

June 6-12, 2022

1 Samuel 8–10; 13; 15-18

“THE BATTLE IS THE LORD’S”

Summary: *1 Samuel 8. Samuel’s sons take bribes and pervert judgment—The Israelites seek for a king to rule over them—Samuel rehearses the nature and evils of kingly rule—The Lord consents to give them a king.*

1 Samuel 9. Saul, the son of Kish, a Benjamite, is a choice and goodly person—He is sent to seek his father’s asses—The Lord reveals to Samuel the seer that Saul is to be king—Saul goes to Samuel and is entertained by him.

1 Samuel 10. Samuel anoints Saul to be captain over the Lord’s inheritance—Samuel manifests the gift of seership—Saul prophesies among the prophets, and the Lord gives him a new heart—He is chosen king at Mizpeh.

1 Samuel 13. Saul offers a burnt offering—The Lord rejects him and chooses another captain over His people.

1 Samuel 15. Saul is commanded to smite and destroy the Amalekites and all that they have—He saves some animals to sacrifice—Saul is rejected as king and told that to obey is better than sacrifice—Samuel destroys Agag.

1 Samuel 16. The Lord chooses David of Bethlehem as king—He is anointed by Samuel—Saul chooses David as his companion and armor bearer.

1 Samuel 17. Israel and the Philistines engage in war—Goliath of Gath, a giant, defies Israel and challenges any Israelite to personal combat—David goes against him in the name of the Lord—David slays Goliath with a sling and a stone—Israel defeats the Philistines.

1 Samuel 18. Jonathan loves David—Saul sets David over his armies—David is honored by the people, and Saul becomes jealous—David marries Michal, a daughter of Saul.

Supplemental Jewish and Holy Land Insights

How did God allow kings to be appointed? Even though the children of Israel wanted a king for their own personal reasons, God allowed them to have kings as role models of an even greater anticipated King of Kings. Israelite King’s clothing (deep red, sometimes written as purple) and the entry into Jerusalem on donkeys that have never been ridden before are examples of signs of the King of Kings. His atonement color is red (or its variations), in the King James Bible, and is found 59 times. There are

How did God allow kings to be appointed?

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several Hebrew Old Testament words translated as red. The frequently used words are *adam* and *adam* which means to show blood. The Savior shed blood from every pore. “For behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.” (**Mosiah 3:7**) The King of Kings is, “. . . our Lord Jesus Christ . . . the King of kings, and Lord of lords.” (**1 Timothy 6:15**) He rode a donkey’s colt on the Triumphal Entry.” Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having

salvation; lowly, and riding upon an ass,
and upon a colt the foal of an ass.

(Zechariah 9:9)

Which is more powerful, “doing” or “faith in the Lord?”

The principle that has been repeated previously states that “fear is thinking” (about things you do not want to happen) and that “faith is thinking,” (about things you want to happen), yet “faith in the Lord is also thinking” (about things He wants to happen. There is a god given gift to humankind that faith is transferable into doing. In Judaism, “belief,” a beginning step of faith is superseded by “doing.” Hence, the 613 commandments (365 do not’s and 248 do’s) have preeminence over faith. “The biblical word *Emunah* (and its other forms) which is often translated as “belief” really means “trust” or “confidence,” which is something quite different.” **(Encyclopedia Judaica Jr.)** Even prayers and benedictions are recited rather than spoken from the heart. However, some of these benedictions still carry an admonition to go beyond the “do” to embrace “faith” (*Emunah*) in God. “They advise man not to put his trust in earthly rulers, but rather to have faith in God Who made heaven and earth, Who helps the oppressed, and heals the broken-hearted. “Let every living soul praise the Lord, Hallelujah!” **(Encyclopedia Judaica Jr.)** The choosing of a new king after Saul was to become a spiritual exercise rather than one of human comprehension. It resulted in finding, in obscurity, as a child and a shepherd, a king of the Lord’s choosing with the Lord’s spirit. He eventually became the finest king Israel would ever have. The principle of spiritual exercise is still not recognized in popular Judaism yet notice the commentaries that refer to a spiritual connection.

How does a Monarchy work?

“From the political point of view, the people of Israel have more often been ruled by monarchies than by democratic forms of government. The Book of Deuteronomy makes provision for the people of Israel to have a king but insists that the king must rule by law and “that his heart be not lifted up above his brethren.” In biblical times, the Israelites believed that their government had to derive from God. Thus, when Moses accepted the advice of his father-in-law Jethro to appoint leaders, he first obtained God’s permission and then, with God’s authority, appointed judges. Later, the people rejected the advice of the prophet Samuel and insisted on having a king—this led to the reign of Saul, followed by that of David. Despite this, Jewish law still states that decisions are to be made and conflicts to be resolved according to the principle of majority rule.” “In biblical times in the ancient Near East, the monarch was accepted as the sole ruler, with complete authority over his subjects. The status of kings varied from emperor to vassal as the kingdoms varied in size from a tribe like Midian to a vast empire such as Egypt. But the idea common to all was that the direct relationship between the king and the deity was part of the natural order.” “The primary feature of the coronation was the anointing of the king’s head with oil by a priest or prophet, the sign of the divine covenant— that is, he had been chosen as God’s anointed.” **(Encyclopedia Judaica Jr.)**

How does the word “anointed” relate to Messiah?

One of the numerical formulas that represent Hebrew letters gives a value “18” to the term ‘anointed,’ the word ‘Messiah’ “18” in Hebrew. Incidentally, so does the word “life” has an “18” value.

The Messiah would come from the Davidic line. David, being chosen by the spirit rather than by man's qualifications, is a model of recognizing the Messiah. However, the spiritual aspect soon became missing in Jewish expectation. "In traditional Judaism, the Messiah will be a human being— albeit a perfect one— who will come and bring harmony to the world. He will not have a divine aspect other than having been chosen by God for his task . . . The coming of the Messiah therefore has come to mean the redemption of the Jewish people and an end to its suffering and tribulations." (*Encyclopedia Judaica Jr.*) "Nathan prophesied that the dynasty of the House of David would last forever, and indeed, Jews today believe that the Messiah will be a direct descendant of David. One of the blessings which follows the reading of the *Haftarah* (a series of selections from the books of the Prophets of the Bible that is publicly read in synagogue on the Sabbath and festivals) proclaims: "Gladden us, O Lord our God...with the kingdom of the House of David thine anointed. Soon may he come and rejoice our hearts." (*Encyclopedia Judaica Jr.*)

What was David's true mission?

The following is a section from the book, *Israel Revealed*, which explains something about David's true mission. "

. . . the Lord gave some profound advice and insight to Samuel (which we could take to heart): "Look not on his countenance, or on the height of his stature; for . . . the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." (*1 Samuel 16:7*) It is human nature to see the obvious, but with God's insight the not-so-obvious, the subtleties, become profound. After interviewing all the

obvious sons of Jesse, Samuel asked, "Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither." (*1 Samuel 16:11*) Samuel was inspired to ordain the shepherd boy David as the next king of Israel. "And the Spirit of the LORD came upon David from that day forward." (*1 Samuel 16:13*) David, who eventually became the finest and most revered king Israel had, was ordained a king in obscurity and kept his obvious God-given calling quiet until the proper time. His descendant, Jesus of Nazareth, also came from obscurity and kept his holy calling unspoken until the proper time. A young shepherd boy visiting his brothers at the front, saw and heard Goliath. By this time, young David had already been ordained to become the king of Israel by the prophet Samuel (however, in obscurity and without public knowledge). When David heard and saw Goliath and then saw the men of Israel retreat in fear, he volunteered to remove this menace from them. David said to Saul, "The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine . . ." [Then, David] . . . chose him five smooth stones out of the brook . . ." (*1 Samuel 17:37-40*) (see also *1-51*) David took just one stone and struck Goliath in the head. It is obvious in the reading of this account that David killed Goliath with a sling and a stone. To make it more obvious, he cut off his

head. But more important is the not-so-subtle implication that he conquered Goliath with his faith in the Lord and the spirit that led him.”

What leadership principles are embedded in the “David and Goliath” account?

Ask questions. “And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel?” **(2) Have experience** “Thy servant kept his father’s sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.” **(3) Do it in the name of the Lord.** “David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.” **(4) Being prepared** “And he took his staff in his hand and chose him five smooth stones out of the brook,

(David only needed one stone) and put them in a shepherd’s bag which he had, even in a scrip; and his sling was in his hand.” **(5) Go toward the problem.** “. . .and he drew near to the Philistine. **(6) State your purpose.** “Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. **(7) Articulate what you will do.** “This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD’s, and he will give you into our hands. **(8) Verify what you’ve done.** “So, David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore, David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. **(1 Samuel 17:26-52)**