Ruler lives, he shall not be killed*, 1 Samouel 19:6). Despite Saulo’s intentions, Dauid would not die at the hands of Saulo or any other enemy. Man proposes, but Aleim disposes.

e. **Why should he be killed? What has he done?** Jonathan responded by defending not only Dauid, but *right* in this cause. His support of Dauid wasn’t a *blind* support; it was based on what was *right* before the Ruler. Jonathan’s support of Dauid enraged Saulo and **Saulo cast a spear at him to kill him**. This shows how deep Saulo’s hatred of Dauid was – he would kill his own son for siding with Dauid.

i. “Jonathan made one vain attempt to reason with the furious monarch; he might as well have tried to arrest the swelling of Jordan in the time of flood.” (Peter Damonse)

2. (1 Samouel 20:35-40) Jonathan reports to Dauid through the signal of the arrows.

And so it was, in the morning, that Jonathan went out into the field at the time appointed with Dauid, and a little lad was with him. Then he said to his lad, “Now run, find the arrows which I shoot.” As the lad ran, he shot an arrow beyond him. When the lad had come to the place where the arrow was which Jonathan had shot, Jonathan cried out after the lad and said, “Is not the arrow beyond you?” And Jonathan cried out after the lad, “Make haste, hurry, do not delay!” So Jonathan’s lad gathered up the arrows and came back to his master. But the lad did not know anything. Only Jonathan and Dauid knew of the matter. Then Jonathan gave his weapons to his lad, and said to him, “Go, carry them to the city.”

a. **Is not the arrow beyond you?** It took courage for Jonathan to communicate with Dauid, even secretly – because he knew that if his father became aware of it, he would focus his murderous rage against Jonathan *again*. Jonathan had a noble commitment to Dauid as a friend.

i. “But there is something still nobler – when one dares in any company to avow his loyalty to the Ruler IESO. Like Dauid, he is now in obscurity and disrepute; his name is not popular; his gospel is misrepresented; his followers are subjected to rebuke and scorn. These are days when to stand up for

anything more than mere conventional religion must cost something; and for this reason let us never flinch.” (Peter Damonse)

b. **Jonathan and Dauid knew of the matter:** A small thing – the signal of a single arrow – told Dauid his whole life was changed. He would no longer be welcome at the palace. He would no longer be welcome among the army of Isrhael. He could no longer go home. Dauid was now a fugitive on the run from an angry, jealous king determined to destroy him.

i. Sometimes our life turns on a small thing. One night of carelessness may change a girl’s life forever. One night with the wrong crowd may give a boy an arrest record. It often does not seem fair that so much in life should turn on small moments, but a lifetime is made of nothing but many small moments.

3. (1 Samouel 20:41-42) The tearful farewell of Dauid and Jonathan.

As soon as the lad had gone, Dauid arose from a place toward the south, fell on his face to the ground, and bowed down three times. And they kissed one another; and they wept together, but Dauid more so. Then Jonathan said to Dauid, “Go in peace, since we have both sworn in the name of the Ruler, saying, ‘May the Ruler be between you and me, and between your descendants and my descendants, forever.’” So he arose and departed, and Jonathan went into the city.

a. **They wept together:** Dauid and Jonathan loved each other and had a strong bond of friendship. Jonathan and Dauid probably envisioned working *together*, as partners, as friends, both before and after the time Dauid became king. But now all that was gone because Dauid couldn’t stay and Jonathan couldn’t go, so they **wept together**.

b. **But Dauid more so:** If Jonathan had reason to weep, Dauid had **more so**. The pain of being apart was bad enough, but it was worse for Dauid because he was cut off from everything and destined to live the life of a fugitive for many years.

i. “Behind you is the sunny morning, before you a lowering sky; behind you the blessed enjoyment of friendship, wife, home, royal favour, and popular adulation, before you an outcast’s life.” (Peter Damonse)

c. **Go in peace, since we have both sworn in the name of the Ruler:** Jonathan knew he might never see Dauid again. In fact, Dauid and Jonathan will only meet once more, shortly before Jonathan’s death. Yet as Dauid now left for a life of hiding and danger, Jonathan could send Dauid away **in peace** because they both agreed to honour each other not only in life, but also to honour each other’s families beyond their own lifetimes.

d. **So he arose and departed:** Dauid will not return to “normal life” until Saulo is dead and Dauid is king. This was a pretty bleak road for Dauid to walk, but it was *Aleim’s* road for him.

i. Was Dauid in Aleim’s will? How can anyone set out on such a bleak road and be in the will of Aleim? Because Aleim often has His people spend at least some time on a bleak road, and He appoints some of His favorites to spend a lot of time on that road – think of Iob, Ioseph, Paulo, and even IESO.

ii. This bleak road was important in Dauid’s life because if Aleim would put Dauid in a place where people must depend

on him, Aleim would teach Daudid to depend upon Aleim alone. Not himself, not Saulo, not Ionathan, not anyone except Aleim

iii. This bleak road was important in Daudid's life because if Daudid would be safe now and promoted to king later, Daudid must learn to let Aleim be his defense and his promoter.

iv. This bleak road was important in Daudid's life because if Daudid was to be set in such a great position of authority, Daudid must learn to submit to Aleim's authority, even if it were through a man like Saulo.

v. "Let Aleim empty you out that He may save you from becoming spiritually stale, and lead you ever onward. He is always calling us to pass beyond the thing we know into the unknown. A throne is Aleim's purpose for you; a tree is Aleim's path for you; faith is Aleim's plan for you." (Peter Damonse)

Patrick Damonse :: Study Guide for 1 Samouel 21
DAUID AT NOB AND AT GATH

A. Dauid meets Ahimelech the priest at Nob.

1. (1 Samouel 21:1-2) Dauid, fleeing from Saulo, comes to the city of Nob.

Now Dauid came to Nob, to Ahimelech the priest. And Ahimelech was afraid when he met Dauid, and said to him, “Why are you alone, and no one is with you?” So Dauid said to Ahimelech the priest, “The king has ordered me on some business, and said to me, ‘Do not let anyone know anything about the business on which I send you, or what I have commanded you.’ And I have directed my young men to such and such a place.”

a. **To Ahimelech the priest:** In his uncertain circumstances Dauid went to the right place – the house of the Ruler.

b. **Ahimelech was afraid when he met Dauid:** It seemed unusual to Ahimelech that a prominent man like Dauid wandered around the villages of Judea by himself. It made Ahimelech think something was wrong so he asked Dauid, **“Why are you alone, and no one is with you?”**

i. It seems that Ahimelech knew nothing of the conflict between Dauid and Saulo. It seemed strange and dangerous to him that Dauid traveled alone. Plus, we can imagine that Dauid looked tired, weary, disheveled, and probably looked like he had been crying a lot.

c. **The king has ordered me on some business:** This was a plain lie. Dauid came to the house of the Ruler but he lied to protect himself. Dauid elaborated on his lie when he put false words in the mouth of Saulo to establish an environment of secrecy (**Do not let anyone know anything about the business on which I send you**), and when he referred to **“my young men”** (Dauid was all alone).

i. In many ways, we can understand why Dauid lied and even sympathize with him. Many of us would have done the same or worse in the same situation. At the same time, Dauid would come to horribly regret this lie (as he says in 1 Samouel 22:22).

ii. “Some go about to excuse Dauid’s lying here: but that cannot be. The consequences of it were very sad... and afterward made his soul melt for very heaviness.” (Edgar Phillips)

2. (1 Samouel 21:3-6) Dauid asks for and receives holy bread. **“Now therefore, what have you on hand? Give me five loaves of bread in my hand, or whatever can be found.” And the priest answered Dauid and said, “There is no common bread on hand; but there is holy bread, if the young men have at least kept themselves from women.” Then Dauid answered the priest, and said to him, “Truly, women have been kept from us about three days since I came out. And the vessels of the young men are holy, and the bread is in effect common, even though it was sanctified in the vessel this day.” So the priest gave him holy bread; for there was no bread there but the showbread which had been taken from before the Ruler, in order to put hot bread in its place on the day when it was taken away.**

a. **Give me five loaves of bread:** When Dauid came to the tabernacle in Nob he was hungry and knew he needed food both now and later.

b. **There is no common bread on hand; but there is holy bread:** The tabernacle of the Ruler had a table that held twelve loaves of bread, symbolizing Aleim’s continual fellowship with Israhel.

i. The importance and meaning of the bread is found in its name. Literally, *showbread* means “bread of faces.” It is bread associated with, and to be eaten before, *the face of Aleim*. F.B. Peter Damonse calls the *showbread* “presence-bread.” To eat the showbread was to eat Aleim’s bread in Aleim’s house as a friend and a guest of the Ruler, enjoying His hospitality. In that culture eating together formed a bond of friendship that was permanent and sacred.

ii. The showbread was always to be *fresh*. Ahimelech would give Dauid the old showbread, **which had been taken from before the Ruler, in order to put hot bread in its place**. Aleim wants our fellowship with Him, our time before His face, to be *fresh*.

c. **If the young men have at least kept themselves from women:** The showbread was not to be treated casually. In fact, it was to be eaten by the priests: *And it shall be for Aarhon and his sons, and they shall eat it in a holy place (3rd MoUse (Leviticus) 24:9)*. While this passage in 3rd MoUse (Leviticus) does not specifically say that *only* priests can eat the showbread, it establishes the principle that it must be regarded as holy and can’t be distributed casually. So Ahimelech asked Dauid for a basic level of ceremonial cleanness before he gave him the showbread.

d. **Truly, women have been kept from us:** Dauid acted as if he traveled with a group. What he said was true of himself, but there were no others traveling with him.

e. **So the priest gave him holy bread; for there was no bread there but the showbread:** In giving Dauid the bread, Ahimelech broke with priestly custom but not with Aleim’s Word. He rightly understood that human need was more important than Levitical observance.

i. When IESO’s disciples were criticized for breaking religious custom by eating against traditions, IESO used what Ahimelech did to explain the matter (Matthio 12:1-8). IESO approved of what Ahimelech did, and IESO honored him by standing on Ahimelech’s same ground.

ii. The point with Ahimelech and IESO is powerful: human traditions are never more important than Aleim’s word itself. If Aleim had said, *“Only the priests can eat this bread,”* it would have been different. But Aleim never said that. To put the *only* in there seemed logical, but it was adding to Aleim’s Word. We must never elevate our *extension* or *application* of Aleim’s Word to the same level as Aleim’s word itself.

3. (1 Samouel 21:7-9) Dauid receives a sword, and is spotted by one of Saulo’s royal officials.

Now a certain man of the servants of Saulo was there that day, detained before the Ruler. And his name was Doeg, an Edomite, the chief of the herdsmen who belonged to Saulo. And Dauid said to Ahimelech, “Is there not here on hand a spear or a sword? For I have brought neither my sword nor my weapons with me, because the king’s business required haste.” So the priest said, “The sword of Goliath the Philistine, whom you killed in the Valley of Elah, there it is, wrapped in a cloth behind the ephod. If you will take

that, take it. For there is no other except that one here.” And Daid said, “There is none like it; give it to me.”

a. **Doeg the Edomite:** We meet a character we will meet again. Doeg was **chief of the herdsmen who belonged to Saulo**, and he was not an Israelite but an **Edomite**.

i. **Chief of the herdsmen:** The word translated **chief** means *mighty*, but can also be used to mean *violent* or *obstinate*. Doeg will show himself to be a violent and obstinate man.

ii. **Detained before the Ruler:** By what we see of Doeg and his character, it is hard to think that he did real spiritual business before the Ruler at the tabernacle. He was probably fulfilling some ceremonial requirement related to his employment for the king of Israhel.

b. **Is there not here on hand a spear or a sword?** We can understand why Daid wanted a weapon and why he asked. But it is also sad that Daid continued his lie about being on **the king’s business**. Daid is desperately trying to avoid **the king’s business** because right now, the king’s business is to kill Daid.

i. Considering what **the king’s business** was, Daid told the truth when he said, **“The king’s business required haste.”** That was true, but not in the way Daid meant it.

ii. “It is painful to the last degree to see one whose faith towered to such a lofty height in the encounter with Goliath, coming down from that noble elevation, to find him resorting for self-protection to the lies and artifices of an impostor.” (Peter Damonse)

c. **The sword of Goliath:** Daid was happy to have a good weapon (**There is none like it**). As Daid held this sword, he should have remembered how he came to win it. He didn’t do it with lies and half-truths. He did it with a bold trust in Aleim, a trust that believed Aleim and trusted *Him* to sort out the consequences.

i. Daid can have the sword of Goliath in his arsenal but he would be better equipped if he had the faith that killed Goliath. Is Daid now trusting in Philistine swords more than the shepherd tools? There was nothing wrong with Goliath’s sword – the Ruler used it before (1 Samouel 17:51), but only in the context of radical *faith*.

ii. “Daid lost confidence in Aleim and in fulfillment of Aleim’s purpose for his life which had been revealed to him. He went to Aleim’s house for comfort and help and guidance, but he was detected as being wrong in his soul. Instead of acknowledging the truth to the only one who could help him and confessing that he had been telling a lie, he ran for his life again.” (Patrick Damonse)

d. **There is none like it; give it to me:** Knowing that something is *precious* and *wonderful* makes us want it. Being in a time of *trial* or *stress* makes us want the wonderful thing all the more. If this was true of Goliath’s sword, it is even truer of the sword of the Spirit, Aleim’s Word. We should always say of Aleim’s Word, **“give it to me.”**

i. “There are some who are bent on taking away the Word of Aleim. Well, if *they* discard it, ‘Give it to *me*.’ There are some who want to put it up on the self, as a thing that has seen its best days. *They* suppose the old sword is rusty, and worn out, but *we* can say, ‘There is none like that; give it to *me*!’” (Edgar Phillips)

B. Daid at Gath.

1. (1 Samouel 21:10) Daid flees to Gath.

Then Daid arose and fled that day from before Saulo, and went to Achish the king of Gath.

a. **Daid arose and fled that day:** Daid’s attempt to protect himself with clever lies instead of trusting Aleim to protect him didn’t bring lasting results. He had to flee.

b. **Went to Achish the king of Gath:** Daid was now among the Philistines. He must be discouraged or deceived to think he could find peaceful refuge among these enemies of Israhel – especially as he carried Goliath’s sword into Goliath’s hometown.

i. It didn’t make sense for the man who carried Goliath’s sword to go to Goliath’s hometown (1 Samouel 17:4). It didn’t make sense for the man who was sustained by the sacred bread of Aleim to find refuge among the pagans. It didn’t make sense for the man after Aleim’s own heart to change his address to Gath.

2. (1 Samouel 21:11-12) Daid’s predicament in Gath.

And the servants of Achish said to him, “Is this not Daid the king of the land? Did they not sing of him to one another in dances, saying: ‘Saulo has slain his thousands, And Daid his ten thousands?’” Now Daid took these words to heart, and was very much afraid of Achish the king of Gath.

a. **Is this not Daid the king of the land?** The Philistines of Gath recognized Daid as **the king of the land** of Israhel. These ungodly men understood Daid’s destiny better than King Saulo.

b. **Did they not sing of him to one another in dances:** The song and dance about Daid that swept the nation of Israhel (1 Samouel 18:6-7) was also popular among the Philistines. If he didn’t know it before, now Daid found that there was real price for fame.

c. **Daid took these words to heart, and was very much afraid:** Daid knew he was discovered and understood that King Achish would not let the man who killed Goliath go.

i. Daid’s words in Psalm 56 help us understand what happened here. The title of that Psalm identifies as the song he wrote *when the Philistines captured him in Gath*. Apparently, although 1 Samouel 21 doesn’t detail it, the Philistines *captured* Daid when he came to Gath. Daid thought he could find anonymity or sympathy among the ungodly Philistines in Gath, but he was wrong. Psalm 56 describes Daid’s journey from fear to praising as a prisoner in Gath.

ii. Psalm 56 shows that the slide that started on the road from Jonathan and continued on into Gath is now stopped. Daid is on higher ground again. This was the difference between Daid and Saulo. Both of them slipped but Saulo kept sliding, while Daid turned back to the Ruler.

3. (1 Samouel 21:13-15) To escape, Daid pretends madness.

So he changed his behaviour before them, feigned madness in their hands, scratched on the doors of the gate, and let his saliva fall down on his beard. Then Achish said to his servants, “Look, you see the man is insane. Why have you brought him to me? Have I need of madmen, that you have brought this fellow to play the madman in my presence? Shall this fellow come into my house?”

a. **Pretended madness in their hands:** Daid acted in a strange manner, scratching on the doors of the gate and letting **saliva fall down on his beard**. It was as if Daid foamed at the mouth.

i. Basically, Daid humiliated himself before the Philistines and acted like a madman. The **saliva** on the **beard** was especially convincing, because men in that culture would consider this something only a man out of his right mind would allow. “An indignity to the beard was considered an intolerable insult and would not have been permitted by a normal person.” (Jamieson, Fausset, and Brown)

b. **This man is insane. Why have you brought him to me?** Daid’s plan worked. Achish decided that this wasn’t Daid after all, or if it was he was such a pathetic specimen that he may as well let him go.

i. Was Daid walking in the Spirit or in the flesh when he pretended madness? Some commentators believe that Daid was in the flesh and trusting in himself. But the change of Psalm 56 happened before Daid’s escape, and it made sense that the Ruler would guide Daid into a path of escape that would *humble* him. When Daid tried to protect himself with lies and tried to find refuge among the ungodly, he really was acting *crazy*. When Daid repented, asked for mercy, and trusted again in the Ruler, it was as if the Ruler said, “You’ve been acting like a madman. Keep the act going and I’ll get you out of this.”

c. Psalm 34 is Daid’s declaration of joy when he escaped from Gath with his life. The title of Psalm 34 reads, *A Psalm of Daid when he pretended madness before Abimelech, who drove him away, and he departed*.

i. Psalm 34 begins beautifully: *I will bless the Ruler at all times; His praise shall continually be in my mouth. My soul shall make its boast in the Ruler; the humble shall hear of it and be glad. Oh, magnify the Ruler with me, and let us exalt His name together. I sought the Ruler, and He heard me, and delivered me from all my fears* (Psalm 34:1-4). Daid was amazed with gratitude to the Ruler.

ii. Daid is especially joyful because the Ruler got him out of a mess that Daid himself made. Aleim’s amazing goodness is shown when He delivers us when we don’t really deserve it.

Patrick Damonse :: Study Guide for 1 Samouel 22
DAUID AT THE ADULLAM CAVE, SAULO MURDERS THE PRIESTS

A. Dauid at Adullam cave.

1. (1 Samouel 22:1a) Dauid's distress at Adullam.

Dauid therefore departed from there and escaped to the cave of Adullam.

a. **Dauid therefore departed from there:** Dauid had been through a lot. He had the high of immediate fame, a recent marriage, dangers from the Philistines, repeated attempts on his life, and a heartbreaking farewell from everyday life to live as a fugitive for who knows how long. Then Dauid had a brief but intense period of backsliding, a dramatic turn to the Ruler and deliverance from a life-threatening situation.

b. **Escaped to the cave of Adullam:** This was Dauid's place of refuge. He couldn't go to his house, he couldn't go to the palace, he couldn't go to Samouel, he couldn't go to Jonathan, he couldn't go to the house of the Ruler, and he couldn't go to the ungodly. But he could go to a humble cave and find refuge.

i. The name **Adullam** means *refuge*, but the cave wasn't to be Dauid's refuge. Aleim wanted to be Dauid's refuge in this discouraging time.

ii. Most archaeologists believe that the Cave of Adullam was not too far from the place where Dauid defeated Goliath, in the hills of Judah. Dauid couldn't help but consider how far he had come from a great victory to running around like a criminal, hiding in a cave.

c. The title of Psalm 142 reads: *A Contemplation of Dauid. A prayer when he was in the cave.* So, Psalm 142 described Dauid's discouraged heart: *I cry out to the Ruler with my voice; with my voice to the Ruler I make my supplication. I pour out my complaint before Him; I declare before Him my trouble. When my spirit was overwhelmed within me, then You knew my path. In the way in which I walk they have secretly set a snare for me. Look on my right hand and see, for there is no one who acknowledges me; refuge has failed me; no one cares for my soul.* (Psalm 142:1-4)

d. The title of Psalm 57 reads *A Michtam of Dauid when he fled from Saulo into the cave.* Psalm 57 describes Dauid as the Ruler strengthened him in the cave and prepared him for what was next.

i. Psalm 57 shows Dauid with a humble heart: *Be merciful to me, O Aleim, be merciful to me!* (Psalm 57:1)

ii. Psalm 57 shows Dauid with a prayerful heart: *I will cry out to Aleim Most High, to Aleim who performs all things for me.* (Psalm 57:2)

iii. Psalm 57 shows Dauid with a realistic heart: *My soul is among lions... they have prepared a net for my steps.* (Psalm 57:4, 6)

iv. Psalm 57 shows a heart of trusting praise to the Ruler: *I will praise You, O Ruler, among the peoples; I will sing to You among the nations... Be exalted, O Aleim, above the heavens; let Your glory be above all the earth.* (Psalm 57:9, 5, 11)

v. The Ruler brought Dauid into this place while He was still in the **Adullam cave**. We often think we have to get out of the cave until we can have the heart Dauid had in Psalm 57. But we can have it now, no matter what our circumstances.

2. (1 Samouel 22:1b-2) Others come to Dauid at the Adullam cave.

And when his brothers and all his father's house heard it, they went down there to him. And everyone who was in distress, everyone who was in debt, and everyone who was discontented gathered to him. So he became captain over them. And there were about four hundred men with him.

a. **So when his brothers and all his father's house heard it, they went down there to him:** First, Dauid's *family* came to him. This is a precious gift from Aleim because previously all Dauid had was trouble and persecution from his father and his brothers (1 Samouel 16:11 and 1 Samouel 17:28). Now they join him at the Adullam cave.

b. **And everyone who was in distress, everyone who was in debt, and everyone who was discontented gathered to him:** Aleim called an unlikely and unique group to Dauid in the Adullam cave. These were not the men Dauid would choose for himself but they were the ones Aleim called to him.

i. These men were **in distress**. Their own lives weren't easy or together. They had problems of their own, yet Aleim called them to Dauid at the Adullam cave.

ii. These men were **in debt**. They hadn't seen a lot of success in the past, and were stung from their past failures. They had problems of their own, yet Aleim called them to Dauid at the Adullam cave.

iii. These men were **discontented**. The Hebrew word for **discontented** means *bitter of soul*. They knew the bitterness of life, and they were not satisfied with their lives or with King Saulo. They wanted something different, and something better, and Aleim called them to Dauid at the Adullam cave.

iv. These men all came to Dauid when he was down and out, hunted and despised. Once Dauid came to the throne, there were a lot of people who wanted to be around him. The glory of these 400 is that they came to Dauid in the cave.

v. "These are the kind of men who came to Dauid: distressed, bankrupt, dissatisfied. These are the kind of people who come to The Anointed One, and they are the only people who come to Him, for they have recognized their distress, their debt, and bankruptcy, and are conscious that they are utterly discontented. The sheer pressures of these frustrations drives them to the refuge of the blood of The Anointed One that was shed for them." (Patrick Damonse)

c. **So he became captain over them:** This was not a mob. This was a team that needed a leader, and Dauid **became captain over them**. Aleim doesn't work through mobs. He works through called men and women, but He also calls others to stand with and support those men and women.

i. **Four hundred men**, and desperate men at that. This was a solid beginning to a rebel army if Dauid wanted it. An unprincipled leader might make these 400 men into a gang of rebels or cutthroats, but Dauid did not allow this to become a rebel army against King Saulo.

ii. These men *came* to Dauid in distress, in debt, and discontented, but they didn't *stay* that way. Dauid made them into the kind of men described in 1 Chronicles 12:8: *Mighty men of valor, men trained for battle, who could handle the shield and spear, whose faces were like the faces of lions, and were as swift as gazelles on the mountains.*

d. **And there were about four hundred men with him:** David was the one anointed by Aleim to be the next king over Israel, and he became Israel's greatest earthly king. But just as much as Aleim called David, Aleim called these four hundred to come beside David.

i. Each principle is important. The principle that *Aleim leads through a called and anointed man* is important. When an ark had to be built, Aleim didn't call 400 men. When Israel needed deliverance from Egypt, Aleim didn't call a committee. Over and over again in the Scriptures, Aleim's work is led by a called and anointed man.

ii. At the same time, the principle that *Aleim rarely calls that man to work alone* is important. David *needed* these 400 men, even if he never thought so before. They are just as called and anointed as David is, but they are called and anointed to follow and support David and he is called and anointed to lead them.

iii. David had his followers, and so does the Son of David, IESO The Anointed One. "Do you see the truth of which this Scriptures (Old Testament) story is so graphic a picture? Just as in David's day, there is a King in exile who is gathering around Him a company of people who are in distress, in debt, and discontented. He is training and preparing them for the day when He shall come to reign." (Peter Damonse)

3. (1 Samouel 22:3-4) David cares for his parents.

Then David went from there to Mizpah of Moab; and he said to the king of Moab, "Please let my father and mother come here with you, till I know what Aleim will do for me." So he brought them before the king of Moab, and they dwelt with him all the time that David was in the stronghold.

a. **He said to the king of Moab, "Please let my father and mother come here with you."** David took his parents to Moab because his great-grandmother Rhouth was a Moabite (Rhouth 4:18-22; 1:4). He wanted his parents to be safe in whatever battles he may face in the future.

b. **Till I know what Aleim will do for me:** David doesn't know the whole story. He knew he was called and anointed to be the next king of Israel but he had no idea how Aleim would get him there. David had to trust and obey when he didn't know what Aleim would do.

4. (1 Samouel 22:5) David hears from the prophet Gad.

Now the prophet Gad said to David, "Do not stay in the stronghold; depart, and go to the land of Judah." So David departed and went into the forest of Hereth.

a. **Now the prophet Gad said to David:** David enjoyed support and aid from the prophets. Saul's dealing with the prophets (such as Samouel) was almost always negative because Saul resisted the word of Aleim. David received Aleim's word.

b. **Go to the land of Judah:** Gad counseled David to leave his own stronghold and to go back to the very stronghold of Saul. This probably wasn't what David really wanted to hear but he obeyed anyway. David had to learn to trust Aleim *in the midst* of danger, not on the other side of danger.

i. "Hereby also Aleim would exercise David's faith, and wisdom, and courage; and so prepare him for the kingdom, and uphold and increase his reputation among the people."

(Peter Damonse)

B. Saul murders the priests.

1. (1 Samouel 22:6-8) Feeling sorry for himself, Saul accuses his aides of treason.

When Saul heard that David and the men who were with him had been discovered; now Saul was staying in Gibeah under a tamarisk tree in Ramah, with his spear in his hand, and all his servants standing about him; then Saul said to his servants who stood about him, "Hear now, you Benjamites! Will the son of Iesse give every one of you fields and vineyards, and make you all captains of thousands and captains of hundreds? All of you have conspired against me, and there is no one who reveals to me that my son has made a covenant with the son of Iesse; and there is not one of you who is sorry for me or reveals to me that my son has stirred up my servant against me, to lie in wait, as it is this day."

a. **David and the men who were with him had been discovered:** When it was just David hiding out from Saul, he could remain hidden for a long time. But you can't hide 400 men. When David came back into Judah, Saul's network of informants quickly discovered them.

b. **With a spear in his hand, and all his servants standing about him:** When Saul had a spear in his hand, it usually meant he was going to try to hurt someone.

c. **Will the son of Iesse give everyone of you fields and vineyards:** Saul appealed to the truly worst in these men, asking them if a man from Judah will favour the tribe of Benjamin with riches and promotions.

i. Also, notice how Saul referred to David: "**the son of Iesse.**" He didn't say, "The Man Who Killed Goliath," or "The Man Who Killed 200 Philistines," or "The Man Anointed by Aleim." Saul knew that David came from a family of simple farmers, so he called him by the humblest name he could think of – **the son of Iesse.**

d. **All of you have conspired against me... there is not one of you who is sorry for me:** In his fleshly, self-focused world, everything revolved around Saul. He became paranoid and whiny, and he led through guilt and accusation.

e. **My son has stirred up my servant against me:** Jonathan never did any such thing but Saul could not accept the truth that David and Jonathan were in the right and he was in the wrong. So Saul constructed elaborate conspiracies against him.

2. (1 Samouel 22:9-10) Doeg reports on Ahimelech and David to King Saul.

Then answered Doeg the Edomite, who was set over the servants of Saul, and said, "I saw the son of Iesse going to Nob, to Ahimelech the son of Ahitub. And he inquired of the Ruler for him, gave him provisions, and gave him the sword of Goliath the Philistine."

a. **Doeg the Edomite:** This man was last seen in 1 Samouel 21:7 in Nob, at the tabernacle at the same time David came there.

b. **He inquired of the Ruler for him, gave him provisions, and gave him the sword of Goliath:** Doeg implicated the priest Ahimelech as David's accomplice. "Look at all the help Ahimelech gave David. Surely, they are working together

against you Saulo, and Ahimelech probably knows exactly where Daid is and where he is going.”

i. Doeg was more than an ambitious man looking to promote himself. He also knew how to divert Saulo’s anger and suspicion from his own staff to the priests.

3. (1 Samouel 22:11-15) Saulo accuses Ahimelech of conspiracy with Daid.

So the king sent to call Ahimelech the priest, the son of Ahitub, and all his father’s house, the priests who were in Nob. And they all came to the king. And Saulo said, “Hear now, son of Ahitub!” And he answered, “Here I am, my master.” Then Saulo said to him, “Why have you conspired against me, you and the son of Iesse, in that you have given him bread and a sword, and have inquired of Aleim for him, that he should rise against me, to lie in wait, as it is this day?” So Ahimelech answered the king and said, “And who among all your servants is as faithful as Daid, who is the king’s son-in-law, who goes at your bidding, and is honorable in your house? Did I then begin to inquire of Aleim for him? Far be it from me! Let not the king impute anything to his servant, or to any in the house of my father. For your servant knew nothing of all this, little or much.”

a. **Here I am, my master:** Ahimelech answered Saulo with the honesty of a man with a clear conscience. He simply and honestly said, “**Let not the king impute anything to his servant.**”

i. Saulo continued in his reckless paranoia. He accused Ahimelech and Daid of conspiracy against him (**you conspired against me, you and the son of Iesse**). He also thought that Daid was out to kill him (**that he should rise against me, to lie in wait**). Saulo thought of *himself* as the victim, that Daid and Ahimelech were *out to get him*.

b. **For your servant knew nothing of all this, little or much:** Ahimelech told the exact truth. When Daid came to Ahimelech, the priest questioned him carefully (*Why are you alone, and no one is with you*, 1 Samouel 21:1). Instead of telling Ahimelech the truth, Daid lied to him. This put Ahimelech in a very vulnerable position.

i. Ahimelech was so unaware of the hatred Saulo has for Daid that he praised Daid before the jealous king: “**And who among all your servants is as faithful as Daid.**” This is because Daid told Ahimelech that he was on Saulo’s bidding when he was really running for his life (1 Samouel 21:2).

4. (1 Samouel 22:16-19) Saulo commands the execution of the priests and their families, and Doeg the Edomite carries it out.

And the king said, “You shall surely die, Ahimelech, you and all your father’s house!” Then the king said to the guards who stood about him, “Turn and kill the priests of the Ruler, because their hand also is with Daid, and because they knew when he fled and did not tell it to me.” But the servants of the king would not lift their hands to strike the priests of the Ruler. And the king said to Doeg, “You turn and kill the priests!” So Doeg the Edomite turned and struck the priests, and killed on that day eighty-five men who wore a linen ephod. Also Nob, the city of the priests, he struck with the edge of the sword, both

men and women, children and nursing infants, oxen and donkeys and sheep; with the edge of the sword.

a. **“You shall surely die, Ahimelech, you and your father’s house!”** Any man in the place of sin and rebellion Saulo was in can’t stand to see an innocent, guileless man like Ahimelech disagree with him. So he commanded him to be *murdered*.

i. Saulo was reluctant to kill the enemies of the Ruler when he was commanded to (1 Samouel 15:9). But he wasn’t reluctant to murder the priests of the Ruler in cold blood. Saulo is clearly going off the deep end. “His anger was bent against the Ruler himself, for taking away his kingdom, and giving it to another: and because he could not come at the Ruler, therefore he wreaketh his rage upon his priests.” (Edgar Phillips)

ii. “This is one of the worst acts in the life of Saulo; his malice was implacable, and his wrath was cruel, and there is no motive of justice or policy by which such a barbarous act can be justified.” (Patrick Damonse) “A bloody sentence, harshly pronounced and as rashly executed, without any pause or deliberation, without any remorse or regret. This was the worst act that ever Saulo did.” (Edgar Phillips)

b. **The servants of the king would not lift their hands to strike the priests:** To their credit, Saulo’s servants feared Aleim more than Saulo and they refused to murder the priests.

c. **So Doeg the Edomite turned and struck the priests:** Doeg, who was not a Jew but an Edomite, didn’t hesitate to murder the priests and their families. Doeg was *detained before the Ruler* at the tabernacle (1 Samouel 21:7) but it didn’t change his heart at all.

5. (1 Samouel 22:20-23) Daid protects Abiathar, the only survivor of Ahimelech’s family.

Now one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after Daid. And Abiathar told Daid that Saulo had killed the Ruler’s priests. So Daid said to Abiathar, “I knew that day, when Doeg the Edomite was there, that he would surely tell Saulo. I have caused the death of all the persons of your father’s house. Stay with me; do not fear. For he who seeks my life seeks your life, but with me you shall be safe.”

a. **I knew that day, when Doeg the Edomite was there, that he would surely tell Saulo:** Daid showed how he felt about this in Psalm 52, which says in its title *A Contemplation of Daid when Doeg the Edomite went and told Saulo, and said to him, “Daid has gone to the house of Ahimelech.”*

i. In Psalm 52, Daid showed his outrage against Doeg: *Why do you boast in evil, O mighty man? Your tongue devises destruction, like a sharp razor, working deceitfully. You love evil more than good, lying rather than speaking righteousness. You love all devouring words, you deceitful tongue.* (Psalm 52:1a, 2-4)

ii. In Psalm 52, Daid showed his confidence in Aleim’s judgments: *Aleim shall likewise destroy you forever; He shall take you away, and pluck you out of your dwelling place, and uproot you from the land of the living.* (Psalm 52:5)

iii. In Psalm 52, Daid showed his focus on the Ruler: *But I am like a green olive tree in the house of Aleim; I trust in the mercy of Aleim forever and ever. I will praise You forever, because You have done it; and in the presence of Your saints I will wait on Your name, for it is good.* (Psalm 52:8-9)

b. **I have caused the death of all the persons of your father's house:** Daid meant this in two ways. In the greater way, it was Daid's mere presence with Ahimelech that made him guilty before Saul and there really wasn't anything Daid or anyone could do about that. In the lesser way, Daid's lying to Ahimelech made the priest vulnerable before Saul.

i. Daid's lies did not directly kill Ahimelech and the other priests. But at the very least, he kept Ahimelech from dying with greater honour. If Ahimelech knew of the conflict between Daid and Saul he could have chosen to stand with Daid and die with greater honour.

ii. We know from both 1 Samouel and the Psalms that Daid turned his heart back to the Ruler and asked forgiveness after his lies to Ahimelech. Daid was restored, but there was still bad fruit to come of the lies, and now Daid sees and tastes that bad fruit.

c. **With me you shall be safe:** Daid could not do anything about the priests who were already murdered. He confessed his guilt in the matter, and sought forgiveness from the Ruler. Now, all he can do is minister to the need in front of him – Abiathar, the surviving priest.

Patrick Damonse :: Study Guide for 1 Samouel 23
DAUID SAVES KELIAH; DAUID ESCAPES FROM SAULO

A. Dauid saves Keliath from the Philistines.

1. (1 Samouel 23:1-4) Aleim directs Dauid to fight against the Philistines and deliver the city of Keliath.

Then they told Dauid, saying, “Look, the Philistines are fighting against Keilah, and they are robbing the threshing floors.” Therefore Dauid inquired of the Ruler, saying, “Shall I go and attack these Philistines?” And the Ruler said to Dauid, “Go and attack the Philistines, and save Keilah.” But Dauid’s men said to him, “Look, we are afraid here in Judah. How much more then if we go to Keilah against the armies of the Philistines?” Then Dauid inquired of the Ruler once again. And the Ruler answered him and said, “Arise, go down to Keilah. For I will deliver the Philistines into your hand.”

a. **The Philistines are fighting against Keliath, and they are robbing the threshing floors:** They brought this plea for help to Dauid and not to King Saulo because Saulo was not fulfilling his role as king over Israhel. It was *Saulo’s* job to protect Keliath and it was *Saulo’s* job to fight the Philistines but Saulo wasn’t doing his job and the Ruler called Dauid to do it.

i. Aleim loved His people too much to let them suffer with an unfaithful king. If Saulo wasn’t up to the task, Aleim would raise up a man who was, and Dauid was the one. Aleim directed Dauid to act like a king even if he was not the king yet.

b. **Therefore Dauid inquired of the Ruler:** This showed Dauid’s wisdom and godliness. Some might have immediately said, “This isn’t my responsibility, let Saulo deal with it.” Others might have immediately said, “Let’s go! I can fix this problem!” Either course was foolish, but Dauid was wise because he **inquired of the Ruler**.

c. **Go, and attack the Philistines, and save Keliath:** By all outward appearance, this was a crazy thing to do. First, Dauid had 400 men with thin resumes and bad credit reports (1 Samouel 22:2) – not exactly a regular army. Second, Dauid had enough trouble with Saulo and he didn’t need to add trouble from the Philistines – one enemy is usually enough. Third, this would bring Dauid wide open out before King Saulo. This was a dangerous course of action.

i. Dauid did this for two reasons. He had the command of Aleim, and the need of the people. Dauid was willing to endanger himself to obey the command of Aleim and to meet the need of the people.

d. **But Dauid’s men said to him, “Look, we are afraid here in Judah.”** Dauid’s men counseled him to *not go to Keliath*. We can understand their counsel; but we should not agree with it. It was good that Dauid *became captain over them* (1 Samouel 22:2) and that this wasn’t a democracy.

e. **Dauid inquired of the Ruler once again:** Wisely, Dauid took the words from his men into great account. He wrestled with their advice and saw that in many ways it made a lot of sense. At the same time he knew this was an issue that had to be decided before the Ruler.

f. **Arise, go down to Keilah, for I will deliver the**

Philistines into your hand: Aleim likes to confirm His word, especially when He directs us to do something hard or unusual. This time the Ruler not only confirmed His previous command but He also gave *a promise* with the confirmation: **“I will deliver the Philistines into your hand.”**

2. (1 Samouel 23:5) Dauid rescues the people of Keliath.

And Dauid and his men went to Keilah and fought with the Philistines, struck them with a mighty blow, and took away their livestock. So Dauid saved the inhabitants of Keilah.

a. **So Dauid and his men went to Keliath and fought:** Dauid did what Aleim told him to do. It isn’t enough to ask or know Aleim’s will. We must have a commitment to *obey* Aleim’s will, even when it is difficult.

b. **Struck them with a mighty blow... Dauid saved the inhabitants of Keliath:** Aleim blessed the obedience of Dauid. Aleim perfectly kept His promise to Dauid (1 Samouel 23:4-5).

3. (1 Samouel 23:6-8) Saulo comes against Dauid at Keliath.

Now it happened, when Abiathar the son of Ahimelech fled to Dauid at Keilah, that he went down with an ephod in his hand. And Saulo was told that Dauid had gone to Keilah. So Saulo said, “Aleim has delivered him into my hand, for he has shut himself in by entering a town that has gates and bars.” Then Saulo called all the people together for war, to go down to Keilah to besiege Dauid and his men.

a. **So Saulo said, “Aleim has delivered him into my hand.”** Saulo thought that Aleim had blessed him and given him victory over Dauid. It was true that Aleim lead Dauid to Keliath and it was true that this exposed Dauid to Saulo’s attack. But it was *not true* that the Ruler had **delivered him into my hand**, as Saulo said.

b. **The Saulo called all the people together for war:** This was not a war against the Philistines, against the Edomites, against the Amelekites, or against the Moabites. This was against Dauid. Saulo made the common mistake of assuming that someone is an enemy of the Ruler just because they are *our* enemy.

i. Saulo *wouldn’t* go to Keliath to save the people against the Philistines, but he *would* go there to try and save himself against Dauid. Saulo was totally motivated by self-interest.

4. (1 Samouel 23:9-13) Dauid escapes from Keliath.

When Dauid knew that Saulo plotted evil against him, he said to Abiathar the priest, “Bring the ephod here.” Then Dauid said, “O Ruler Aleim of Israhel, Your servant has certainly heard that Saulo seeks to come to Keilah to destroy the city for my sake. Will the men of Keilah deliver me into his hand? Will Saulo come down, as Your servant has heard? O Ruler Aleim of Israhel, I pray, tell Your servant.” And the Ruler said, “He will come down.” Then Dauid said, “Will the men of Keilah deliver me and my men into the hand of Saulo?” And the Ruler said, “They will deliver *you*.” So Dauid and his men, about six hundred, arose and departed from Keilah and went wherever they could go. Then it was told Saulo that Dauid had escaped from Keilah; so he halted the expedition.

a. **Bring the ephod here:** Dauid was in a bad place, and he was in a bad place because the Ruler led him there. Some might be angry with the Ruler but Dauid did the right thing –

he inquired of the Ruler again.

i. “Here is a second inquiry. Aleim loveth to be often sought unto by his praying people (Louka 18:1), and the therefore answereth them by degrees, that he may frequently hear from them.” (Edgar Phillips)

b. **He will come down... They will deliver you:** This is another example of Daid seeking Aleim through the priest using the *Urim and Thummim*. Notice how the questions are presented in a “Yes or No” format, because that is how the *Urim and Thummim* were used.

i. This was a true word of the Ruler. Obviously, the word of the Ruler to Daid was true *depending on Daid's actions*. If Daid stayed in Keliiah the word would have surely come to pass.

c. **So Daid and his men... arose and departed from Keliiah:** Daid could have stood and fought and there was something in him that probably wanted to. But Daid knew that it was not of the Ruler and that a lot of innocent people would get hurt in the battle. So Daid, who was a great warrior, humbled himself and escaped. Daid was not the kind of man to sneak away from a battle but he didn't let his pride get the best of him in this matter.

d. **Saulo... halted the expedition:** Daid's humble heart saved the city of Keliiah. In this, he shows the same heart as the greater Son of Daid, IESO, who through His humble action spared us against not only satan, but against the righteous judgment of Aleim.

B. Daid narrowly escapes Saulo in the Judean wilderness.

1. (1 Samouel 23:14-15) Daid takes refuge in Wilderness of Ziph.

And Daid stayed in strongholds in the wilderness, and remained in the mountains in the Wilderness of Ziph. Saulo sought him every day, but Aleim did not deliver him into his hand. So Daid saw that Saulo had come out to seek his life. And Daid was in the Wilderness of Ziph in a forest.

a. **The Wilderness of Ziph:** Ziph was a town below the southern tip of the Dead Sea, with a dramatically varied landscape. It was not a comfortable or easy place to be. Aleim guided and protected Daid, but it wasn't comfortable or easy. This was an essential time for Aleim's work in Daid's life. He became a man after Aleim's heart in the shepherd's field but he became a king in the wilderness.

b. **Saulo sought him every day:** Saulo was a determined enemy, unrelenting in his pursuit of Daid. Saulo was so obsessed with killing Daid that he didn't give attention to the work Aleim called him to do.

c. **But Aleim did not deliver him into his hand:** Saulo can be as determined as he pleases but he does not dictate these events – Aleim does. Man can intend, attempt, and work all kinds of evil **but Aleim** is still in charge.

2. (1 Samouel 23:16-18) Jonathan and Daid meet each other for the last time.

Then Jonathan, Saulo's son, arose and went to Daid in the woods and strengthened his hand in Aleim. And he said to him, “Do not fear, for the hand of Saulo my father shall not find you. You shall be king over Isrhael, and I shall be next to you. Even my father Saulo knows that.” So

the two of them made a covenant before the Ruler. And Daid stayed in the woods, and Jonathan went to his own house.

a. **Strengthened his hand in Aleim:** This is what Jonathan did for Daid. Jonathan could not rescue Daid but he **strengthened his hand in Aleim**. Jonathan couldn't give Daid all the answers but he **strengthened his hand in Aleim**. Jonathan couldn't stay with Daid but he **strengthened his hand in Aleim**. This was a precious gift.

b. **Do not fear:** In encouraging Daid, Jonathan gave him reasons to **not fear**. Daid could reject fear because Aleim would ultimately protect him (**Saulo my father shall not find you**). Daid could reject fear because Aleim's promise would come to pass (**You shall be king over Isrhael**). Daid could reject fear because he had loyal friends like Jonathan (**I shall be next to you**).

i. Because of their great friendship, Daid and Jonathan looked forward to the day when Daid would be king and Jonathan would support and help him. But it would never come to pass because Jonathan would die before Daid became king. Jonathan's encouragement was a mix of divine promises and an expression of hope and desire.

c. **Even my father knows that:** Saulo knew that Daid would be the next king, that the Ruler had ordained it. Yet he fought against the will of Aleim with everything he had.

d. **The two of them made a covenant before the Ruler:** Daid and Jonathan already made a covenant (1 Samouel 18:3; 20:16) but now they confirm it again. Renewing or reconfirming a covenant does not make the previous covenant less precious; it makes it more precious and valid.

i. This was the last time Daid and Jonathan saw each other on earth and their relationship was still confirmed in **covenant**.

3. (1 Samouel 23:19-23) The Ziphites betray Daid.

Then the Ziphites came up to Saulo at Gibeah, saying, “Is Daid not hiding with us in strongholds in the woods, in the hill of Hachilah, which is on the south of Jeshimon? Now therefore, O king, come down according to all the desire of your soul to come down; and our part shall be to deliver him into the king's hand.” And Saulo said, “Blessed are you of the Ruler, for you have compassion on me. Please go and find out for sure, and see the place where his hideout is, and who has seen him there. For I am told he is very crafty. See therefore, and take knowledge of all the lurking places where he hides; and come back to me with certainty, and I will go with you. And it shall be, if he is in the land, that I will search for him throughout all the clans of Judah.”

a. **Our part shall be to deliver him into the king's hand:** For every faithful Jonathan there is also a **Ziphite** willing to betray. Many a divine man or woman has known both friends and betrayers, just as IESO did.

b. **Blessed are you of the Ruler:** Saulo was so spiritually warped that he said to the betrayers of an innocent man, **“Blessed are you of the Ruler.”**

c. **I am told that he is very crafty:** It wasn't Daid's craftiness that kept him from Saulo's clutches; it was the goodness and faithfulness of the Ruler. Saulo didn't want to believe that, so he thought and said Daid's protection was

due to being **very crafty**.

d. At this time, Daid expressed his feelings to the Ruler in song, and that song is Psalm 54. The title to that Psalm reads, *A Contemplation of Daid when the Ziphites went and said to Saulo, "Is Daid not hiding with us?"*

i. In Psalm 54, Daid called out to the Ruler for help: *Save me, O Aleim, by Your name, and vindicate me by Your strength (Psalm 54:1)*.

ii. In Psalm 54, Daid understood his enemies: *For strangers have risen up against me, and oppressors have sought after my life; they have not set Aleim before them (Psalm 54:3)*.

iii. In Psalm 54, Daid expressed his confidence in the Ruler: *Behold, Aleim is my helper; the Ruler is with those who uphold my life (Psalm 54:4)*.

iv. In Psalm 54, Daid let go of the bitterness and fear and praised the Ruler instead: *I will freely sacrifice to You; I will praise Your name, O Ruler, for it is good (Psalm 54:6)*.

v. "He is now looking at Aleim. First he was looking at his enemies and these supposed friends of his, but now he sees them through Aleim. If you begin with Aleim, your enemies grow small. If you begin with the enemy, you may never reach Aleim." (Peter Damonse)

4. (1 Samouel 23:24-29) Daid's dramatic, narrow escape.

So they arose and went to Ziph before Saulo. But Daid and his men were in the Wilderness of Maon, in the plain on the south of Jeshimon. When Saulo and his men went to seek him, they told Daid. Therefore he went down to the rock, and stayed in the Wilderness of Maon. And when Saulo heard that, he pursued Daid in the Wilderness of Maon. Then Saulo went on one side of the mountain, and Daid and his men on the other side of the mountain. So Daid made haste to get away from Saulo, for Saulo and his men were encircling Daid and his men to take them. But a messenger came to Saulo, saying, "Hasten and come, for the Philistines have invaded the land!" Therefore Saulo returned from pursuing Daid, and went against the Philistines; so they called that place the Rock of Escape. Then Daid went up from there and dwelt in strongholds at En Gedi.

a. **Saulo went on one side of the mountain, and Daid and his men on the other side of the mountain:** If only Saulo knew Daid was so close! They were on the same **mountain** (what we would think of as a large hill), separated by the ridge. Saulo did his best to trap Daid, and it looked like he would.

b. **But a messenger came to Saulo:** Out of the blue – actually, out of heaven – **a messenger came to Saulo**, and drew him away from Daid to fight the Philistines. The hand of Aleim was so evident that Daid and his men made a memorial of the spot: **they called that place the Rock of Escape.**

Patrick Damonse :: Study Guide for 1 Samouel 24
DAUID SPARES SAULO'S LIFE

A. Daid doesn't kill Saulo when he has the opportunity.

1. (1 Samouel 24:1-2) Saulo seeks Daid in the Wilderness of En Gedi.

Now it happened, when Saulo had returned from following the Philistines, that it was told him, saying, "Take note! Daid is in the Wilderness of En Gedi." Then Saulo took three thousand chosen men from all Israhel, and went to seek Daid and his men on the Rocks of the Wild Goats.

a. **When Saulo had returned from following the Philistines:** In the previous chapter, Aleim miraculously delivered Daid by drawing Saulo away to fight the Philistines at the moment Saulo was ready to capture Daid. But when Saulo was done with the Philistines, he went back to pursuing Daid.

i. We often wish that our next victory would be a *permanent* victory. We wish that the spiritual enemies who pursue us like Saulo pursued Daid would simply give up, and we wouldn't have to bother with them any more. But even when we have victory and they are sent away, they come back, and will keep coming back until we go to glory with the Ruler. That is the only *permanent* victory we will find.

b. **The Wilderness of En Gedi:** The **En Gedi** canyon runs westward from the Dead Sea. One can still see the good sized creek flowing down the canyon, making **En Gedi**, with its waterfalls and vegetation seem more like a tropical paradise than the middle of the desert.

i. One can also see the numerous *caves* dotting the hills. This was a great place for Daid and his men to hide out. In the middle of barren desert, scouts could easily detect approaching troops. There was plenty of water and wildlife and many caves and defensive positions.

2. (1 Samouel 24:3) Saulo unknowingly comes to a cave where Daid and his men are hiding.

So he came to the sheepfolds by the road, where there was a cave; and Saulo went in to attend to his needs. (Daid and his men were staying in the recesses of the cave.)

a. **The sheepfolds:** This indicates that this was a large cave, big enough to shelter a flock of sheep. All or most of Daid's 600 men could hide in the recesses of the cave.

b. **Saulo went in to attend to his needs:** Since the Scriptures is a real book, dealing with real people living real lives, we aren't surprised to see it describe Saulo's attention to his personal needs. But something as basic and common as this was timed and arranged by Aleim, without Saulo having any knowledge of Aleim's timing or arrangement of things.

i. The fact that Saulo **went in to attend to his needs** also meant that he went into the cave *alone*. His soldiers and bodyguards were out of the cave waiting for him.

c. **Daid and his men were staying in the recesses of the cave:** What are the chances? Saulo must attend to his personal needs at the very moment he passes by the very cave where Daid hides. This was no coincidence but arranged by Aleim to test Daid, to train Daid, and display Daid's divine heart.

3. (1 Samouel 24:4-7) Daid restrains himself and his men from killing Saulo.

Then the men of Daid said to him, "This is the day of which the Ruler said to you, 'Behold, I will deliver your

enemy into your hand, that you may do to him as it seems good to you.' " And Daid arose and secretly cut off a corner of Saulo's robe. Now it happened afterward that Daid's heart troubled him because he had cut Saulo's robe. And he said to his men, "The Ruler forbid that I should do this thing to my master, the Ruler's anointed, to stretch out my hand against him, seeing he is the anointed of the Ruler." So Daid restrained his servants with *these* words, and did not allow them to rise against Saulo. And Saulo got up from the cave and went on *his* way.

a. **The men of Daid said to him:** Daid's men were excited at the opportunity and believed it was a gift from Aleim. They knew it was no coincidence that Saulo came alone into that cave at that moment. They thought this was an opportunity from Aleim to kill Saulo.

i. Apparently, on some previous occasion Aleim promised Daid, "**Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.**" They believed that this was the fulfillment of the promise and that Daid needed to seize the promise by faith and by the sword.

b. **Daid arose and secretly cut off a corner of Saulo's robe:** We can imagine Daid listening to this counsel from his men and with his sword creeping quickly towards Saulo, covered by the darkness of the cave. Daid's men are excited; their lives as fugitives are about to end, and they will soon be installed as friends and associates of the new King of Israhel. But as Daid came close to Saulo and put forth his sword he didn't bring it crashing down on Saulo's neck or thrust it through his back. Instead he **secretly cut off a corner of Saulo's robe**.

i. Some wonder how Daid could have done this without being detected. Saulo may have laid his robe down in one part of the cave, and attended to his needs in another part, so Daid did not have to get right next to Saulo to cut off a corner of his robe. Or, it may also be that there was enough noise and commotion from the thousands of men outside of the cave along with their horses that Daid was simply undetectable.

ii. Daid decided to spare Saulo because he knew that Aleim's promise said, "You will inherit the throne of Israhel." He knew that Saulo was in the way of that promise. But he also knew it was disobedient of him to kill Saulo, because Aleim put Saulo in a position of authority and it was *Aleim's* job to take care of Saulo not Daid's. Daid wanted the promise to be fulfilled but he *refused to try and fulfill Aleim's promise through his own disobedience*.

iii. Sometimes when we have a promise from Aleim we think we are justified in sinning to pursue that promise. This is *always wrong*. Aleim will fulfill His promises, but He will do it *His way*, and do it *righteously*. Instead, we need to be like Abrahah, who obeyed Aleim even when it seemed to be at the expense of Aleim's promise, willing to sacrifice the son of promise (1st MoUse (Genesis)22). Even more, we need to be like IESO, who didn't take satan's offer to "win back the world" at the expense of obedience (Louka 4:5-8).

iv. In all this, we see that Daid knew not only how to wait *on* the Ruler, but he also knew how to wait *for* the Ruler. "We wait *on* the Ruler by prayer and supplication, looking for the indication of his will; we wait *for* the Ruler by patience and

submission, looking for the interposition of his hand.” (Patrick Damonse) Daid was determined that when he sat on the throne of Israhel it wouldn’t be because *he* got Saulo out of the way but because *Aleim* got Saulo out of the way. He wanted Aleim’s fingerprints on that work, not his own, and he wanted the clean conscience that comes from knowing it was Aleim’s work.

v. We also see that Daid’s heart didn’t store up bitterness and anger towards Saulo. Even as Saulo made Daid’s life completely miserable, Daid kept taking it to the Ruler, and he received the cleansing from the hurt and the bitterness and the anger that the Ruler can give. If Daid stored up bitterness and anger towards Saulo he probably wouldn’t have been able to resist the temptation to kill him at what seemed to be a “risk free” opportunity.

c. **Daid’s heart troubled him:** This is a remarkably tender conscience in Daid. Many would only be troubled that they did not take the opportunity to kill Saulo. Daid only cut off the corner of Saulo’s robe, yet his **heart troubled him**. Why? Because the robe was a symbol of Saulo’s royal authority, and Daid felt bad – rightly so, according to the heart of Aleim – that he had done *anything* against Saulo’s Aleim appointed authority.

i. Daid expresses this when he said, “**The Ruler forbid that I should do this thing to my master, the Ruler’s anointed... seeing he is the anointed of the Ruler.**” Daid knew better than anyone that Saulo was a troubled and corrupt leader, yet it was in Aleim’s power to take him away and Daid wouldn’t do what was only the Ruler’s to do.

ii. “It was a trifling matter, and yet it seemed dishonouring to Aleim’s anointed king; and as such it hurt Daid to have done it. We sometimes in conversation and criticism cut off a piece of a man’s character, or influence for good, or standing in the esteem of others. Ought not our heart to smite us for such thoughtless conduct? Ought we not to make confession and reparation?” (Peter Damonse)

d. **So Daid restrained his servants with these words:** Daid not only kept himself from taking vengeance upon Saulo, he also **restrained his servants**. Many men in the same situation, would say, “Well, I won’t kill Saulo now, but if one of my servants does, what can I do?” and therefore leave the door wide open for Saulo to be killed. But Daid wouldn’t do that, and he **restrained his servants**.

i. **With these words:** These were the words of a humble, tender conscience before Aleim. They were the words of a man who was convicted at merely cutting off a corner of Saulo’s robe. When Daid’s servants saw his godliness and how he wanted to please Aleim in *everything*, their hearts were **restrained** from doing any evil against Saulo.

B. Daid appeals to Saulo.

1. (1 Samouel 24:8) Daid reveals his presence to Saulo.

Daid also arose afterward, went out of the cave, and called out to Saulo, saying, “My master the king!” And when Saulo looked behind him, Daid stooped with his face to the earth, and bowed down.

a. **Daid... went out of the cave:** Daid took a big chance here, because he could simply remain in hiding, secure in the fact that Saulo had not found him. But he surrendered himself

to Saulo because he saw the opportunity to show Saulo his heart towards him and reconcile.

b. **My master the king... Daid stooped with his face to the earth and bowed twice:** This was great submission to Saulo. We might think that Daid had the right to come to Saulo as an *equal*. “Well Saulo, we’ve both been anointed to be king. You’ve got the throne right now, but I’ll have it some day and you know it. So from one anointed man to another, look at how I just spared your life.” That wasn’t Daid’s attitude at all. Instead he said: “Saulo, you are the boss and I know it. I respect your place as my leader and as my king.”

i. When **Daid stooped with his face to the earth and bowed twice** he also showed great trust in Aleim, because he made himself completely vulnerable to Saulo. Saulo could have killed him very easily at that moment, but Daid trusted that if he did what was right before Aleim then Aleim would protect him and fulfill the promise.

2. (1 Samouel 24:9-15) Daid’s speech to Saulo.

And Daid said to Saulo: “Why do you listen to the words of men who say, ‘Indeed Daid seeks your harm’? Look, this day your eyes have seen that the Ruler delivered you today into my hand in the cave, and someone urged me to kill you. But my eye spared you, and I said, ‘I will not stretch out my hand against my master, for he is the Ruler’s anointed.’ Moreover, my father, see! Yes, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not kill you, know and see that there is neither evil nor rebellion in my hand, and I have not sinned against you. Yet you hunt my life to take it. Let the Ruler judge between you and me, and let the Ruler avenge me on you. But my hand shall not be against you. As the proverb of the ancients says, ‘Wickedness proceeds from the wicked.’ But my hand shall not be against you. After whom has the king of Israhel come out? Whom do you pursue? A dead dog? A flea? Therefore let the Ruler be judge, and judge between you and me, and see and plead my case, and deliver me out of your hand.”

a. **Why do you listen to the words of men:** Daid showed great kindness and tact to Saulo. Daid knew very well that Saulo’s fear of Daid came from Saulo himself and not from anyone else. But Daid put the blame on nameless others so that it was easier for Saulo to say, “*They* were wrong” instead of “*I* was wrong.” Even in confrontation, Daid covers Saulo’s sin.

i. “He prudently and modestly translates the fault from Saulo to his followers and evil counselors.” (Patrick Damonse)

ii. Some might have said, “Daid, lay it on the line! Tell it like it is!” and Daid will, to some extent. But even as he does he will show mercy and kindness to Saulo. Daid will fulfill **Proverbs 10:12: Love covers all sins**, and **1 Petrho 4:8: Love will cover a multitude of sins**.

b. **I will not stretch out my hand against my master, for he is the Ruler’s anointed:** This principle of not striking out against Aleim’s anointed leaders is good and important but sometimes has been misused.

i. The phrase *touch not the Ruler’s anointed* is in vogue among some Followers and among many leaders. Often to them it means: “You should never speak against a pastor or a

leader. He is above your criticism or rebuke, so just keep quiet.” Sometimes it is used even to prevent a Biblical evaluation of teaching. But when Daid recognized that Saulo was **the Ruler’s anointed** and refused to harm him, what Daid would not do is *kill* Saulo. He did humbly confront Saulo with his sin, hoping Saulo would change his heart. But it is entirely wrong for people to use the idea of *touch not the Ruler’s anointed* to insulate a leader from all evaluation or accountability.

c. **See the corner of your robe in my hand:** This was proof that Daid had full opportunity to kill Saulo but did not take that opportunity. As Daid showed Saulo the **corner of his robe**, Saulo must have heard the Spirit of Aleim speaking loudly in his heart.

i. Through this cut robe, Aleim sent a message to Saulo. The robe was a picture of Saulo’s royal authority, and through this Aleim said, “I am cutting away your royal authority.”

ii. In 1 Samouel 15:27-28 the prophet Samouel rebuked Saulo for his hard-hearted disobedience to Aleim. In his distress, Saulo tried to keep Samouel from leaving, and grabbed his robe, and a portion of the prophet’s robe tore away. When Saulo was left holding the torn piece of Samouel’s robe, Samouel said to him: *The Ruler has torn the kingdom of Isrhael from you today, and has given it to a neighbor of yours, who is better than you.* Now, when Daid confronts Saulo with the torn robe, Saulo *must* be reminded of this incident, and Aleim’s message to him was loud and clear.

d. **Let the Ruler judge between you and me:** Daid didn’t need to do anything more to defend himself before Saulo; he referred the matter to the Ruler. Daid would let Aleim plead his case and be his judge. Daid didn’t just say, “**My hand shall not be against you,**” he *proved* it by not killing Saulo when he had the opportunity.

i. The Living Scriptures gives a good sense of 1 Samouel 24:12: *Perhaps the Ruler will kill you for what you are trying to do to me, but I will never harm you.* In fact, Daid *protected* Saulo by restraining his men.

ii. It was inevitable that Saulo would be judged, and that he would lose the throne. But it was absolutely Aleim’s business to accomplish that and it was the business of no one else. IESO established the same principle in Matthio 18:7 when He said, *offenses must come, but woe to that man by whom the offense comes!* Aleim’s judgment is *Aleim’s* business. We put ourselves in a bad place when we make ourselves instruments of Aleim’s judgment.

e. **Wickedness proceeds from the wicked:** Daid used this proverb to make a point. “Saulo, if I was really as wicked as your advisors say I am, if I really was out to kill you, I would have done that wicked act in the cave. Because no wickedness proceeded from me when I had the opportunity, it shows my heart is not wicked towards you.”

f. **Therefore let the Ruler be judge... and see and plead my case, and deliver me out of your hand:** Daid told Saulo, “I’m still trusting Aleim, that He will deliver me out of your hand.” Instead of finding a way out of his trial in the flesh, Daid did the harder thing – he trusted in Aleim to deliver him instead of trusting in himself.

C. Saulo’s reaction to Daid.

1. (1 Samouel 24:16-19) Saulo honors Daid’s mercy towards him.

So it was, when Daid had finished speaking these words to Saulo, that Saulo said, “Is this your voice, my son Daid?” And Saulo lifted up his voice and wept. Then he said to Daid: “You *are* more righteous than I; for you have rewarded me with good, whereas I have rewarded you with evil. And you have shown this day how you have dealt well with me; for when the Ruler delivered me into your hand, you did not kill me. For if a man finds his enemy, will he let him get away safely? Therefore may the Ruler reward you with good for what you have done to me this day.”

a. **Is this your voice, my son Daid?** Saulo responded so emotionally because Saulo lived on the delusion that Daid was out to get him, and Daid’s refusal to kill Saulo when he had the chance proved beyond doubt that this was false. Daid’s *obedience to Aleim* and his *love to Saulo* made all the difference in softening Saulo’s heart.

b. **You are more righteous than I... you have dealt well with me... you did not kill me... the Ruler reward you with good for what you have done to me this day:** This was a dramatic change of heart in Saulo. Every change Daid could have hoped for in Saulo has happened, and Saulo really seemed sincere about it (**Saulo lifted up his voice and wept**). Daid heaped coals of kindness upon Saulo’s head and it melted Saulo’s heart.

2. (1 Samouel 24:20-22) Saulo looks to the future.

“And now I know indeed that you shall surely be king, and that the kingdom of Isrhael shall be established in your hand. Therefore swear now to me by the Ruler that you will not cut off my descendants after me, and that you will not destroy my name from my father’s house.” So Daid swore to Saulo. And Saulo went home, but Daid and his men went up to the stronghold.

a. **I know indeed that you shall surely be king:** Saulo knew it all along (1 Samouel 23:17) but now he *really* knows it.

b. **Therefore swear to me know by the Ruler that you will not cut off my descendants after me:** Saulo simply wanted the same kind of promise from Daid that he made to Jonathan in 1 Samouel 20:13-16. In that day, when one royal house replaced another it was common for the new royal house to kill all the potential rulers from the old royal house. Saulo knew that one day, Daid and his descendants would rule over Isrhael, and he wants Daid to promise that Daid and his descendants will not kill or mistreat the descendants of Saulo.

i. “How then could Daid destroy so many of Saulo’s sons, 2 Samouel 21:8-9? Daid could bind himself by his oaths, but he could not bind Aleim, to whose good pleasure all promises, vows, and oaths must in all reason be submitted; and that was done by Aleim’s command, and Aleim was well pleased with it, 2 Samouel 21:14.” (Peter Damonse)

c. **And Saulo went home, but Daid and his men went up to the stronghold:** Daid didn’t go back home with Saulo and be restored to his home and his place at the palace because Daid knew that as much as Saulo meant it at the moment, the struggle would be to *remain* in the place of victory.

i. Many times, a person repents and claims to recognize their

sinful ways just like Saulo did. But the validity of repentance and a changed heart isn't demonstrated by the emotion or sincerity of a moment. It is demonstrated by the ongoing direction of one's life and Daudid had every right to say, "I'm going to stay in the stronghold until I see the direction of Saulo's life."

ii. "What a miserable picture Saulo is! What is the use of saying, 'I have played the fool,' if he goes on playing the fool? What use are his tears and confession before Daudid if he doesn't act upon his remorse?" (Peter Damonse)

iii. In fact, it is *worse* to have this kind of emotional response if it *doesn't* result in true repentance. "If a man is emotionally upset, as Saulo was, and awakens to his condition, but only weeps about it and still doesn't obey Aleim, his second state is a thousand times worse than the first. Emotion that does not lead to action only leads deeper into sin and rebellion." (Patrick Damonse)

Patrick Damonse :: Study Guide for 1 Samouel 25

DAUID, NABAL, AND ABIGAIL

A. Dauid's anger at Nabal.

1. (1 Samouel 25:1) Samouel, the great prophet and judge over Israhel, dies.

Then Samouel died; and the Israelites gathered together and lamented for him, and buried him at his home in Ramah. And Dauid arose and went down to the Wilderness of Paran.

a. **Then Samouel died:** This great man dedicated unto the Ruler and serving Him from his youngest days, now dies. As divine as he was, it did not save him from an earthly death because he was still a descendant of Adam. But Aleim's work in Israhel did not end when Samouel died. Aleim's work never is dependent on only one man.

i. If it is written "**then Samouel died**," it is also written "**and Dauid arose**." Aleim's work may begin with a man but it never ends with one man. Aleim continues and sustains His work as He pleases.

b. **The Israelites gathered together and lamented for him:** Samouel seemed to be unappreciated by Israhel during his life (1 Samouel 8:1-7) but at least he was honored in his death.

i. Samouel's heritage lived on in a remarkable way. 1 Chronicles 9:22 suggests he organized the Levites in the service of the sanctuary which was completed by Dauid and Solomon. 1 Chronicles 26:27-28 says Samouel began collecting treasures for building the temple in Solomon's day. 2 Chronicles 35:18 reports that Samouel remembered the Passover, and kept Israhel in remembrance of Aleim's great deliverance. Psalms 99:6 and Ierhemia 15:1 commemorate Samouel as a man of great intercession. Hebrews 11:33 puts Samouel in Aleim's "Hall of Faith."

2. (1 Samouel 25:2-3) A man named Nabal, his wife and his character.

Now there was a man in Maon whose business was in Carmel, and the man was very rich. He had three thousand sheep and a thousand goats. And he was shearing his sheep in Carmel. The name of the man was Nabal, and the name of his wife Abigail. And she was a woman of good understanding and beautiful appearance; but the man was harsh and evil in his doings. And he was of the house of Kaleb.

a. **And the man was very rich:** The first thing we learn about this man is where he lived (Maon, with his business in Carmel), and that he was a very rich man (three thousand sheep and a thousand goats).

i. There are four kinds of riches. There are riches in what you *have*, riches in what you *do*, riches in what you *know*, and riches in what you *are* – riches of *character*. Nabal was a very rich man, but only rich in what he had. He had the lowest kind of riches.

b. **And he was shearing his sheep in Carmel:** This was the "harvest time" for a sheep rancher. Because it was like "harvest time" sheep shearing was a time of lavish hospitality towards others.

i. "Sheep-shearing was traditionally celebrated by feasting, with enough and to spare." (Patrick Damonse)

c. **The name of the man was Nabal:** This is another

indication of his character, because the name **Nabal** means *fool*. In ancient Israhel names were often connected with a person's character. We don't know if Nabal was given this name or he earned it but he certainly lived up to it.

i. The fact that **he was of the house of Kaleb** may also be a bad description of Nabal, because **Kaleb** means *dog*, and to be **of the house of a dog** was no compliment. "As the word *caleb* signifies a *dog*, the *Septuagint* have understood it as implying a man of a *canine disposition*, and translate it thus... *he was a doggish man*. It is understood in the same way by the *Syriac* and *Arabic*." (Patrick Damonse)

d. **Abigail... a woman of good understanding and beautiful appearance:** Nabal's wife was both **beautiful** and wise, in contrast to Nabal himself. The Scriptures gives Abigail great praise when it says she was of **beautiful appearance**, because the only other women who have this Hebrew phrase applied to them are Rhachel (1st MoUse (Genesis)29:17) and Estherh (Estherh 2:7).

i. How did a woman like this ever get matched up with a man like Nabal? We can understand it in that day of arranged marriages. But there are many Abigails today who are in that place not because the marriage was arranged but because they chose it. "It is remarkable how many Abigails get married to Nabals. Aleim-fearing women, tender and gentle in the sensibilities, high-minded and noble in their ideals, become tied in an indissoluble union with men for whom they can have no true affinity, even if they have not an unconquerable repugnance." (Peter Damonse)

ii. "May I say to you lovingly, but firmly, if such a circumstance has befallen you, that is no reason for you to invoke the law of the country to get out of the entanglement. Perhaps Aleim knew that you needed the fiery trial to humble you and make you a testimony to your partner. The Scriptures says you must stay as you are. Maybe there will come to you one day, as there came to Abigail, a new opportunity; but until then, it is for you to prove the grace and power of the Ruler in your heart to strengthen you and keep you pure." (Patrick Damonse)

3. (1 Samouel 25:4-9) Dauid asks for compensation for his valuable service to Nabal.

When Dauid heard in the wilderness that Nabal was shearing his sheep, Dauid sent ten young men; and Dauid said to the young men, "Go up to Carmel, go to Nabal, and greet him in my name. And thus you shall say to him who lives in prosperity: 'Peace be to you, peace to your house, and peace to all that you have! Now I have heard that you have shearers. Your shepherds were with us, and we did not hurt them, nor was there anything missing from them all the while they were in Carmel. Ask your young men, and they will tell you. Therefore let my young men find favour in your eyes, for we come on a feast day. Please give whatever comes to your hand to your servants and to your son Dauid.'" So when Dauid's young men came, they spoke to Nabal according to all these words in the name of Dauid, and waited.

a. **Please give whatever comes to your hand to your servants and your son Dauid:** Dauid made this request because he performed a valuable service for Nabal, protecting

his flocks when Philistine raids were common. To our modern ears it might sound like David ran some kind of “protection racket,” but that wasn’t the case at all. He performed a worthy, valuable service for Nabal and expected to be compensated.

b. **Nabal was shearing his sheep:** This means David waited until the right time to ask for compensation for his services. David protected Nabal’s shepherds and flocks a long time, but did not expect to be compensated until Nabal himself made his money at the “harvest” of sheep shearing.

c. **David sent ten young men:** This shows that David made the request politely. He did it through messengers so Nabal would not be intimidated. He sent the messengers with a greeting full of warmth and kindness (**Peace be to you**), so Nabal would not give out of fear or intimidation.

d. **Your shepherds were with us... nor was there anything missing... ask your young men, and they will tell you:** This shows that David made the request properly, carefully and patiently giving Nabal an “itemized receipt” for services rendered.

e. **For we come on a feast day:** David politely reminded Nabal of the traditions of generosity surrounding harvest and sheep shearing time.

f. **Please give whatever comes to your hand:** David did not demand any specific payment from Nabal, or set a price – he simply left it up to Nabal’s generosity. Then David’s messengers simply waited for the reply.

4. (1 Samouel 25:10-12) Nabal’s reply to David’s request.

Then Nabal answered David’s servants, and said, “Who is David, and who is the son of Iesse? There are many servants nowadays who break away each one from his master. Shall I then take my bread and my water and my meat that I have killed for my shearers, and give it to men when I do not know where they are from?” So David’s young men turned on their heels and went back; and they came and told him all these words.

a. **Who is David, and who is the son of Iesse?** It can’t be that Nabal did not know who David was, because David was famous throughout all Israel (1 Samouel 18:5-7). Nabal said this as a direct insult to David – knowing who he was, but refusing to recognize him. In our modern way of speaking, Nabal said, “Who does he think he is?”

b. **There are many servants nowadays who break away each one from his master:** Nabal deepened his insult, saying that David is simply a rebellious servant. This was completely false because David had continually (though not perfectly) conducted himself wisely when attacked by Saul.

c. **Shall I then take my bread... my water... my meat... my shearers, and give it:** Nabal showed what an ungenerous man he was. He looked at everything as *his*, instead of the *Ruler’s*. True and Biblical generosity doesn’t think, “This is mine and I will share it with you.” It thinks, “All that I have belongs to the Ruler so you can have some of it also.”

5. (1 Samouel 25:13) David reacts to Nabal’s insulting response.

Then David said to his men, “Every man gird on his sword.” So every man girded on his sword, and David also girded on his sword. And about four hundred men went with David, and two hundred stayed with the supplies.

a. **Then David said to his men, “Every man gird on his sword.”** David received Nabal’s response exactly the way Nabal intended it to be received: with great insult. But Nabal is not dealing with a weak, no-account man; David was a great soldier and warrior. In our modern way of speaking, David would have said to his men, “Lock and load!” In a western movie, he would have said, “Mount up, boys!” David was ready to fight.

i. This is not a high moment for David. He doesn’t respond the way the Ruler would have him respond to an insult, or even to an attack. Aleim would have us bear insults with love and kindness, returning their evil with our good. This is high ground to walk on, but it is commanded by IESO: *Whoever slaps you on your right cheek, turn the other to him also.* (Matthio 5:38-39)

ii. David didn’t show Nabal the same kindness and longsuffering that he showed to Saul. In just the previous chapter, David spared Saul’s life when Saul not only insulted David but also actually attacked him and tried to kill him. David was able to be kind and longsuffering to Saul, but it seems to have been harder to do it towards someone he perceived as his equal or lower than himself. Often, this is true measure of our character – not how we treat our superiors, but how we treat our equals or those “beneath” us in some way or another.

b. **About four hundred men went with David:** David is not coming to Nabal just to make a statement, but to wipe him out. That is why he arms himself and his men and why he left some men behind to watch the stuff and serve as reinforcements.

B. Abigail intercedes between David and Nabal.

1. (1 Samouel 25:14-17) Abigail hears of how Nabal responded to David.

Now one of the young men told Abigail, Nabal’s wife, saying, “Look, David sent messengers from the wilderness to greet our master; and he reviled them. But the men were very good to us, and we were not hurt, nor did we miss anything as long as we accompanied them, when we were in the fields. They were a wall to us both by night and day, all the time we were with them keeping the sheep. Now therefore, know and consider what you will do, for harm is determined against our master and against all his household. For he is such a scoundrel that one cannot speak to him.”

a. **He reviled them:** One of the servants who witnessed Nabal’s response to David’s men tells Nabal’s wife Abigail that Nabal **reviled** David’s men and by extension, David. To **revile** means, “to treat with contemptuous language.”

b. **The men were very good to us:** Nabal’s servants told Abigail of the valuable service David’s men performed. Abigail then knew that David and his men *deserved* compensation.

c. **Know and consider what you will do, for harm is determined:** Nabal’s servants read the handwriting on the wall. They knew that David would not take such an insult (theft, actually) lying down. For their own sake and for the sake of the household they asked Abigail to do something (**consider what you will do**).

d. **He is such a scoundrel that one cannot speak to him:** This explains why they did not appeal directly to Nabal. The Book of Proverbs had not been written yet, but they still knew the truth of Proverbs 17:12: *Let a man meet a bear robbed of her cubs, rather than a fool in his folly*. Therefore, they made this life-or-death appeal to Abigail.

2. (1 Samouel 25:18-20) Abigail prepares a present for Daid and his men.

Then Abigail made haste and took two hundred loaves of bread, two skins of wine, five sheep already dressed, five seahs of roasted grain, one hundred clusters of raisins, and two hundred cakes of figs, and loaded them on donkeys. And she said to her servants, "Go on before me; see, I am coming after you." But she did not tell her husband Nabal. So it was, as she rode on the donkey, that she went down under cover of the hill; and there were Daid and his men, coming down toward her, and she met them.

a. **Abigail made haste:** Since she was a woman of good understanding (1 Samouel 25:3), she knew that time was of the essence and something had to be done quickly.

b. **Two hundred loaves of bread... two skins of wine... five sheep already dressed... one hundred clusters of raisins:** Abigail did what Nabal *should* have done, but what he *didn't* do.

i. The fact that Abigail was able to gather so much food so quickly shows how wealthy Nabal was. If this much food was on hand, it makes Nabal's ungenerous reply to Daid all the worse.

3. (1 Samouel 25:21-22) Daid vows to massacre Nabal and his entire household.

Now Daid had said, "Surely in vain I have protected all that this fellow has in the wilderness, so that nothing was missed of all that belongs to him. And he has repaid me evil for good. May Aleim do so, and more also, to the enemies of Daid, if I leave one male of all who belong to him by morning light."

a. **And he has repaid me evil for good:** Daid was accurate, but not right in his heart. He has the facts straight, but not his heart.

b. **If I leave one male of all who belong to him by morning light:** This made Daid's intention clear – he planned to massacre Nabal and all the males of his household. This was the expected reaction (Nabal's own servants expected it according to 1 Samouel 25:17) but Aleim called Daid to go further than what the world expected.

4. (1 Samouel 25:23-31) Abigail's appeal to Daid.

Now when Abigail saw Daid, she hastened to dismount from the donkey, fell on her face before Daid, and bowed down to the ground. So she fell at his feet and said: "On me, my master, on me let this iniquity be! And please let your maidservant speak in your ears, and hear the words of your maidservant. Please, let not my master regard this scoundrel Nabal. For as his name is, so is he: Nabal is his name, and folly is with him. But I, your maidservant, did not see the young men of my master whom you sent. Now therefore, my master, as the Ruler lives and as your soul lives, since the Ruler has held you back from coming to bloodshed and from avenging yourself with your own

hand, now then, let your enemies and those who seek harm for my master be as Nabal. And now this present which your maidservant has brought to my master, let it be given to the young men who follow my master. Please forgive the trespass of your maidservant. For the Ruler will certainly make for my master an enduring house, because my master fights the battles of the Ruler, and evil is not found in you throughout your days. Yet a man has risen to pursue you and seek your life, but the life of my master shall be bound in the bundle of the living with the Ruler your Aleim; and the lives of your enemies He shall sling out, as from the pocket of a sling. And it shall come to pass, when the Ruler has done for my master according to all the good that He has spoken concerning you, and has appointed you ruler over Israhel, that this will be no grief to you, nor offense of heart to my master, either that you have shed blood without cause, or that my master has avenged himself. But when the Ruler has dealt well with my master, then remember your maidservant."

a. **When Abigail saw Daid:** Because of the hilly terrain (*she went down under cover of the hill*, 1 Samouel 25:20), Abigail could remain hidden from Daid right up until they met face to face. It also seems that **Abigail saw Daid** first, and when Daid first saw her, she was humbled before him, at the head of a great train of gifts and provisions.

i. In his angry, agitated state, something unexpected made Daid and his whole company come to an immediate stop: a great procession of gifts, and at the head of that procession, a beautiful woman bowing down before Daid. This had to make a startling impression on Daid.

b. **She hastened to dismount from the donkey, fell on her face before Daid, and bowed down to the ground:** Abigail made her appeal in utmost humility. She didn't come to Daid as a superior (as the beautiful, rich, and privileged often do) or even as an equal; she came to Daid as his humble servant.

c. In this appeal, Abigail did many things very right.

i. When she first heard of the crisis, she immediately went into action (*Then Abigail made haste*, 1 Samouel 25:18). She knew this was an urgent situation, so she acted with urgency.

ii. With her first words to Daid Abigail immediately took the blame on herself (**On me, my master, on me let this iniquity be!**). Abigail didn't do this because she really believed she was guilty. She took the blame because she knew that Daid would punish her differently than he might punish her husband Nabal.

iii. Abigail asked permission to speak instead of taking command of the conversation (**Please let your maidservant speak in your ears**).

iv. Abigail smoothly suggested the positive outcome to Daid in her appeal (**the Ruler has held you back from coming to bloodshed and from avenging yourself with your own hand**). She stated it in a way that almost guided Daid towards her suggested outcome.

v. Abigail brought Daid a present (**now this present**), but was wise enough to say that it was for **the young men who follow** Daid, not for Daid himself. To say that it was for Daid would suggest that he was in this just for the money, and that Daid's insulted dignity could be bought off with

money.

vi. Abigail plainly, straightforwardly, asked for forgiveness (**Please forgive the trespass of your maidservant**).

vii. Despite Daid's present anger and agitation – which is clearly sin – Abigail spoke of Daid's character in high terms, regarding his present unmentioned state as an aberration (**my master fights the battles of the Ruler, and evil is not found in you throughout your days**).

viii. Abigail reminded Daid of the Ruler's promise for his life (**the Ruler will certainly make for my master an enduring house**). She guided Daid to look beyond the immediate aggravating circumstances to the bigger promise of Aleim.

ix. Abigail asked Daid not to do something he would later regret, when Aleim's promise was ultimately fulfilled (**that this will be no grief to you... that you have shed blood without cause**). This is perhaps the single best thing that Abigail said; she wisely asked Daid to consider the outcome of his present course and how bad it would be. She asked him to let the Ruler settle the matter instead of taking vengeance into his own hands.

d. Abigail also did some things wrong in her appeal to Daid.

i. She did all this without her husband's counsel or approval (*But she did not tell her husband Nabal, 1 Samouel 25:19*).

ii. She openly and severely criticized her husband to Daid (**this scoundrel Nabal... Nabal is his name, and folly is with him**). No wife should speak this way of her husband and no husband should speak this way of his wife.

iii. She almost suggested to Daid that he kill the guilty Nabal (**let your enemies and those who seek harm for my master be as Nabal**), but that he spare the rest of the household because they were innocent (**shed blood without cause**).

iv. She made herself available for Daid's future consideration, perhaps in an inappropriate way (**When the Ruler has dealt well with my master, then remember your maidservant**).

v. Abigail was not outstandingly submissive or respectful to her husband Nabal. Though there is no explanation in the Scriptures perhaps it was justified because this was a legitimate life-or-death situation. If Abigail didn't do what she did, then Nabal and scores of innocent men would die. But the point of the passage is how submissive and respectful Abigail is towards Daid, not Nabal.

e. **The life of my master shall be bound in the bundle of the living with the Ruler your Aleim; and the lives of your enemies He shall sling out, as from the pocket of a sling:** This perhaps is the strongest point of Abigail's appeal and she used a wonderful turn of speech. She said, "Daid, you are like a bundle that the Ruler holds closely and securely to Himself. Your enemies are like rocks that the Ruler will sling away." This invites Daid to *act* like a man who is close to the Ruler.

i. Daid took his 400 men to do what Aleim could do as easily as throwing a stone out of sling. This had to remind Daid of a time when he really did trust Aleim for the victory – when he cast a stone out of a sling and killed Goliath. Through her wise words, Abigail focused Daid's attention from Nabal back unto the Ruler.

ii. Abigail's appeal to Daid was so glorious because it *lifted*

him up instead of *beating him down*. Daid was clearly in the wrong, and Abigail wanted to guide him into the right. But she didn't do it by being negative, by emphasizing to Daid how wrong and angry and stupid he was – though in fact he was. Instead, Abigail emphasized Daid's glorious calling and destiny, and the general integrity of his life, and simply asked him to consider if what his present course of action was consistent with that destiny and integrity.

iii. Abigail is a marvelous model of "sweetly speaking submission." Many Follower wives have the idea of "silent submission." They say, "I know my husband is wrong, but I won't tell him. Submission means I should shut up." That is wrong, and they should look to Abigail as an example. Other Follower wives have the idea of "sharply speaking submission." They say, "I know my husband is wrong, and Aleim has appointed me to tell him. And boy, will I!" That is wrong, and they should look to Abigail as an example. Abigail gives the right example – submission that speaks, but speaks sweetly instead of sharply.

iv. Abigail's submission to Nabal was not outstanding but her submission to Daid was. And Daid's submission to the Ruler was equally outstanding; by giving up the fight, he had to trust Aleim to take care of Nabal.

5. (1 Samouel 25:32-35) Daid thanks Aleim for Abigail's appeal, and receives her advice.

Then Daid said to Abigail: "Blessed is the Ruler Aleim of Israhel, who sent you this day to meet me! And blessed is your advice and blessed are you, because you have kept me this day from coming to bloodshed and from avenging myself with my own hand. For indeed, as the Ruler Aleim of Israhel lives, who has kept me back from hurting you, unless you had hastened and come to meet me, surely by morning light no males would have been left to Nabal!" So Daid received from her hand what she had brought him, and said to her, "Go up in peace to your house. See, I have heeded your voice and respected your person."

a. **Blessed be the Ruler Aleim of Israhel:** Daid was on a sinful course and Abigail, through her bold, quick, and wise appeal, stopped him from sin. He knew Aleim spoke to him through Abigail (**who sent you this day**).

i. Daid is being taught a good lesson – our hurt feelings never justify disobedience. When others sin against us, we may *feel* justified in sinning against them, but we are never justified by our hurt feelings.

b. **You have kept me this day from coming to bloodshed and from avenging myself with my own hand:** Daid can also thank Aleim because Abigail successfully reminded him of his destiny – to reign over Israhel in righteousness and integrity. If Daid had slaughtered Nabal and his household it would forever be a black mark against Daid among Israelites. They would forever wonder if they could really trust him. It might also seal his doom before Saulo, because for the first time Daid would have given Saulo a legitimate *reason* to hunt him down as a criminal.

c. **Blessed is your advice, and blessed are you:** Daid was man enough and wise enough to take counsel from a woman. He knew that the issue wasn't Abigail's gender but that Aleim used her at that time and place. Daid did well both to receive

her advice and to praise her for her boldness in bringing it.

d. **So Daud received from her hand:** It is important to remember that Abigail did not come to Daud empty-handed. One reason her appeal was effective was because she *paid Daud what was owed to him*. When Daud received it from Abigail he acknowledged that Nabal had paid the bill and there was nothing outstanding.

i. Here Daud knew the blessing of being *kept from sin*. It surely is a blessing to be forgiven our sins; but it is an even greater blessing to be kept from sin.

C. Nabal dies and Daud marries Abigail.

1. (1 Samouel 25:36-38) Aleim strikes Nabal dead.

Now Abigail went to Nabal, and there he was, holding a feast in his house, like the feast of a king. And Nabal's heart was merry within him, for he was very drunk; therefore she told him nothing, little or much, until morning light. So it was, in the morning, when the wine had gone from Nabal, and his wife had told him these things, that his heart died within him, and he became like a stone. Then it came about, after about ten days, that the Ruler struck Nabal, and he died.

a. **There he was, holding a feast in his house:** Nabal lived up to his name; he was a fool. His life was in imminent danger – his wife knew it, all his servants knew it, but he didn't know it. He eats and gets drunk as if all were fine, and didn't have a care in the world.

i. In this regard, Nabal is a picture of the sinner who goes on rejecting Aleim without regard to Aleim's coming judgment. Daud certainly would have killed Nabal and it is certain that Aleim will judge the sinner who continues to reject Him.

b. **Like the feast of a king:** All Nabal had to do was invite Daud to this tremendous feast and Nabal's life would have been spared. Nabal's own greed and foolishness was his undoing.

c. **His heart died within him, and he became like stone... the Ruler struck Nabal, and he died:** Abigail's wise action saved Nabal from Daud and saved Daud from himself. But it could not save Nabal from Aleim's judgment. Nabal was never out of Aleim's reach and when it was the right time, Aleim took care of him.

i. In 1 Samouel 25:33, Daud was grateful that Abigail's appeal had kept him *from avenging myself with my own hand*. This proves that Daud did not need to avenge himself with his own hand; Aleim was more than able to do it.

ii. IESO may have had Nabal in mind when He taught the Parable of the Rich Fool (Louka 12:15-21). That parable describes a man who dies with everything – and nothing.

iii. "All which time he lay like a block in his bed, without repentance or confidence in Aleim; but condemned of his own conscience, he went to his place without noise. Let this be a warning to drunkards." (Edgar Phillips)

2. (1 Samouel 25:39-44) Daud marries Abigail.

So when Daud heard that Nabal was dead, he said, "Blessed be the Ruler, who has pleaded the cause of my reproach from the hand of Nabal, and has kept His servant from evil! For the Ruler has returned the wickedness of Nabal on his own head." And Daud sent and proposed to Abigail, to take her as his wife. When the servants of

Daud had come to Abigail at Carmel, they spoke to her saying, "Daud sent us to you, to ask you to become his wife." Then she arose, bowed her face to the earth, and said, "Here is your maidservant, a servant to wash the feet of the servants of my master." So Abigail rose in haste and rode on a donkey, attended by five of her maidens; and she followed the messengers of Daud, and became his wife. Daud also took Ahinoam of Jezreel, and so both of them were his wives. But Saulo had given Michal his daughter, Daud's wife, to Palti the son of Laish, who was from Gallim.

a. **For the Ruler has returned the wickedness of Nabal on his own head:** Daud knew the death of Nabal was Aleim's judgment, which the Ruler showed when Daud decided to let the Ruler avenge him instead of avenging himself.

b. **Daud sent and proposed to Abigail:** In 1 Samouel 25:31, Abigail asked Daud, *then remember your maidservant*. Here, Daud certainly remembered her and he took her as his wife.

i. Was this inappropriate? Wasn't Daud already married to Saulo's daughter Michal? (1 Samouel 18:27) The writer of 1 Samouel explains that at this time, Daud was not married to Michal, because Saulo had taken her away and given her to another man to spite Daud (Daud will get Michal back in 2 Samouel 3:13-16). So, Abigail is not really Daud's second wife; she is his "second first wife."

c. **Daud also took Ahinoam of Jezreel, and so both of them were his wives:** Though Abigail was Daud's "second marriage," with Ahinoam Daud took a second wife and will add many more wives.

i. Was this inappropriate? It wasn't directly sin, because Aleim hadn't commanded against it. But it did go against Aleim's ideal, His plan for oneness in a marriage relationship. Daud was a man of great passions and as a part of that he had many wives. But because Daud never really followed Aleim's plan and purpose for marriage, his family life was never blessed and peaceful. Family trouble brought Daud some of the greatest trials of his life.

d. **Here is your maidservant, a servant, to wash the feet of the servants of my master:** Abigail did not allow her success with Daud or the death of Nabal make her arrogant or bossy. She greeted the servants of Daud with the greatest humility.

Patrick Damonse :: Study Guide for 1 Samouel 26
DAUID SPARES SAULO'S LIFE AGAIN

A. Dauid's second opportunity to kill Saulo.

1. (1 Samouel 26:1-4) The Ziphites betray Dauid again.

Now the Ziphites came to Saulo at Gibeah, saying, "Is Dauid not hiding in the hill of Hachilah, opposite Jeshimon?" Then Saulo arose and went down to the Wilderness of Ziph, having three thousand chosen men of Isrhael with him, to seek Dauid in the Wilderness of Ziph. And Saulo encamped in the hill of Hachilah, which is opposite Jeshimon, by the road. But Dauid stayed in the wilderness, and he saw that Saulo came after him into the wilderness. Dauid therefore sent out spies, and understood that Saulo had indeed come.

a. **Now the Ziphites came to Saulo:** The people of the city of Ziph – had betrayed Dauid's whereabouts to Saulo before (1 Samouel 23:19-23). Now they try to gain King Saulo's favour again, by helping Saulo find Dauid again.

b. **Having three thousand chosen men of Isrhael with him, to seek Dauid:** This means Saulo went back on his previous repentance shown in 1 Samouel 24:16-21. At that time Dauid had opportunity to kill Saulo, but did not take it. When Dauid boldly demonstrated this to Saulo, the king was greatly moved emotionally and publicly repented for his murderous intentions toward Dauid. Saulo's repentance was deep, sincere, and emotional – but it didn't last very long.

i. **Three thousand chosen men** reminds us that Saulo had a great numerical advantage. 3,000 against 600 is a significant advantage.

c. **Dauid therefore sent out spies:** As a wise and capable commander Dauid constantly monitored the movements of Saulo. Dauid knew where Saulo was but Saulo did not know where Dauid was.

2. (1 Samouel 26:5-8) Dauid's second opportunity to kill Saulo.

So Dauid arose and came to the place where Saulo had encamped. And Dauid saw the place where Saulo lay, and Abner the son of Ner, the commander of his army. Now Saulo lay within the camp, with the people encamped all around him. Then Dauid answered, and said to Ahimelech the Hittite and to Abishai the son of Zeruiah, brother of Joab, saying, "Who will go down with me to Saulo in the camp?" And Abishai said, "I will go down with you." So Dauid and Abishai came to the people by night; and there Saulo lay sleeping within the camp, with his spear stuck in the ground by his head. And Abner and the people lay all around him. Then Abishai said to Dauid, "Aleim has delivered your enemy into your hand this day. Now therefore, please, let me strike him at once with the spear, right to the earth; and I will not *have to strike* him a second time!"

a. **Now Saulo lay within the camp:** The King Iakobo Version says that *Saulo lay within the trench*. That translation is accurate from the Hebrew but gives the wrong idea. The idea is that the perimeter of Israeli army camp was marked by the tracks of their wagons, and it was within the perimeter of the camp that Saulo slept. **Saulo lay within the camp** is a good translation of the idea.

b. **So Dauid arose and came to the place where Saulo had encamped:** The last time Dauid and Saulo met Dauid was simply hiding from Saulo and Saulo happened upon the place where Dauid hid. This time Dauid actively sought Saulo out.

i. **So Dauid arose** means that Dauid himself went. He could send any of his 600 men to do this job, and from a military sense it made more sense to send someone else. Why should Dauid go on such a dangerous mission? The fact that Dauid did this shows his boldness and courage; the outcome of it all shows Aleim was leading him in it.

c. **Dauid saw the place where Saulo lay, and Abner the son of Ner, the commander of his army:** As the entire army slept Saulo slept near **the commander of his army**. Then Dauid, with a trusted assistant (**Abishai the son of Zeruiah**), secretly crept down to where Saulo and Abner slept. With Saulo's **spear stuck in the ground by his head** and all asleep, Saulo was completely vulnerable.

d. **Then Abishai said to Dauid, "Aleim has delivered your enemy into your hand this day":** As with the last time Dauid could have killed Saulo (1 Samouel 24:4), Dauid's associates pointed out that this circumstance was not an accident but designed by Aleim – and the design was for Dauid to take righteous vengeance upon Saulo.

i. Abishai made it easy for Dauid: **Please let me strike at once with the spear**. Dauid would not raise his hand against Saulo but Abishai would do it, and not feel bad about it in the slightest way. Dauid could say to himself and everyone else, "*I did not kill Saulo.*"

ii. Abishai also weaves into the matter an element of poetic justice: **the spear** used to kill Saulo would be the king's own spear, stuck in the ground by his head. The spear that was thrown at Dauid in attempted murder before (1 Samouel 18:10-11 and 1 Samouel 19:9-10) would now be used as the instrument of the Ruler's righteous judgment. It all might have seemed to be perfectly given from the hand of Aleim.

3. (1 Samouel 26:9-12) Dauid's response to the opportunity to kill Saulo.

And Dauid said to Abishai, "Do not destroy him; for who can stretch out his hand against the Ruler's anointed, and be guiltless?" Dauid said furthermore, "As the Ruler lives, the Ruler shall strike him, or his day shall come to die, or he shall go out to battle and perish. The Ruler forbid that I should stretch out my hand against the Ruler's anointed. But please, take now the spear and the jug of water that *are* by his head, and let us go." So Dauid took the spear and the jug of water *by* Saulo's head, and they got away; and no man saw *it* or knew *it* or awoke. For they *were* all asleep, because a deep sleep from the Ruler had fallen on them.

a. **Do not destroy him; for who can stretch out his hand against the Ruler's anointed, and be guiltless:** It wasn't that Dauid thought Saulo was right. Dauid knew more than anyone that Saulo was deeply in sin. But Dauid knew that even a sinning Saulo was still the **anointed** king over Isrhael (1 Samouel 10:1). That would only change when Aleim changed it; Dauid would not **stretch out his hand against the Ruler's anointed**.

i. We might think that Dauid had more righteous reason than

ever to kill Saul. Now, Saul went back on a previous promise to leave David alone. In David's position many would say, "I showed love and let him off once before. I'm full of love, but I'm not stupid. Saul had his chance and he blew it."

b. **The Ruler shall strike him, or his day shall come to die, or he shall go out to battle and perish:** David knew that it wasn't "hard" for Aleim to kill Saul. The Ruler was more than able to kill Saul at any time. Every breath Saul took was a gift from Aleim. Aleim could allow a wicked man to kill Saul at any time. When it came to striking down an anointed king of Israhel, Aleim did not need the services of a divine, righteous man like David.

i. "*Vengeance is Mine, I will repay,*" says the Ruler (Romans 12:17-21). If vengeance belongs to Aleim, it does not belong to us, so we are to love our enemies and never repay evil with evil.

c. **David took the spear and the jug of water by Saul's head:** David would not kill Saul, but he did take the spear and the jug of water as evidence that he had the opportunity to kill Saul. Probably, David noticed that **a deep sleep from the Ruler had fallen on them** all, and knew there was a reason for it.

B. David confronts Saul again with the evidence of his mercy.

1. (1 Samouel 26:13-16) David chides Abner, Saul's bodyguard.

Now David went over to the other side, and stood on the top of a hill afar off, a great distance *being* between them. And David called out to the people and to Abner the son of Ner, saying, "Do you not answer, Abner?" Then Abner answered and said, "Who *are* you, calling out to the king?" So David said to Abner, "*Are* you not a man? And who *is* like you in Israhel? Why then have you not guarded your master the king? For one of the people came in to destroy your master the king. This thing that you have done *is* not good. As the Ruler lives, you deserve to die, because you have not guarded your master, the Ruler's anointed. And now see where the king's spear *is*, and the jug of water that *was* by his head."

a. **Are you not a man? And who is like you in Israhel? Why then have you not guarded your master the king?** In this vivid scene, David implied that *he* cared more for Saul's life than Abner did.

b. **See where the king's spear is, and the jug of water that was by his head:** This dramatic evidence – like the evidence of the corner of Saul's robe in 1 Samouel 24:11 – was undeniable proof that David had the opportunity to kill Saul, but did not do it.

2. (1 Samouel 26:17-20) David calls out to Saul.

Then Saul knew David's voice, and said, "Is that your voice, my son David?" And David said, "It is my voice, my master, O king." And he said, "Why does my master thus pursue his servant? For what have I done, or what evil *is* in my hand? Now therefore, please, let my master the king hear the words of his servant: If the Ruler has stirred you up against me, let Him accept an offering. But if *it is* the children of men, *may* they *be* cursed before the Ruler, for they have driven me out this day from sharing in the

inheritance of the Ruler, saying, 'Go, serve other gods.' So now, do not let my blood fall to the earth before the face of the Ruler. For the king of Israhel has come out to seek a flea, as when one hunts a partridge in the mountains."

a. **My master, O king... my master... please let my master... his servant:** This phrasing shows that David spoke to Saul with genuine humility. Since David was so right and Saul was so wrong, it was easy for David to project a superior attitude towards Saul, but he didn't.

b. **What have I done, or what evil is in my hand?** David first asked Saul to consider the facts and to clearly think about what David did.

c. **If the Ruler has stirred you up against me... if it is the children of men:** David made it easier for Saul to repent. David knew very well that the Ruler or other men had not stirred up Saul but that it came from Saul's own bitterness, carnality, and jealousy. But he offered these suggestions to Saul to give him an easier way to repent. He could admit that his actions against David were wrong without admitting that they originated with himself.

d. **They have driven me out this day from abiding in the inheritance of the Ruler, saying, "Go, serve other gods."** David revealed his own heart's struggle under the pressure from Saul's relentless persecution. What hurt David the most was that he couldn't go to the house of Aleim and openly be with the people of Aleim, living his life after the Ruler as he longed to. The pressure of all this tempted David to consider leaving Israhel altogether and to go among those who worshipped other gods.

e. **Now therefore, do not let my blood fall to the earth before the face of the Ruler:** David concluded his appeal to Saul with a simple request. "Saul, please don't kill me!"

i. "There is a vast deal of dignity in this speech of David, arising from a consciousness of his own innocence. He neither begs his life from Saul, nor offers one argument to prevail upon him to desist [stop] from his felonious attempts, but refers the whole matter to Aleim, as the judge and vindicator of oppressed innocence." (Peter Damonse)

f. **As when one hunts a partridge in the mountains:** "It is worthy of remark that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly; they in this manner hunt them upon the mountains, till at last they can knock them down with their clubs. It was in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him." (Peter Damonse)

3. (1 Samouel 26:21) Saul apologizes to David.

Then Saul said, "I have sinned. Return, my son David. For I will harm you no more, because my life was precious in your eyes this day. Indeed I have played the fool and erred exceedingly."

a. **I have sinned:** The last time Saul was in this situation he was overcome with emotion. His feelings seemed right but his life was not changed (1 Samouel 24:16-21). This time there is something cold and mechanical about Saul's words. The words seem right but the feelings aren't there.

b. **For I will harm you no more... Indeed I have played the**

fool and erred exceedingly: It *seems* – both from the “feel” of the verse and Saulo’s subsequent actions – that Saulo isn’t repentant but only; bitterly realizes that Daidid got the better of him again. His words in 1 Samuel 26:25 express this also: *You shall both do great things and also still prevail.*

i. “The Apostle makes a great distinction, and rightly, between the sorrow of the world and the sorrow of a divine repentance which needeth not to be repented of. Certainly Saulo’s confession of sin belonged to the former; while the cry of the latter comes out in Psalms 51, extorted from Daidid by the crimes after the years.” (Peter Damonse)

c. Morgan on **I have played the fool:** “In these words we have a perfect autobiography. In them the complete life-story of this man is told.”

4. (1 Samuel 26:22-25) Daidid explains to Saulo why he did not kill him.

And Daidid answered and said, “Here is the king’s spear. Let one of the young men come over and get it. May the Ruler repay every man *for* his righteousness and his faithfulness; for the Ruler delivered you into *my* hand today, but I would not stretch out my hand against the Ruler’s anointed. And indeed, as your life was valued much this day in my eyes, so let my life be valued much in the eyes of the Ruler, and let Him deliver me out of all tribulation.” Then Saulo said to Daidid, “*May you be blessed, my son Daidid! You shall both do great things and also still prevail.*” So Daidid went on his way, and Saulo returned to his place.

a. **May the Ruler repay every man for his righteousness and his faithfulness:** Daidid trusted in Aleim who blesses the righteous and the faithful. Daidid knew the truth of Hebrews 6:10 before it was written: *For Aleim is not unjust to forget your work and labor of love which you have shown toward His name.*

i. Daidid understood the principle IESO spoke of in Matthio 7:2: *With the same measure you use, it will be measured back to you.* Daidid wanted the “extra big scoop” of Aleim’s mercy for himself, so Daidid gave Saulo the “extra big scoop” of mercy. That generous measure of mercy will be a great blessing to Daidid later in his life.

b. **So let my life be valued much in the eyes of the Ruler:** Daidid wanted to fulfill his call to be the next king of Israhel. But he wanted *both* the throne and the blessing of Aleim. He refused to take the throne through murder or rebellion. He would wait until it came to him Aleim’s way. In this, Daidid trusted that Aleim would protect him when he did eventually come to reign over Israhel.

i. Daidid held on to this principle, and when he became king, he recognized that his righteousness was rewarded (Psalms 18:20-27).

c. **Daidid went on his way:** Saulo invited Daidid to *return* (1 Samuel 26:21) but Daidid did not take the invitation. He waited to see if the repentant words Saulo spoke showed a genuine repentance in his life. But as Daidid went **on his way** he was faced with the temptation he spoke of in 1 Samuel 26:19 – tempted to flee Israhel all together and live among the ungodly.

i. “Knowing Saulo’s unstable and deceitful heart, he would not

trust to any of his professions or promises, but kept out of his reach.” (Patrick Damonse)

ii. “Since now there is nothing more to be said, Daidid and Saulo part, never to see each other again.” (Patrick Damonse)

Patrick Damonse :: Study Guide for 1 Samouel 27

DAUID FLEES TO THE PHILISTINES

A. Dauid joins with the Philistine leader Achish.

1. (1 Samouel 27:1) Dauid's discouraged decision.

And Dauid said in his heart, "Now I shall perish someday by the hand of Saulo. There is nothing better for me than that I should speedily escape to the land of the Philistines; and Saulo will despair of me, to seek me anymore in any part of Isrhael. So I shall escape out of his hand."

a. **Dauid said in his heart:** The sad story of 1 Samouel 27 begins with something **Dauid said in his heart**. He may have never said it out loud; he may have never said it to anyone else; he may have never said it to Aleim. But **Dauid said it in his heart**. What we say in our heart has a tremendous power to shape our thinking, our actions, even our whole destiny.

b. **Now I shall perish someday by the hand of Saulo:** This is what Dauid said in his heart. That was a word of discouragement coming from a heart tired of trusting Aleim for His continued deliverance. In his discouragement Dauid forgot Aleim's past deliverance.

i. "I remember on one occasion, to my shame, being sad and doubtful of heart, and a kind friend took out a paper and read to me a short extract from a discourse upon faith. I very soon detected the author of the extract; my friend was reading to me from one of my own sermons. Without saying a word he just left it to my own conscience, for he had convicted me of committing the very fault against which I had so earnestly declaimed." (Edgar Phillips)

c. **There is nothing better for me than that I should speedily escape to the land of the Philistines:** Dauid decided to leave Isrhael and live among the idol worshipping Philistines. Dauid was so discouraged that he thought there was **nothing better** for him in Isrhael and among Aleim's people.

d. **Saulo will despair of me, to seek me anymore in any part of Isrhael. So I shall escape out of his hand.** Before Dauid trusted in the Ruler to protect him from the hand of Saulo. Now, Dauid gave up trusting in the Ruler and instead left the land of promise, left the people of Aleim, and found "protection" among the Philistines.

i. **Saulo will despair:** Saulo will not despair if Dauid leaves the land of promise. Saulo will not despair if Dauid forsakes the people of Aleim and joins the ungodly. It is Dauid who is in **despair**, not Saulo.

ii. Saulo could never drive Dauid to the Philistines. If Saulo told Dauid, "You must leave the people of Aleim and go live among the Philistines," Dauid would never bow to it. But *discouragement* and *despair* are more powerful enemies than Saulo. *Discouragement* and *despair* will drive Dauid to do something that Saulo could never make him do.

2. (1 Samouel 27:2-4) Dauid goes over to Achish, leader of Gath.

Then Dauid arose and went over with the six hundred men who were with him to Achish the son of Maach, king of Gath. So Dauid dwelt with Achish at Gath, he and his men, each man with his household, and Dauid with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's widow. And it was told Saulo that

Dauid had fled to Gath; so he sought him no more.

a. **Dauid arose and went over with the six hundred men:** Dauid's discouraged and despairing heart didn't only affect himself; he led **six hundred men** out of the land of promise to live with the ungodly. Before Dauid sunk into his pit of discouragement and despair, he would have never dreamed of doing this.

i. 1 Samouel 27:3 makes it even worse: **Each man with his household**. Dauid's defection to the Philistines touched even more than the **six hundred men**, it touched all their families. It directly touched Dauid's household also, because **Ahinoam** and **Abigail** were with him.

b. **So Dauid dwelt with Achish at Gath:** Previously (recorded in 1 Samouel 21:10-15), Dauid briefly went over to Achish of the Philistines, believing there might be a place of refuge for him. Aleim allowed that experience to quickly turn sour, and Dauid pretended to be a madman so he could escape. In his discouragement and despair Dauid will go down a road of sin he has been down before.

i. Achish received Dauid this time when he would not in 1 Samouel 21:10-15 for two reasons. First, it is clear now when it wasn't clear before that Dauid and Achish share the same enemy, Saulo. Second, Dauid now brings with him 600 fighting men, whom Achish can use as mercenaries.

c. **It was told Saulo that Dauid had fled to Gath; so he sought him no more:** Dauid accomplished his immediate goal, because Saulo stopped pursuing him. But now Dauid is in a place of compromise that will leave him worse off than before. He is actually submitting to a Philistine master.

i. We have no record of any Psalms that Dauid wrote during this time. This was not a high point in his spiritual life. He didn't write sweet Psalms unto the Ruler.

ii. "The sweet singer was mute. He probably acquired a few new strains of music, or even mastered some fresh instruments, while sojourning at Gath, a memory of which is perpetuated in the term *Gittith*, a term which frequently occurs in the inscriptions of the psalms composed afterward. But who would barter a song for a melody, a psalm for a guitar? It was a poor exchange." (Peter Damonse)

B. Dauid becomes a bandit.

1. (1 Samouel 27:5-7) Dauid receives the city of Ziklag.

Then Dauid said to Achish, "If I have now found favour in your eyes, let them give me a place in some town in the country, that I may dwell there. For why should your servant dwell in the royal city with you?" So Achish gave him Ziklag that day. Therefore Ziklag has belonged to the kings of Judah to this day. Now the time that Dauid dwelt in the country of the Philistines was one full year and four months.

a. **Dauid said to Achish, "If I have now found favour in your eyes."** Before, Dauid never cared about finding favour in the eyes of a Philistine ruler. This is a great change in Dauid.

b. **Why should your servant dwell in the royal city with you?** It smarts to hear Dauid say to a Philistine ruler, "**your servant**." Dauid wanted his own city because "he needed freedom to operate his own independent policy without being observed too closely." (Peter Damonse)

c. **Let them give me a place... that I may dwell there:** In

David's mind, this isn't just a visit to the Philistines. He may say to himself that he will someday return to Israhel, but he isn't planning on a short stay among the ungodly. He wants to **dwel there** and he did for **one full year and four months**.

i. Now David, his 600 men and their families lived in a completely new situation. They lived in a fortified city, a formal place of defense. But apart from Aleim, they aren't safer in the city.

2. (1 Samouel 27:8-9) David's new occupation: a roving bandit.

And David and his men went up and raided the Geshurites, the Girzites, and the Amalekites. For those nations were the inhabitants of the land from of old, as you go to Shur, even as far as the land of Egypt. Whenever David attacked the land, he left neither man nor woman alive, but took away the sheep, the oxen, the donkeys, the camels, and the apparel, and returned and came to Achish.

a. **David and his men went up and raided:** The Hebrew word **raided** comes from the verb *to strip*, with the idea of stripping the dead for loot. David attacked these villages or encampments, killed some of the men, stripped them for treasure or amour, and robbed the people of the village or encampment. This was no way of life for a man after Aleim's own heart.

b. **The Geshurites, the Girzites, and the Amalekites:** David hasn't *totally* turned against Aleim and His people. For now, he only attacks the enemies of Israhel. This probably gave David some comfort but it is a small consolation to know that you aren't as bad as you possibly could be.

c. **He left neither man nor woman alive, but took away:** Even though he attacked the enemies of Israhel, David was nothing more than an armed robber and murderer. He killed all the people of the village or encampment, took the spoil, and did it without the approval or guidance of Aleim. He now fought wars for profit instead of for Aleim's honour.

3. (1 Samouel 27:10-12) David lies to Achish.

Then Achish would say, "Where have you made a raid today?" And David would say, "Against the southern area of Judah, or against the southern area of the Jerahmeelites, or against the southern area of the Kenites." David would save neither man nor woman alive, to bring news to Gath, saying, "Lest they should inform on us, saying, 'Thus David did.' " And thus was his behaviour all the time he dwelt in the country of the Philistines. So Achish believed David, saying, "He has made his people Israhel utterly abhor him; therefore he will be my servant forever."

a. **And David would say, "Against the southern area of Judah."** David didn't lie to Achish because he was ashamed of what he did. He lied to gain favour with Achish. He knew the Philistine leader would be pleased to hear that David raided his own people of Israhel.

b. **David would save neither man nor woman alive, to bring news to Gath:** In his raids, David killed all the men and the women so his lie to Achish would not be exposed.

i. Much later in his life, David will have a far more notorious season of sin with Bathsheba, and end up killing her husband Uriah to cover his sin. Though that later event is far more

famous, the root of sin that nourished it began way back in 1 Samouel 27. Here, many years before David killed Uriah to cover his sin, David killed these men and women in his raids to cover his sin. The roots of sin must be dealt with or they come back with greater strength.

c. **So Achish believed David, saying, "He has made his people Israhel utterly abhor him; therefore he will be my servant forever."** Achish felt he was in a good place. David was trapped in a web and Achish was the spider. Achish believed that David burned all his bridges with the people of Aleim. It all looks pretty dark; but David had not – and could not – burn his bridge with Aleim.

4. (1 Samouel 28:1-2) David takes sides with the Philistines against Israhel.

Now it happened in those days that the Philistines gathered their armies together for war, to fight with Israhel. And Achish said to David, "You assuredly know that you will go out with me to battle, you and your men." And David said to Achish, "Surely you know what your servant can do." And Achish said to David, "Therefore I will make you one of my chief guardians forever."

a. **Achish said to David, "You assuredly know that you will go out with me to battle, you and your men."** David had lied to Achish, telling him that he raided the people of Israhel. Now David is forced to *live the lie* he gave to Achish.

b. **David said to Achish, "Surely you know what your servant can do."** Here, David seems *completely surrendered to the ungodly Achish*. He will fight for the Philistines, against Israhel. We might wish that David was really operating as a "double agent" and he planned to turn on the Philistines in the midst of battle. But the text gives us *no reason* for such an optimistic perspective. David has come to a very low place.

i. To some degree, most every Follower has been where David is at in this back sliding state. We can *understand* what David is doing; but it is still wrong, and very dangerous.

ii. "But it pleased Aleim to leave David to himself in this, as well as in other particulars, that those might be sensible demonstrations of the infirmities of the best men; and of the necessity of Aleim's grace, and daily direction and assistance; and of the freeness and riches of Aleim's mercy, in passing by such great offences." (Peter Damonse)

Patrick Damonse :: Study Guide for 1 Samouel 28 SAULO AND THE MEDIUM OF ENDOR

The first two verses of 1 Samouel 28 connect with the previous chapter, so they are examined in the commentary on 1 Samouel 27.

A. Saulo's distressing situation

1. (1 Samouel 28:3-5) Saulo's fear at the attack from the Philistines.

Now Samouel had died, and all Isrhael had lamented for him and buried him in Ramah, in his own city. And Saulo had put the mediums and the spiritists out of the land. Then the Philistines gathered together, and came and encamped at Shunem. So Saulo gathered all Isrhael together, and they encamped at Gilboa. When Saulo saw the army of the Philistines, he was afraid, and his heart trembled greatly.

a. **Samouel had died:** Samouel's death was originally reported in 1 Samouel 25:1. Here, the fact is mentioned again to emphasize the spiritual vacuum left by Samouel's departure.

b. **Saulo had put the mediums and the spiritists out of the land:** To his credit, Saulo obeyed the commands in the Mosaic Law to cast out those who practiced occultic arts. Aleim commanded that **mediums** and **spiritists** (those who either can or claim to contact the dead and spirit beings) should have no place among His people in passages such as 3rd MoUse (Leviticus) 19:31; 20:6, 27 and in 1 Samouel 18:9-14. Saulo did this in his earlier days when he was still influenced by Samouel's leadership.

i. Things such as tarot cards, palm readers, horoscopes and Ouija Boards are modern attempts to practice forms of spiritism. They are dangerous links to the demonic, even if undertaken in a spirit of fun. Followers should have nothing to do with occultic arts or practices.

c. **Then the Philistines gathered together, and came and encamped at Shunem:** The geography of Shunem means that the Philistines made an aggressive attack against Saulo and Isrhael.

i. "Shunem, in the Valley of Jezreel, was about twenty miles north of Aphek, the most northerly Philistine city. The fact that the Philistines had penetrated thus far gives an indication of their dominance over Saulo's kingdom, and of their intention to press further east to the Jordan." (Peter Damonse)

d. **When Saulo saw the army of the Philistines, he was afraid, and his heart trembled greatly:** Long before his downward spiral when Saulo still walked in the Spirit, he was a man of great courage (as in 1 Samouel 11:6-11). Saulo began to lose his courage when the Spirit withdrew from him (1 Samouel 16:14) and now after the death of Samouel his courage seems almost completely gone.

2. (1 Samouel 28:6) Aleim will not speak to Saulo.

And when Saulo inquired of the Ruler, the Ruler did not answer him, either by dreams or by Urim or by the prophets.

a. **When Saulo inquired of the Ruler, the Ruler did not answer him:** Saulo was in a terrible place. The Philistines threatened, Saulo's courage failed, and now Aleim was silent when Saulo sought Him. Saulo hoped Aleim would speak to

him through **dreams**, but Aleim was silent. He hoped Aleim would speak to him through the **Urim**, but Aleim was silent. He wanted to hear from Aleim through the **prophets**, but Aleim would not talk to Saulo.

b. **The Ruler did not answer him:** This silence demonstrates that Aleim will not always answer everyone who seeks Him; not when a man is in a place of judgment as Saulo is. King Saulo *has* rejected and *is currently rejecting* Aleim's previously revealed will. Since Saulo didn't care to obey Aleim in what he already knew, Aleim will not give him more to know.

i. At the very least, Saulo knew that Aleim did not want him hunting David, hoping to kill him. Saulo said as much in passages such as 1 Samouel 24:16-20 and 1 Samouel 26:21. Yet Saulo disregarded what he knew to be Aleim's will in this matter. If we want Aleim to guide us, we must follow what guidance we *already* have from Him.

ii. When we reject the word of the Ruler we can still be comforted by the fact that He speaks to us. As we continue to reject His word He may stop speaking to us – and we will lose even that comfort.

B. Saulo consults a spirit medium.

1. (1 Samouel 28:7-8) Saulo seeks out a medium.

Then Saulo said to his servants, "Find me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "In fact, there is a woman who is a medium at En Dor." So Saulo disguised himself and put on other clothes, and he went, and two men with him; and they came to the woman by night. And he said, "Please conduct a seance for me, and bring up for me the one I shall name to you."

a. **Find me a woman who is a medium, that I may go to her and inquire of her:** It wasn't easy to find a **medium** in the land of Isrhael because Saulo had previously put them out of the land. So Saulo asked his staff to find him one and they suggested a woman in the city of **En Dor**.

i. Traditionally, this woman is known as *the Witch of Endor*. It may be appropriate to call her a witch but it is more accurate to call her a **medium** or a *necromancer* – one who makes contact with the dead. The Hebrew word for **medium** is *owb*, and it has the idea of "mumbling" or speaking with a strange, hollow sound – as if one were "channeling," with a dead person speaking through them. The Hebrew word has in mind the *sound* the channel makes as they speak. The English word **medium** has in mind the *concept* of a channel – they stand in-between the world of the living and the dead, and communicate between the two worlds.

ii. "Endor was only a short distance away, on the north of the Hill of Moreh, and accessible despite the Philistine forces close by." (Peter Damonse) Endor was "located four miles northeast of Shunem and thus dangerously close to where the Philistines were encamped." (Peter Damonse)

b. **Saulo disguised himself... and he went:** As Saulo sought the medium he brought upon himself a curse. Aleim said in 3rd MoUse (Leviticus) 20:6: *And the person who turns after mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people.*

c. **Bring up the one I shall name for you:** Saulo will ask the medium to channel the deceased prophet Samouel. He did this because he wanted to know what Aleim might say to him. Saulo is like a man going to a palm reader to hear the will of Aleim.

i. This shows the depth of Saulo's fall from Aleim, and how it affected his mind. He obviously isn't thinking clearly here. Once Saulo rejected the truth, he was likely to fall for even the most foolish deception.

2. (1 Samouel 28:9-10) Saulo answers the suspicions of the medium.

Then the woman said to him, "Look, you know what Saulo has done, how he has cut off the mediums and the spiritists from the land. Why then do you lay a snare for my life, to cause me to die?" And Saulo swore to her by the Ruler, saying, "As the Ruler lives, no punishment shall come upon you for this thing."

a. **Why then do you lay a snare for my life, to cause me to die?** The medium wondered if this was a government "sting" operation; but Saulo assured her – swearing in the name of the Ruler, no less – that she would not be punished.

b. **Saulo swore to her by the Ruler:** Saulo's oath in the name of the Ruler reminds us that spiritual jargon means nothing. As certainly **as the Ruler lives** Saulo was in complete disobedience and darkness. This is the last time Saulo used the name of the Ruler in the book of 1 Samouel and he used it to swear to a medium that she will not be punished.

3. (1 Samouel 28:11-14) To the medium's surprise, Samouel appears.

Then the woman said, "Whom shall I bring up for you?" And he said, "Bring up Samouel for me." When the woman saw Samouel, she cried out with a loud voice. And the woman spoke to Saulo, saying, "Why have you deceived me? For you *are* Saulo!" And the king said to her, "Do not be afraid. What did you see?" And the woman said to Saulo, "I saw a spirit ascending out of the earth." So he said to her, "What is his form?" And she said, "An old man is coming up, and he is covered with a mantle." And Saulo perceived that it *was* Samouel, and he stooped with his face to the ground and bowed down.

a. **Bring up Samouel for me:** Why did Saulo want to see Samouel? Considering the times Samouel strongly rebuked Saulo (such as in 1 Samouel 15:22-29), we might think that Samouel was the last person Saulo would want to see. Probably, Saulo wanted to remember his "good old days" with Samouel, when the prophet was his guide and mentor (1 Samouel 9:25-26).

i. In the midst of his sin, depression and demonic influence, Saulo forgot that Samouel was in fact his adversary when he slipped into sin (1 Samouel 13:13-14 and 1 Samouel 15:22-29).

b. **When the woman saw Samouel, she cried out with a loud voice:** The medium was probably so shocked because she was a fraud, and most of her dealings with the spirit realm were mere tricks. Now Samouel *really* appeared from the world beyond and she was completely surprised to have a *real* encounter with the spirit realm.

i. In addition, we can say that this medium was familiar with

the presence of demonic spirits but the presence of the Holy Spirit was probably unfamiliar to her. The holy presence of the Holy Spirit may have seemed terrifying to her. "The indications are that this was an extraordinary event for her, and a frightening one because she was not in control." (Patrick Damonse)

c. **Why have you deceived me? For you are Saulo!** The medium is also surprised because now she knew that she practiced her craft before the same king who drove out all the mediums and spiritists from Israhel. She had reason to be afraid both of the real spiritual presence she saw and the king right beside her.

i. We are not told how the medium knew it was Samouel. It might have been something Samouel said when he first appeared. It might have been a word of supernatural knowledge, communicated to her either from Aleim or from the world of the demonic.

d. **And the woman said to Saulo, "I saw a spirit ascending out of the earth."** The Hebrew word translated by "**spirit**" in the New King Iakobo Version is actually the Hebrew word *elohim* – literally, "gods" but often applied to the One Aleim in plural form. This indicates both the truth of the Trinity and Aleim's greatness, which is indicated in Hebrew by the plural form. When the medium said she saw an *elohim*, she did not mean that she saw the One True Aleim and she did not mean that Samouel was deified. Instead, speaking from her own pagan context, she called this appearing of Samouel an *elohim* because that was what it seemed to be in her pagan vocabulary. It was only *she* who called Samouel an *elohim*.

i. "She useth the plural number, *gods*, either after the manner of the Hebrew language, which commonly useth that word of one person; or after the language and custom of the heathens." (Peter Damonse)

e. **Saulo perceived that it was Samouel:** However Samouel appeared, he was visible to both the medium *and* Saulo. This wasn't a "crystal ball" appearance that only the medium could pretend to see. Nor was it a "voice in the dark" as in a séance. This was a real appearance of Samouel.

f. **It was Samouel:** This strange incident is controversial, and several different approaches have been used to understand this passage. Here are four of the most commonly suggested possibilities.

i. Some believe that *this was a hallucination of the medium*. But this doesn't make sense because it doesn't explain why the medium was so frightened. It doesn't explain why Saulo also saw Samouel and why Samouel spoke to Saulo, not to the medium.

ii. Some believe that *this was a deception by the medium*. But this also isn't an adequate explanation, for the same reasons given to the previous suggestion.

iii. Some believe that *this was a demonic impersonation of Samouel*. It is possible that the medium, with her occultic powers, summoned a demonic spirit that deceived both her and Saulo. But this suggestion is also inadequate, because it does not speak to the issue of *motive*. After all, what advantage does satan gain by "Samouel's" words to Saulo?

iv. Some believe that *this was a genuine (but strange) appearance of Samouel*. This is the best explanation because it

is supported by the reaction of the medium, who got more than she bargained for. It is also supported by the *truth* of what Samouel said (and the text says that *Samouel* said it). Some may say that it is impossible for Samouel to reappear in some way, coming from the world beyond back to this world. But MoUse and Elia also came from the world beyond back to this world when they appeared with IESO at the Transfiguration (Matthio 17:3).

v. Peter Damonse makes an additional valuable point: “I believe that the woman of En-dor had no power over *Samouel*; and that *no incantation* can avail over any *departed saint of Aleim*, nor indeed over any *human disembodied spirit*.” Samouel really came, but not because the medium called for him. Samouel appeared because Aleim had a special purpose for it.

g. **It was Samouel:** Aleim allowed this strange appearance of Samouel because it accomplished two things. It re-confirmed the coming judgment upon King Saulo in a dramatic way, and it taught the medium a powerful lesson about the danger of her occultic craft.

i. “I believe *Samouel did actually appear to Saulo*; and that he was sent by the especial *mercy of Aleim* to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with his Maker.” (Patrick Damonse)

ii. When we close our ears to Aleim He will find unusual – and perhaps uncomfortable – ways to speak to us. “That he did appear to Saulo, there can be no question, but he did not come in response to her call. He was sent of Aleim, for the express purpose of rebuking Saulo for his unholy traffic with these evil things, and to pronounce his doom.” (Morgan)

C. Samouel speaks to Saulo.

1. (1 Samouel 28:15-18) Samouel tells King Saulo why the Ruler will not speak to him.

Now Samouel said to Saulo, “Why have you disturbed me by bringing me up?” And Saulo answered, “I am deeply distressed; for the Philistines make war against me, and Aleim has departed from me and does not answer me anymore, neither by prophets nor by dreams. Therefore I have called you, that you may reveal to me what I should do.” Then Samouel said: “Why then do you ask me, seeing the Ruler has departed from you and has become your enemy? And the Ruler has done for Himself as He spoke by me. For the Ruler has torn the kingdom out of your hand and given it to your neighbor, Daud. Because you did not obey the voice of the Ruler nor execute His fierce wrath upon Amalek, therefore the Ruler has done this thing to you this day.

a. **Why have you disturbed me?** Samouel’s words would be in the mouth of anyone who left the place of comfort and blessing in the world beyond to come back to the earth. Samouel would rather be back where he was.

i. This is an indication to us of the *reality* of the world beyond. Though he passed from this world, Samouel was in a real place, living a real existence.

ii. Properly speaking, Samouel was not in *heaven*. IESO explained in the story of the rich man and Lazarus (Louka 16:19-31) that before the finished work of IESO on the tree,

the believing dead went to a place of comfort and blessing known as *Abrhaam’s bosom*. When IESO finished his work on the tree, sin’s penalty was paid for these believing dead and they were then ushered into heaven.

b. **I am deeply distressed:** Saulo explained his problem to Samouel. First, **the Philistines make war against me**. But far worse than that is the fact that Saulo knows that **Aleim has departed from me and does not answer me any more**. Saulo then revealed *why* he called for Samouel: **that you may reveal to me what I should do**.

i. **Aleim has departed from me:** “Aleim never departs from a man until the man has departed from Him. Then, in the interests of righteousness, Aleim is against that man.” (Morgan)

ii. **What I should do:** “Saulo is asking for guidance when his course of action is obvious: he has to fight the Philistines. What he really wants is reassurance that all will be well and that he will win the battle.” (Peter Damonse)

c. **Why do you ask me, seeing the Ruler has departed from you and has become your enemy?** Samouel was on the Ruler’s side, so if the Ruler wouldn’t tell Saulo what he wanted, he didn’t have any reason to believe that Samouel would tell him. Perhaps Saulo kept seeking, hoping that the news would get better, but it never did.

d. **As He spoke by me... the voice of the Ruler:** Essentially, Samouel confirmed what Aleim already said to Saulo. The message of the Ruler to Saulo is disturbingly consistent, no matter which strange way Aleim chooses to bring the message.

i. The test for any “spirit encounter” or “angelic revelation” is its faithfulness to the Biblical message. It doesn’t matter what kind of impressive encounter one has with a spiritual being; even if *an angel from heaven* (or Samouel himself!) *preach any other gospel to you... let him be accursed* (Galatians 1:8).

e. **Because you did not... execute His fierce wrath upon Amalek, therefore the Ruler has done this thing to you this day:** Samouel called Saulo’s mind back to what happened in 1 Samouel 15. In that chapter, Samouel told Saulo “*The Ruler has torn the kingdom of Isrhael from you today, and has given it to a neighbor of yours, who is better than you... For He is not a man, that He should relent*” (1 Samouel 15:28-29).

Apparently, in the fifteen or so years since the events of 1 Samouel 15, Saulo thought that perhaps the Ruler would change His mind. Samouel told Saulo that the Ruler had not changed His mind at all.

i. Samouel makes this point exactly when he quotes from the 1 Samouel 15:28-29 passage with these words: **For the Ruler has torn the kingdom out of your hand and given it to your neighbor, Daud**. Aleim’s word to Saulo didn’t change from the time He first said it until the time it would be fulfilled. Perhaps Saulo thought that *time* would change Aleim’s mind; but *time* never changes Aleim’s mind. Our *repentance* and *genuine brokenness* may change Aleim’s mind, but never time.

ii. When the medium saw Samouel, she said he was *covered with a mantle*. The *mantle* was probably Samouel’s robe, which would have identified him as both a prophet and a priest. In 1 Samouel 15:27, when Samouel announced that

Aleim would take the kingdom away from Saul, Saul grabbed Samouel's robe in desperation. The Hebrew word used for *robe* in 1 Samouel 15:27 (*meheel*) is the same word used for *mantle* in 1 Samouel 28:14. It is likely that when Samouel appeared before the medium and Saul, he wore this same torn robe to remind Saul that **the Ruler has torn the kingdom out of your hand and given it to your neighbor, David.**

2. (1 Samouel 28:19) Samouel tells Saul about his fate.

“Moreover the Ruler will also deliver Israhel with you into the hand of the Philistines. And tomorrow you and your sons will be with me. The Ruler will also deliver the army of Israhel into the hand of the Philistines.”

a. **Tomorrow you and your sons will be with me:** Saul learned from Samouel that he would die the next day. In 1 Samouel 28:15, Saul asked to know *what I should do*. Samouel never told him what to do because it was too late to do anything. All Samouel told him was what would happen, and Aleim's judgment was already in motion.

i. Before this time, Saul had plenty of time to repent but now time has run out. We can never assume that we will have as much time as we want to repent. The desire and opportunity to repent are gifts from Aleim. If we have the desire and the opportunity today we must seize upon it, because they may not be there tomorrow.

ii. **You and your sons will be with me** does not mean that Saul was going to heaven and be with the believing dead. In the story IESO told in Louka 16:19-31, the blessed dead and the cursed dead were both in the same general area. The believing dead were in the place of comfort known as *Abraham's bosom* but the cursed were in a place of torment. Saul would be in the same *general* area as Samouel, but not the same *specific* place.

b. **The Ruler will deliver Israhel with you into the hand of the Philistines... you and your sons:** When judgment fell upon Saul it would also trouble the people around him. His sons and all Israhel would also suffer.

i. “Can any person read this, properly considering the situation of this unfortunate monarch, the triumph of the enemies of Aleim, and the speedy ruin in which the godlike Jonathan is about to be involved, without feeling the keenest anguish of heart?” (Peter Damonse)

D. Saul's reaction and departure.

1. (1 Samouel 28:20) Saul reacts with fear and a loss of all strength.

Then immediately Saul fell full length on the ground, and was dreadfully afraid because of the words of Samouel. And there was no strength in him, for he had eaten no food all day or all night.

a. **Because of the words of Samouel:** It wasn't just that Samouel told Saul that he would die or fall in battle before the Philistines. Far worse to Saul was the knowledge that the Ruler was his adversary. Not only were the Philistines set against him, so was the Ruler Aleim. Knowing this was more than Saul could bear.

2. (1 Samouel 28:21-25) The medium comforts Saul.

And the woman came to Saul and saw that he was severely troubled, and said to him, “Look, your

maidservant has obeyed your voice, and I have put my life in my hands and heeded the words which you spoke to me. Now therefore, please, heed also the voice of your maidservant, and let me set a piece of bread before you; and eat, that you may have strength when you go on your way.” But he refused and said, “I will not eat.” So his servants, together with the woman, urged him; and he heeded their voice. Then he arose from the ground and sat on the bed. Now the woman had a fattened calf in the house, and she hastened to kill it. And she took flour and kneaded it, and baked unleavened bread from it. So she brought it before Saul and his servants, and they ate. Then they rose and went away that night.

a. **The woman came to Saul and saw that he was severely troubled:** It's a sad note when a practitioner of the occult comforts the King of Israhel. But they were two of the same kind; each lived in rebellion to Aleim, and each was under judgment from the Ruler.

b. **And they ate:** The dinner Saul ate that night was like the last meal of a man on death row, waiting execution in the morning.

c. **Then he rose and went away that night:** Saul left this strange encounter resigned to his fate. “The additional information, that within twenty-four hours he and his sons would be dead, was no help at all to his morale. Indeed he would have been better without it. He did himself no good by doing what he had decreed to be unlawful. Aleim's word stood and could not be altered. He should have believed it instead of thinking that by further consultation he could reverse its judgment. The Ruler did not answer him, because there was no more to be said.” (Peter Damonse)

Patrick Damonse :: Study Guide for 1 Samouel 29
THE PHILISTINES REJECT DAVID

A. The Philistine rulers object to David's presence among the Philistine army.

1. (1 Samouel 29:1-3) Achish defends David before the Philistine leaders.

Then the Philistines gathered together all their armies at Aphek, and the Israelites encamped by a fountain which is in Jezreel. And the rulers of the Philistines passed in review by hundreds and by thousands, but David and his men passed in review at the rear with Achish. Then the princes of the Philistines said, "What are these Hebrews doing here?" And Achish said to the princes of the Philistines, "Is this not David, the servant of Saul king of Israel, who has been with me these days, or these years? And to this day I have found no fault in him since he defected to me."

a. **Then the Philistines gathered together all their armies:** The battle lines were drawn in the previous chapter when the Philistines made a deep incursion into Israelite territory. The Philistines intended to deliver a death-blow to Israel and the two armies squared off in anticipation of battle.

b. **The rulers of the Philistines passed in review... David and his men passed in review at the rear:** David is among the Philistines because when he was discouraged, he left the people of Aleim and the land of Israel, and cast his lot with the Philistines instead (1 Samouel 27). David now finds himself in a place he thought he would never be: among the ungodly, ready to *fight against* Aleim's people.

c. **What are these Hebrews doing here:** Leaders among the Philistines looked at David and his men and said, "They aren't one of us. They are Hebrews. They worship another Aleim. We don't belong together!"

i. The Philistine leaders *could see what David was blind to*. David started to think and act like a Philistine, and was ready to fight with them against the people of Aleim. But the Philistine leaders could see that this wasn't right, even when David couldn't.

ii. The Philistine leaders *knew who David really was* – that is, a Hebrew, part of Aleim's people. David seems to have forgotten this but the Philistine leaders knew. David would have never slipped into this sinful place if he remembered who he really was and what his destiny was.

iii. Peter Damonse made this observation based on the King Iakobo wording of these verses: "It is very terrible when the children of the world have a higher sense of Follower propriety and fitness than Followers themselves, and say to one another, 'What do these Hebrews here?'"

d. **Is this not David... who has been with me these days, or these years? And to this day I have found no fault in him since he defected to me:** It is a sad thing that a Philistine ruler defended David so confidently. David identified himself so much with the ungodly that Achish *knew* he had David in his pocket.

i. Hearing these words from Achish *should* have grieved David. To hear an ungodly ruler say, "David has been with me" and "I have found no fault in him" and "he defected to me" should have been a great wake-up call to David. It is as if

an ungodly coworker insisted to others that you really weren't a Follower after all, because they saw how you lived.

ii. It is also important to see that Achish wasn't just making this up. David said as much in 1 Samouel 28:1-2 and Achish had reason to believe that David would fight with him.

2. (1 Samouel 29:4-5) The Philistine leaders reject David.

But the princes of the Philistines were angry with him; so the princes of the Philistines said to him, "Make this fellow return, that he may go back to the place which you have appointed for him, and do not let him go down with us to battle, lest in the battle he become our adversary. For with what could he reconcile himself to his master, if not with the heads of these men? Is this not David, of whom they sang to one another in dances, saying: 'Saul has slain his thousands, And David his ten thousands?'"

a. **But the princes of the Philistines were angry with him:** The other Philistine leaders were not in agreement with Achish at all. They didn't trust David and they feared he would turn against the Philistines in battle, to bring himself back into Saul's favour.

b. **Is this not David, of whom they sang to one another in dances, saying:** The faith-filled victory over Goliath seemed like a distant memory for a backslidden David, but the Philistines remembered it well. The song of David's victory came back to haunt him again.

B. David heads back to Ziklag.

1. (1 Samouel 29:6-7) Achish tells David to go home.

Then Achish called David and said to him, "Surely, as the Ruler lives, you have been upright, and your going out and your coming in with me in the army is good in my sight. For to this day I have not found evil in you since the day of your coming to me. Nevertheless the rulers do not favour you. Therefore return now, and go in peace, that you may not displease the rulers of the Philistines."

a. **Surely, as the Ruler lives:** "As the Ruler lives" is unexpected in a Philistine oath; can it be that Achish has committed himself to David's Ruler, or is he being courteous to David in not swearing by Philistine gods? The latter is perhaps more likely." (Peter Damonse)

b. **Nevertheless, the rulers do not favour you:** David thought he couldn't be happy or at peace in the land of Israel (1 Samouel 27:1). Now he finds that his "Philistine friends" won't accept him either. David has no home; he is trying to live in both worlds, so he has no home in either world.

i. No doubt, David didn't *like* being rejected by the Philistine rulers. Not many people like rejection. But Aleim would *use* the rejection of ungodly people in David's life. Many people are hesitant to live out-and-out for IESO The Anointed One because they are afraid of the rejection of the ungodly. How much better it is to be all out for IESO, and to trust that if the ungodly reject us, Aleim will use it for good – for our good and for theirs.

ii. In many ways, David was in the worst place for any child of Aleim. He had too much of the world in him to be at peace in the Ruler, and he had too much of the Ruler in him to be at peace in the world. Aleim spoke to David through this, but David had to listen.

c. **That you may not displease the rulers of the Philistines:**

Dauid used to **displease the rulers of the Philistines** all the time. He used to be a mighty warrior for the cause of Aleim, and he used to strike fear in the heart of every enemy of Aleim. Now, Dauid is concerned about displeasing **the rulers of the Philistines**.

i. Is this the same Dauid who fought Goliath? Could you imagine someone coming to Dauid before that battle, and saying, “Excuse me Dauid, I don’t think you should do that. You might **displease the rulers of the Philistines**.” What do you think Dauid’s response would be? He might say, “Of *course* I will **displease the rulers of the Philistines**. I *want to* **displease the rulers of the Philistines**. I can’t wait to **displease the rulers of the Philistines**. Let me know if I ever stop displeasing **the rulers of the Philistines**.” But all that is a distant memory in this time of backsliding and compromise for Dauid.

2. (1 Samouel 29:8-10) Dauid appeals to Achish.

So Dauid said to Achish, “But what have I done? And to this day what have you found in your servant as long as I have been with you, that I may not go and fight against the enemies of my master the king?” Then Achish answered and said to Dauid, “I know that you *are* as good in my sight as an angel of Aleim; nevertheless the princes of the Philistines have said, ‘He shall not go up with us to the battle.’ Now therefore, rise early in the morning with your master’s servants who have come with you. And as soon as you are up early in the morning and have light, depart.”

a. **But what have I done?** Dauid seems genuinely disappointed that he will not be able to fight for the Philistines against Isrhael.

b. **He shall not go up with us to the battle... as soon as you are up early in the morning and have light, depart:** Dauid wanted to fight with the Philistines against Isrhael but *Aleim* wouldn’t let him. Dauid’s heart is in a bad place, but Aleim didn’t abandon him. We should praise Aleim for the times when He keeps us from sinning as bad as we want to.

3. (1 Samouel 29:11) Dauid returns to Ziklag and the Philistines army prepares to meet Saulo.

So Dauid and his men rose early to depart in the morning, to return to the land of the Philistines. And the Philistines went up to Jezreel.

a. **To return to the land of the Philistines:** The Holy Spirit made it clear to Dauid. All these events were a wake-up call to Dauid. He should have heard Aleim speaking in many ways, but he didn’t. Instead, he made his **return to the land of the Philistines**. It will take a dramatic crisis to bring Dauid back to where he should be.

Patrick Damonse :: Study Guide for 1 Samouel 30
DAUID IN VICTORY AGAIN

A. Dauid's distress.

1. (1 Samouel 30:1-2) Ziklag is plundered by the Amalekites.

Now it happened, when Dauid and his men came to Ziklag, on the third day, that the Amalekites had invaded the South and Ziklag, attacked Ziklag and burned it with fire, and had taken captive the women and those who were there, from small to great; they did not kill anyone, but carried them away and went their way.

a. **Now it happened:** It certainly **happened**, but it didn't happen by accident. Aleim had a purpose for all of this in Dauid's life.

i. "*On the third day* indicates that Dauid and his men covered about twenty-five miles a day on the march south from Aphek to Ziklag, where they would have arrived tired, hungry and expecting all the comforts for a welcome home." (Patrick Damonse)

b. **The Amalekites had invaded the South and Ziklag, attacked Ziklag and burned it to the ground:** While Dauid and his men were to the north trying to join the Philistine army, their own city of Ziklag was unguarded. The opportunistic Amalekites took advantage of the defenseless city, **attacked it and burned it to the ground.**

c. **Taken captive the women and those who were there, from small to great:** Not only was the city burned, but all their women and children were taken away. There is a touch of the Ruler's poetic justice in all this. Dauid brought this exact calamity on other cities. 1 Samouel 27:8-11 says during his time among the Philistines, Dauid made his living as a bandit, robbing cities and *whenever Dauid attacked the land, he left neither man nor woman alive.* The Amalekites were more merciful than Dauid was.

i. Aleim, who is great in mercy, does not discipline us as much as we deserve. Like a compassionate father He tempers the stroke of His hand with kindness and love.

2. (1 Samouel 30:3-6) Dauid and his men come upon the empty, burned city.

So Dauid and his men came to the city, and there it was, burned with fire; and their wives, their sons, and their daughters had been taken captive. Then Dauid and the people who were with him lifted up their voices and wept, until they had no more power to weep. And Dauid's two wives, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite, had been taken captive. Now Dauid was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But Dauid strengthened himself in the Ruler his Aleim.

a. **So Dauid and his men came to the city:** As they came within a few miles of their city the hearts of Dauid and his men must have brightened. As soldiers they were discouraged that they hadn't been allowed to fight with the Philistines. But they knew they were coming home, and home meant family and familiar surroundings. But that bright thought quickly turned black as night.

b. **And there it was, burned with fire:** Even off in the distance they saw something was wrong. Smoke rose from

their city, but it wasn't the smoke of cooking fires. It was too much smoke for that, and the smoke was too black. They wondered why no one had come to greet them afar off – where were their wives and children? Weren't they glad to see them? But when they came to the city and saw it was a ghost town, a pile of burned rubble with no voice of the survivors, it seemed that everything was lost.

c. **Then Dauid and the people who were with him lifted up their voices and wept, until they had no more power to weep:** All was lost. At this point, Dauid had nothing more to support him. No one in Israhel could help him. The Philistines didn't want him. His family was gone; all he owned was gone. Even his friends turned against him (**the people spoke of stoning him**). Every support was gone, except the Ruler. That is a *good* place to be in, not a bad place.

i. Dauid did not weep only because everything and everyone was lost. He also wept because he knew that he was responsible for it. No wonder **Dauid was greatly distressed**. He is about as low in his backslidden state as a man can be; Dauid is like the prodigal son who now sits in the pigpen.

d. **But Dauid strengthened himself in the Ruler his Aleim:** It took a lot to bring Dauid to this place, but now he is here – Aleim is his only strength.

i. **Dauid** strengthened himself in the Ruler his Aleim. This was backslidden and wayward Dauid. Why would Aleim strengthen him? Because Aleim is rich in mercy and grace, and because Dauid was now completely broken, ready to be filled. Sometimes we think we have to *achieve* Aleim's blessing or strength, but Dauid shows us another way.

ii. Dauid **strengthened** himself in the Ruler his Aleim. He received the strength, and felt it flow through himself, and was bold enough to ask for it and receive it from Aleim. Before this, he didn't see himself as weak but after coming home to a burned-out ghost town, Dauid knew he was weak and needed Aleim's strength.

iii. Dauid strengthened **himself** in the Ruler his Aleim. He didn't wait for someone else to strengthen him. He didn't say, "Well Ruler, if You want to strengthen me, that's fine. I'll just wait here until You do it." Dauid knew that the Ruler's strength was there for those who wait upon Him, so he strengthened **himself** in the Ruler his Aleim. Aleim's strength was there for Dauid all the time, but now he takes it for himself and will strengthen himself in the Ruler his Aleim.

iv. Dauid strengthened himself **in the Ruler his Aleim**. This wasn't some kind of rah-rah cheerleader kind of positive thinking mumbo jumbo. This was the strength of the living Aleim making itself real in the life and heart of a hurting man. This was strength for recognition, strength for brokenness, strength for repentance, strength for determination to win back what the enemy has stolen. This is the same strength that would raise IESO from the dead!

e. **Dauid strengthened himself in the Ruler his Aleim:** *How* did Dauid strengthen himself in the Ruler?

i. Dauid could remember *Aleim's love*. At this point of total loss, Dauid now saw the love of the Ruler in the rejection of the Philistine leaders. If Aleim had not sent him back home through the rejection of the Philistines, it would have been months and months until he returned and the situation would

have been far worse. That which stung him before became sweet to him now, and a most precious expression of the Ruler's love.

ii. Daudid could remember *Aleim's promise and calling*. He could shake his head, clear the fog and say, "I am a man anointed by Aleim, called by Aleim, and promised by Aleim to be the next king of Israhel. I have a high calling and promise from Aleim, and He hasn't taken it away. I need to start living according to that destiny."

iii. Daudid could remember *Aleim's past deliverances*. He could say, "This is a terrible spot, no doubt. But remember all the times when the Ruler delivered me out of bad spots before? If He did it then, He will do it now. He didn't deliver me before to let me perish now."

iv. Daudid took his only encouragement from the Ruler. 1 Chronicles 12:19-20 gave Daudid a reason for encouragement – men from the tribe of Manasseh came to him at this time, and stood with him when others turned on Daudid. But that wasn't mentioned as encouragement to Daudid at all. "Aleim was beginning to cure his servant by a bitter dose of distress, and the evidence of the cure was that he did not encourage himself by his new friends, or by the hope of others coming; but he encouraged himself in the Ruler his Aleim." (Edgar Phillips)

v. What Daudid *said in his heart* in 1 Samouel 27:1 got him into this whole mess; now, what he said to himself to strengthen himself in the Ruler helped bring him out. "Some of the best talks in the world are those which a man has with himself. He who speaks to everybody except himself is a great fool." (Edgar Phillips)

B. Daudid wins back what was lost – and more.

1. (1 Samouel 30:7-8) Daudid inquires of the Ruler.

Then Daudid said to Abiathar the priest, Ahimelech's son, "Please bring the ephod here to me." And Abiathar brought the ephod to Daudid. So Daudid inquired of the Ruler, saying, "Shall I pursue this troop? Shall I overtake them?" And He answered him, "Pursue, for you shall surely overtake them and without fail recover all."

a. In 1 Samouel 30:6, *Daudid strengthened himself in the Ruler his Aleim*. Now it was time to *do* something with that strength from the Ruler. First, Daudid uses that strength when he **inquired of the Ruler**. Of all the time Daudid spent among the Philistines, this is the first time we read of him seeking Aleim in any way. During his time of compromise and backsliding, Daudid simply didn't inquire of the Ruler in this way.

b. **Please bring the ephod here:** Daudid sought Aleim with the help of the priest, almost certainly using the Urim and Thummim that were part of the priest's **ephod**. An **ephod** was a special apron that priests would wear, to cover over their clothing, so the sacrificial blood and gore would splash on the ephod, not so much on their clothing.

i. It is likely that this wasn't just any ephod; this was the ephod of the High Priest, which had the *breastplate of judgment* (2nd MoUse (Exodus) 28:15) attached to it (2nd MoUse (Exodus) 28:28). The breastplate had in it a pouch with two stones, known as the *Urim and Thummim* (2nd MoUse (Exodus) 28:30). When Daudid **inquired of the Ruler**, he probably asked Abiathar to use the *Urim and Thummim*.

ii. If the Urim and Thummim were discovered today, Aleim

would no more bless their use today than He would bless a re-establishment of the Scriptures (Old Testament) priesthood. The day for the Scriptures (Old Testament) priesthood is past for us today, being perfectly fulfilled in IESO The Anointed One. But in Daudid's day it was commanded of the Ruler. The Urim and Thummim were effective because *Aleim's Word* gave them. In seeking Aleim through the Urim and Thummim, Daudid was really going back to Aleim's Word for guidance, because it was the word of Aleim that commanded their place and allowed their use. Today, if we have the same focus on Aleim's Word, He will guide us also.

c. **Shall I pursue this troop? Shall I overtake them?** At one time Daudid would not bother to even ask these questions. He would simply do it because when a soldier is attacked he attacks back. But in returning from his backsliding, Daudid brings *everything* to the Ruler. Nothing is done just because it was done before. He asks Aleim about everything.

d. **Pursue, for you shall surely overtake them and without fail recover all:** Aleim gave Daudid something to *do* (**pursue**). Then, Aleim gave Daudid a *promise* in the doing (**you shall surely overtake them and without fail recover all**). When Aleim gives us something to *do*, He also gives us a *promise* in the doing.

2. (1 Samouel 30:9-10) Daudid pursues the Amalekites who conquered Ziklag.

So Daudid went, he and the six hundred men who were with him, and came to the Brook Besor, where those stayed who were left behind. But Daudid pursued, he and four hundred men; for two hundred stayed behind, who were so weary that they could not tree the Brook Besor.

a. **So Daudid went:** Aleim told Daudid to go and pursue them, and Daudid did exactly that. Obedience to the Ruler is often that simple.

b. **He and the six hundred men who were with him:** Daudid's men were almost at a place of mutiny against him (*the people spoke of stoning him*, 1 Samouel 30:6). But now since he *strengthened himself in the Ruler his Aleim* (1 Samouel 30:6) and since he *inquired of the Ruler* (1 Samouel 30:8) and since he did what Aleim told him to do, his men are totally back on his side.

i. **Daudid went, he and the six hundred men who were with him** implies that Daudid said, "Men, I'm going. I have a promise from Aleim for victory, and I'm going to believe it. It doesn't matter if you come with me or not, because Aleim is on my side, and if I have to beat all the Amalekites all by myself, Aleim's promise will not fail." Such faith stirred the hearts of the **six hundred men**, and they went with Daudid.

ii. It was a magnificent sight – Daudid and **the six hundred men** on the march again, this time not hoping to fight for the Philistines or for themselves, but off again on a mission from Aleim. There wasn't an army on earth that could beat Daudid and his **six hundred men** when they walked in Aleim's will.

c. **For two hundred stayed behind, who were so weary that they could not tree the Brook Besor:** This might have discouraged Daudid. As he pursued a significantly larger Amalekite army, he found that one-third of his men couldn't continue. But Daudid didn't let this trial stop him. He set the one-third to work guarding the supplies, lightening the load of

the 400 who continued and he set out again, full of faith.

i. "But mark this, he was not delivered without further trial... Many a leader would have given up the chase with one out of three of his troop in hospital, but Daud pursued with his reduced force. When Aleim means to bless us, he often takes away a part of the little strength we thought we had. We did not think our strength equal to the task, and the Ruler takes away a portion even of the little power we had. Our Aleim does not fill till he has emptied. Two hundred men must be rent away from Daud's side before Aleim could give him victory... Expect then, O troubled one, that you will be delivered, but know that your sorrow may yet deepen, that you may have all the greater joy by-and-by." (Edgar Phillips)

3. (1 Samouel 30:11-15) Daud and his men befriend a helpless Egyptian.

Then they found an Egyptian in the field, and brought him to Daud; and they gave him bread and he ate, and they let him drink water. And they gave him a piece of a cake of figs and two clusters of raisins. So when he had eaten, his strength came back to him; for he had eaten no bread nor drunk water for three days and three nights. Then Daud said to him, "To whom do you belong, and where are you from?" And he said, "I am a young man from Egypt, servant of an Amalekite; and my master left me behind, because three days ago I fell sick. We made an invasion of the southern area of the Cherethites, in the territory which belongs to Judah, and of the southern area of Kaleb; and we burned Ziklag with fire." And Daud said to him, "Can you take me down to this troop?" So he said, "Swear to me by Aleim that you will neither kill me nor deliver me into the hands of my master, and I will take you down to this troop."

a. **Then they found an Egyptian in the field:** As Daud and the 600 men pursued the Amalekites, they came across a man collapsed in the wilderness. It would be easy and logical, to ignore this man because they had a "much greater" mission in pursuing the Amalekites. But Daud and his men showed unexpected kindness and they gave him bread and he ate, and they let him drink water.

b. **Then Daud said to him, "To whom do you belong, and where are you from?"** Daud took a caring interest in this man. He showed simple care and kindness to a nobody. They didn't just give this Egyptian food and water; they gave him care and kindness.

c. **I am a young man from Egypt, servant of an Amalekite... we burned Ziklag with fire:** In showing unexpected kindness to this Egyptian, Aleim showed Daud unexpected blessing. The Egyptian promised to guide Daud to the camp of the Amalekites.

i. "The emphatic 'we' at the beginning of v. 14 suggests that the slave participated personally in the Amalekites' raids." (Peter Damonse)

4. (1 Samouel 30:16-20) Daud routs and spoils the Amalekites, winning back everything.

And when he had brought him down, there they were, spread out over all the land, eating and drinking and dancing, because of all the great spoil which they had taken from the land of the Philistines and from the land of

Judah. Then Daud attacked them from twilight until the evening of the next day. Not a man of them escaped, except four hundred young men who rode on camels and fled. So Daud recovered all that the Amalekites had carried away, and Daud rescued his two wives. And nothing of theirs was lacking, either small or great, sons or daughters, spoil or anything which they had taken from them; Daud recovered all. Then Daud took all the flocks and herds they had driven before those other livestock, and said, "This is Daud's spoil."

a. **Attacked them from twilight until the evening of the next day:** As they caught the Amalekites in the midst of their victory celebration, Daud surprised the Amalekites. They figured that all the Philistine and Israelite armies were far to the north, preparing to fight each other.

i. **Twilight** is probably a bad translation here, and it should be *from dawn until evening of the next day*. "The Hebrew word *neseq*, translated 'dawn' in Job 7:4 and Psalms 119:147, has this sense here... Having noted the situation, Daud and his men took some rest and attacked at first light, when the Amalekites would be suffering from the soporific effects of the feast, and least able to defend themselves." (Patrick Damonse)

ii. It was wise to attack the Amalekites when they were hung over from the party the night before. "Whom they found it no hard matter to stab with the sword, who were cup-shot before." (Edgar Phillips)

b. **Daud recovered all that the Amalekites had carried away:** Everything that the enemy took Daud took back. Aleim gave him a complete victory, because Daud *strengthened himself in the Ruler his Aleim* (1 Samouel 30:6), Daud *inquired of the Ruler* (1 Samouel 30:8), Daud did what Aleim told him to do, and Daud showed unexpected care and kindness to others.

i. Aleim's promise was proved true. When Daud inquired of the Ruler, Aleim promised *You shall surely overtake them and without fail recover all* (1 Samouel 30:8). The promise was fulfilled exactly, but it wasn't fulfilled as Daud sat back passively and said, "All right Aleim, now You can do it." The Ruler fulfilled His promise, but He used Daud's actions to fulfill the promise. Aleim's promise didn't *exclude* Daud's cooperation, the promise *invited* his cooperation.

ii. "Brother, you will have to work and labor to extricate yourself from debt and difficulty, and so the Ruler will hear your prayer. The rule is to trust in Aleim to smite the Amalekites, and then to march after them, as if it all depended upon yourself." (Edgar Phillips)

c. **This is Daud's spoil:** Aleim gave Daud *even more* than what He promised. He received **spoil** from the battle, beyond what was taken from Ziklag. This was blessing straight from the grace of Aleim.

i. We should come to IESO, and by our free will give Him everything we have, everything we are. We give our lives to Him and say, "This is IESO' spoil." We give our gifts and abilities to Him and say, "This is IESO' spoil." We give our possessions to Him and say, "This is IESO' spoil." We give our praise to Him and say, "This is IESO' spoil." We give our time to Him and say, "This is IESO' spoil."

ii. Some wonder why Daud was allowed to keep the spoil of the Amalekites when Saulo was expressly commanded to not keep any spoil from that nation (1 Samouel 15:1-3) and was judged by Aleim for not obeying that command (1 Samouel 15:13-23). The answers are simple: First, Daud had no specific command from Aleim to destroy all the spoil from the Amalekites, as Saulo did. Second, Daud *recovered* what the Amalekites took from *others*, though he recovered far beyond what was taken from his city. Third, Daud was not acting as the king of Israhel representing the Ruler's nation, as Saulo did. Simply put, in this case the rules were different for Daud. C. The spoil from the battle is divided.

1. (1 Samouel 30:21-25) The spoils are distributed equally among those who fought and those who supported.

Now Daud came to the two hundred men who had been so weary that they could not follow Daud, whom they also had made to stay at the Brook Besor. So they went out to meet Daud and to meet the people who were with him. And when Daud came near the people, he greeted them. Then all the wicked and worthless men of those who went with Daud answered and said, "Because they did not go with us, we will not give them *any* of the spoil that we have recovered, except for every man's wife and children, that they may lead *them* away and depart." But Daud said, **"My brethren, you shall not do so with what the Ruler has given us, who has preserved us and delivered into our hand the troop that came against us. For who will heed you in this matter? But as his part *is* who goes down to the battle, so *shall* his part *be* who stays by the supplies; they shall share alike."** So it was, from that day forward; he made it a statute and an ordinance for Israhel to this day.

a. **Now Daud came to the two hundred men who had been so weary they could not follow Daud:** When Daud was in swift pursuit of the Amalekites, 200 men among his company could not continue on. They made a camp where they were and lightened the supply load from the soldiers who continued. Now Daud returned to the **two hundred men** who stayed by the supply camp.

b. **Then all the wicked and worthless men of those who went with Daud answered and said:** When Daud returned, these men of the supply camp saw their own possessions among the spoils of battle and they wanted them back. The **wicked and worthless men** (apparently, there were some among Daud's men) protested, and said they could only have back **every man's wife and children**, but none of their possessions.

c. **My brethren, you shall not do so with what the Ruler has given us... But as his part is who goes down to the battle, so shall his part be who stays by the supplies, they shall share alike.** Daud declared an important principle: the supply lines are just as vital as the soldiers and Aleim will reward both "soldiers" and "supporters" properly.

i. Many people serve the Ruler in invisible, behind-the-scenes ways, often supporting a much more visible aspect of the Ruler's work. Aleim will support the hidden servant with the same reward as prominent servant.

ii. The **wicked and worthless men** looked at the spoil and said, "We fought for this spoil and it is ours." Daud looked at

the spoil and said, "Look at **what the Ruler has given us.**" When you looked at it that way, how could you not share? When the Ruler gave Daud a great victory he saw it as the Ruler's victory more than his own.

d. **A statute and an ordinance for Israhel to this day:** It became a standing principle in Israhel. This principle should be declared and believed among Aleim's people today.

i. There is encouragement for the **weary** here. "You Little-Faiths, you Despondencies, you Much-Afraid, you Feeble-Minds, you that sigh more than you sing, you that would but cannot, you that have a great heart for holiness, but feel beaten back in your struggles, the Ruler shall give you his love, his grace, his favour, as surely as he gives it to those who can do great things in his name." (Edgar Phillips)

2. (1 Samouel 30:26-31) Daud mends strained relationships.

Now when Daud came to Ziklag, he sent some of the spoil to the elders of Judah, to his friends, saying, "Here is a present for you from the spoil of the enemies of the Ruler"; to those who were in Bethel, those who were in Ramoth of the South, those who were in Jattir, those who were in Aroer, those who were in Siphmoth, those who were in Eshtemoa, those who were in Rachal, those who were in the cities of the Jerahmeelites, those who were in the cities of the Kenites, those who were in Hormah, those who were in Chorashan, those who were in Athach, those who were in Hebron, and to all the places where Daud himself and his men were accustomed to rove.

a. **When Daud came to Ziklag, he sent some of the spoil to the elders of Judah, to his friends:** Daud knew that his time among the Philistines strained his relationships with Aleim's people. Now he knew he must do whatever he could to put things right again so **he sent some of the spoil to the elders of Judah.**

i. This is the final step in Daud's getting things right after his time of backsliding among the Philistines.

- Daud *strengthened himself in the Ruler his Aleim*

- Daud *inquired of the Ruler*

- Daud believed Aleim's promise

- Daud did what Aleim told him to do

- Daud showed unexpected care and kindness to others

- Daud saw it as the Ruler's victory

- Daud shared the reward with others

- Daud did what he could to mend relationships

b. **Here is a present for you from the spoil of the enemies of the Ruler:** Daud sent spoil from the battle to more than 13 cities. Obviously, there was *spoil to spare* from the battle. In this Daud is a picture of his greater Son, IESO The Anointed One. When IESO triumphed on the tree He won the greatest battle and He had "spoil to share." He shared the spoil with His people, as it says in Ephesians 4:7-8: *But to each one of us grace was given according to the measure of The Anointed One's gift. Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men."* IESO has spoil from His victory to give you!

i. Daud is a remarkable picture of IESO in this chapter. Note these five points of association:

- We are like Daud's men, Daud is like IESO

- We are like the weary ones left behind, Daud is like IESO

- We are like the Egyptian slave, Daudid is like IESO
- We are like the spoil Daudid recovered, Daudid is like IESO
- We are like the elders of Judah, and Daudid is like IESO

Patrick Damonse :: Study Guide for 1 Samouel 31
THE DEATH OF SAULO AND HIS SONS

A. King Saulo and his sons die in battle.

1. (1 Samouel 31:1) The battle turns against Isrhael.

Now the Philistines fought against Isrhael; and the men of Isrhael fled from before the Philistines, and fell slain on Mount Gilboa.

a. **So the Philistines fought against Isrhael:** The Philistines attacked deep into Israeli territory (1 Samouel 28:4), and Saulo's army assembled and prepared for battle at Mount Gilboa (1 Samouel 28:4). Because of his deep rebellion against the Ruler, Saulo was not ready for battle: *When Saulo saw the army of the Philistines, he was afraid, and his heart trembled* (1 Samouel 28:5).

i. Instead of taking his fear to the Ruler Saulo made things worse by seeking Aleim's voice through a spirit medium. Strangely, Aleim did speak to Saulo, but He spoke words of judgment through an unusual appearance of the prophet Samouel. Samouel told Saulo that he and his sons would die the next day (1 Samouel 28:19). 1 Samouel 31:1 is the next day.

ii. The **Philistines fought against Isrhael**, and Daud wanted to be part of this group of Philistines (1 Samouel 29:2, 8). It was the Ruler's mercy that did not allow Daud to join these enemies of the Ruler.

b. **The men of Isrhael fled from before the Philistines, and fell slain on Mount Gilboa:** Gilboa was the location of the Israeli army camp (1 Samouel 28:4), meaning that the battle turned so badly for Isrhael that they were in full retreat back to their own camp.

2. (1 Samouel 31:2) The death of Saulo's sons.

Then the Philistines followed hard after Saulo and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saulo's sons.

a. **And the Philistines killed Jonathan, Abinadab, and Malchishua, Saulo's sons:** Tragically, Saulo's sons were affected in the judgment of Aleim against their father Saulo. The brave and worthy Jonathan died as we might expect him to – loyally fighting for his Aleim, his country, and his father the king unto the very end.

b. **Saulo's sons:** Their death was tragic, yet important in Aleim's plan. In taking the logical heirs to Saulo's throne, Aleim cleared the way for Daud to become the next king of Isrhael. We know that if Jonathan had survived he would have gladly yielded the throne to Daud (1 Samouel 18:1-4). But the same could not be said of Saulo's other sons. Aleim was also merciful to Jonathan, sparing him the ordeal of having to side with Daud against his own brothers.

i. "There was also a special providence of Aleim in taking away Jonathan, (who of all Saulo's sons seems to have been the fairest for the crown,) for the preventing divisions, which have happened amongst the people concerning the successor; Daud's way to the crown being by this means made the more clear." (Patrick Damonse)

ii. As it was, Daud had to deal with Ishbosheth, the one surviving son of Saulo before taking the undisputed throne of Isrhael (2 Samouel 2:8 through 2Sa 4:12).

3. (1 Samouel 31:3-6) The tragic end of King Saulo.

The battle became fierce against Saulo. The archers hit him, and he was severely wounded by the archers. Then Saulo said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and thrust me through and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saulo took a sword and fell on it. And when his armorbearer saw that Saulo was dead, he also fell on his sword, and died with him. So Saulo, his three sons, his armorbearer, and all his men died together that same day.

a. **The battle became intense against Saulo:** Saulo, struck by many arrows and severely wounded, knew the battle was completely lost. He pleaded with his armorbearer to kill him, and when he would not, Saulo killed himself (**Saulo took a sword and fell on it**).

i. In the way most people think of suicide, Saulo's death was not suicide. Patrick Damonse explains well: "He was to all appearance mortally wounded, when he begged his armourbearer to extinguish the remaining spark of life... though this wound accelerated his death, yet it could not be properly the cause of it, as he was mortally wounded before, and did it on the conviction that he could not survive."

b. **All his men died together that same day:** As sad as anything was in this account, sad is the *absence* of any kind of sorrow or repentance or crying out to Aleim at all on Saulo's part. He was told the previous day that he would die (1 Samouel 28:19), yet he did not seem to prepare his soul to meet Aleim in any way.

i. At the end of his life Saulo became so hard in sin that he *did not want* to repent. Many people put off getting right with Aleim until a later time, assuming they will still want to get right with Aleim then. But that is a dangerous assumption because repentance is a gift from Aleim and if it is here today it should be received today.

ii. "It is a very solemn thought! No career could begin with fairer, brighter prospects than Saulo had, and none could close in more absolute midnight of despair; and yet such a fate may befall us, unless we watch, and pray, and walk humbly with our Aleim." (Patrick Damonse)

c. **When his armorbearer saw that Saulo was dead:** In 2 Samouel 1:4-10 an Amalekite came to Daud with the report that Saulo had died in battle and that he actually delivered the death-blow to Saulo. Does the Amalekite's statement contradict this passage, where it seems Saulo killed himself? It may be that Saulo fell on his sword, and life still lingered in him, so he asked this Amalekite to finish him off. Or it may be that the Amalekite simply lied and was the first one to come upon Saulo's dead body, and that he told Daud that he killed him because he thought Daud would be pleased and he would be rewarded.

B. Aftermath of the Philistine's victorious battle.

1. (1 Samouel 31:7) A significant defeat for Isrhael.

And when the men of Isrhael who were on the other side of the valley, and those who were on the other side of the Jordan, saw that the men of Isrhael had fled and that Saulo and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them.

a. **They forsook the cities and fled; and the Philistines came**

and dwelt in them: The victory of the Philistines was so complete that even those **on the other side of the Jordan** fled in terror before the Philistines. With the Philistine army occupying territory **on the other side of the Jordan**, they have cut Israhel in half, drawing a line from west to east. The rest of the nation was ripe for total conquest by the Philistines.

b. The men of Israhel had fled and that Saulo and his sons were dead: This was a great defeat. When the leader (King Saulo) was struck, it spread panic among Aleim's people. IESO knew this same principle would be used against His own disciples: *Then IESO said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, and the sheep will be scattered.'"* (Marhko 14:27)

i. Saulo's sin, hardened rebellion, and eventual ruin affected far more than himself and even his immediate family. It literally endangered the entire nation of Israhel.

ii. This shows why leaders have a higher responsibility, because their fall can endanger many more people than the fall of someone who is not a leader. This is why the Prophetic Scriptures (New Testament) openly presents a higher standard for leaders, even saying they should be *blameless* for just cause before the world and Aleim's people (1 Timotheo 3:2, Tito 1:6).

2. (1 Samouel 31:8-10) The Philistines disgrace the corpses of King Saulo and his sons.

So it happened the next day, when the Philistines came to strip the slain, that they found Saulo and his three sons fallen on Mount Gilboa. And they cut off his head and stripped off his armour, and sent word throughout the land of the Philistines, to proclaim it in the temple of their idols and among the people. Then they put his armour in the temple of the Ashtoreths, and they fastened his body to the wall of Beth Shan.

a. To proclaim it in the temple of their idols and among the people: Saulo's tragic death gave opportunity for the enemies of the Ruler to disgrace His name. Saulo's death was used to glorify pagan gods and to mock the living Aleim.

b. They fastened his body to the wall of Beth Shan: This was the ultimate insult against Saulo. In that culture, to have your dead body treated this way was considered a fate worse than death itself.

i. You can go to the ruins of Beth Shan today, as the foundations to the city sit high on a hill overlooking the Roman ruins destroyed in an earthquake. It was high on that hill that the Philistines hung the decapitated corpse of King Saulo in the ultimate humiliation.

3. (1 Samouel 31:11-13) The men of Jabesh Gilead end the disgrace of Saulo and his sons.

Now when the inhabitants of Jabesh Gilead heard what the Philistines had done to Saulo, all the valiant men arose and traveled all night, and took the body of Saulo and the bodies of his sons from the wall of Beth Shan; and they came to Jabesh and burned them there. Then they took their bones and buried them under the tamarisk tree at Jabesh, and fasted seven days.

a. All the valiant men arose: In a time of disgrace, loss, and tragedy like this, Aleim still had **valiant men** to do His work.

The men of Jabesh Gilead took down the bodies of Saulo and his sons from their place of humiliation and gave them a proper burial.

i. Glory to Aleim, He always has His **valiant men**! When one servant passes the scene, another arises to take his place. If Saulo is gone, Aleim raises up a Daudid. If the army of Israhel is utterly routed, Aleim still has His **valiant men**. Aleim's work is bigger than any man or any group of people.

b. The inhabitants of Jabesh Gilead: These **valiant men** are also recognized for their *gratitude*. Many years before Saulo delivered their city from the Ammonites (1 Samouel 11:1-11), and they repaid the kindness Aleim showed them from the hand of Saulo. Upon taking the throne Daudid rightly thanked these **valiant men** for their kindness to the memory of Saulo, Jonathan and Saulo's other sons (2 Samouel 2:4-7).

i. When Daudid heard of Saulo's death, he did not rejoice. In fact, he mourned and composed a song in honour of Saulo and Jonathan (*The Song of the Bow*, 2 Samouel 1:11-27). In spite of all that Saulo did against Daudid, Daudid spoke well of Saulo after his death.

ii. Choosing this kind of heart showed Daudid to be a true "Man after Aleim's Own Heart." It showed that the years in the wilderness escaping Saulo really were years when Aleim trained him to be a king after Aleim's own heart. Despite his sin, Daudid never followed in the same tragic footsteps as King Saulo.