

5/17/09

1Sam. 8-9

We come to the second major division in the book of First Samuel.

- I. The birth of Samuel, God's man, judge, priest and prophet. 1Sam. 1-7
* The replacement of the corrupt priesthood!
- II. The reign of Saul, the first king, the people's man, self-willed and evil. 1Sam. 8-15
* The deception of the people and rejection of the first king!
- III. The reign of David, the anointed king, God's man, servant, leader and a man after God's own heart. 1Sam. 16-31
* The preparation of David to unite the kingdom.

The transition from the theocracy of God ruling through the judges to the monarchy of God ruling through a King.

The High Priest Eli and his sons have been judged by God and Samuel has been recognized as the prophet of Yahweh, from Dan to Beersheba and had a yearly circuit to Bethel, Gilgal and Mizpeh to judge the cases but he always returned to his home in Ramah. 1Sam. 3:20, 7:16-17

8:1-22 The people petition for a king.

8:1-3 The historical time of the of the petition.

- 1) The event is described by two facts. vs. 1
 - a) The first points declares the advanced age of Samuel, he was old.
 - 1) Samuel 's age is never given, only His birth and death. 1Sam. 1:20, 25:1
 - 2) Samuel was left at Shiloh with Eli as a young child. 1Sam. 2
 - 3) Samuel, probably was called by God a prophet, as a teen. 1Sam. 3
 - 4) Samuel possibly in his 20's witnessed the judgment of God on Eli, his sons, the Philistines and the ark was returned. 1Sam. 4-7
 - 5) There is a great gap between the events of chapter 4-7 and chapter 8, he is old now.
 - 6) Samuel is said to be old and grey-headed. 1Sam. 12:2
 - b) The second points out that Samuel had made his sons judges over Israel.
 - 1)) We are not told that God directed their appointment.
 - 2)) We simple are told that Samuel made his son judges

- 2) The identity of the sons of Samuel is by their names and their office. vs. 2
- a) The name of his firstborn was Joel “Yow’el” which means Yahweh is God.
 - 1) Joel is identified as a Kohathite Levite, the father of Heman the singer, in David’s time. 1Chron. 6:13
 - 2) Their two names are found also in Chronicles. 1Chron. 6:28, 33
 - b) The name of his second was Abijah “Abihah”, which means Father is Yahweh.
 - c) They were judges in Beersheba.
 - * Beersheba was the farthest southern boundary of the land of Canaan, which Samuel judged over, 55 miles southwest of Ramah. 1Sam. 3:20, 7:15-17
- 3) The spiritual state of the sons of Samuel is proclaimed. vs. 3
- a) The word “But” indicates a sharp contrast with their office and the disqualification to serve.
 - b) The particular sins are then given, which are four.
 - 1) His sons did not walk in his ways, indicating in obedience to God, serving God.

- 2) His sons turned aside after dishonest gain, indicating they were living for money, covetous.
 - 3) His sons took bribes, they were selling favor in judgments to the guilty, misrepresenting God.
 - 4) His sons perverted justice, they compromised and corrupted their judgments in cases, failing to follow their father and God.
- c) They were much like the sons of Eli.
- 1) Nothing is said to charge Samuel for their conduct in the book.
 - 2) Yet, their appointment as judges was wrong, on Samuel’s part.
 - 3) Family ties can at times blind us to the evil, promoting more evil.
- 8:4-6** The elders ask Samuel for a king.
- 1) The representatives of the nation came to Samuel. vs. 4
 - a) The unanimous gathering is indicated by the term, “Then all the elders of Israel gathered together.”
 - 1) The elders were representatives from the twelve tribes of Israel.
 - 2) The elders spoke in the authority of the people.
 - b) The location they came to meet Samuel was Ramah,
 - 1) Ramah was the home of Samuel’s father. 1Sam. 1:19

- 2)) Ramah was the home of Samuel also. 1Sam. 7:17
- 2) The declaratives of the elders to Samuel. vs. 5
- a) They pointed out the obvious, that Samuel was old.
 - b) They pointed out their knowledge of his son's not walking with God, as he, by the phrase, "in your ways".
 - c) They petitioned for a King.
 - 1)) To judge them.
 - * Absolutely nothing wrong with their request.
 - 2)) To be like all the nations.
 - * Everything is wrong with this request, wanting to be like other nations, when they were God's special treasure. Ex. 19:5
 - 3)) God had prophesied about having a King in the land but the problem was the attitude, motive and timing. Deut. 17
- 3) The disappointment of Samuel at the words of the elders. vs. 6
- a) The word "But" once again marks the contrast.
 - b) The words of the elders, "Give us a king to judge us", displeased Samuel. vs. 6a-b
 - 1)) The word displeased "yara" means to grieve.

- 2)) One would think reading this, that Samuel was grieved that they were rejecting God but God reveals in the next verse that he was grieved about himself.
 - 3)) All of us are human and at times we think a little higher of ourselves than we should.
- c) The woefulness of Samuel caused him to turn to God in prayer. vs. 6c
- 1)) Prayer is to the LORD "Yahweh, the existing One", the proper name of God.
 - 2)) Prayer has a purpose, to seek the mind of God.
 - 3)) Prayer has a goal, to obey the will of God.
- 8:7-9** The Lord directed Samuel to heed the elders and forewarn them of the drawbacks of having a king.
- 1) The response came to Samuel. vs. 7a-b
 - a) The authority was from the LORD "Yahweh, the existing One". vs. 7a
 - b) The command was, "Heed the voice of the people in all that they say to you. vs. 7b
 - c) The reason was, "for they have not rejected you, but they have rejected Me, that I should not reign over them. vs. 7c-e

- 1)) The prophet Samuel is reproved by Yahweh, in thinking the people had rejected him. vs. 7c-d
- 2)) The people did not want Yahweh to rule over them but a man. vs. 7e
- 2) The rebellious history of the people is declared to Samuel. vs. 8
 - a) The people had a divided heart towards Yahweh, “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.” vs. 8a-c
 - b) The people had a divided heart towards Samuel also, “so they are doing to you also.” vs. 8d
- 3) The concession to the request for a King was to be announced with certain cautions. vs. 9
 - a) God told Samuel he was to heed their voice. vs. 9a-b
 - b) God told Samuel to warn them in advance by revealing the behavior of the king, who would reign over them. vs. 9c-d
 - 1)) His character before the people.
 - 2)) His conduct towards the people.

8:10-18 The prophet Samuel declares all the words of the Lord to the people. 1Sam.

- 1) The people were to know the words were not those of Samuel. vs. 10
 - a) The authority was Yahweh’s, “So Samuel told all the words of the LORD to the people.”
 - b) The words dealt with their petition for a king.
- 2) The king’s priorities, as he reigned over the people, would be centered on him inducting the people to service. vs. 11
 - a) He would take their sons to protect himself, “And he said, “This will be the behavior 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.” vs. 11a-b
 - 1)) There is a wordplay between the word judges “shaphat” to govern, vindicate in verse 1, 2, 3, 5, 6, 20, to the word behavior “misphat” judgment, justice, ordinance in verse 9, 11
 - 2)) While they were complaining about the evil of Samuel’s sons, they were willing to except the injustice of the king they were requesting.
 - b) He would take their sons to promote himself, “And some will **run before his chariots.**” vs. 11c

- 3) The king's power would want to be displayed his military might. vs. 12-13
- a) He would take their sons to fill his army, "He will appoint captains over his thousands and captains over his fifties." vs. 12a
 - b) He would take other sons to provide for the army's needs, such as food and weapons, "will set some to plow his ground and reap his harvest, and some to make his weapons of war and equipment for his chariots." vs. 12b-c
* All Samuel was saying about the coming king, Saul, was contrary to God's instructions. Deut. 17:14-20
 - c) He would even take their daughters, "He will take your daughters to be perfumers, cooks, and bakers." vs. 13
 - 1)) Possibly a euphemism for concubines.
 - 2)) A common saying, true to form is that, "power corrupts and absolute power corrupts absolutely."
- 4) The King would appropriate property. vs. 14
- a) "And he will take the best of your fields. vs. 14a
 - b) The best of your vineyards. vs. 14b
 - c) The best of your olive groves. vs. 14c
 - d) The best of all these, he will give them to his servants. vs. 14d

- 5) The King would collect heavy taxation. vs. 15
- a) Taking a percentage of their harvest, "He will take a tenth of your grain and your vintage, and give it to his officers and servants. vs. 15
 - b) Taking personal care of his work, "And he will take your male servants, your female servants, your finest young men, and your donkeys, and put them to his work." vs. 16
 - c) Taking a percentage of the herds, "He will take a tenth of your sheep." vs. 17a
 - d) Taking all to be servants, "And you will be his servants." vs. 17b
* In contrast to the king they wanted, Samuel will give witness to the nation of never taking or stealing anything from them as God's judge and prophet. 1Sam. 12:3-4
- 6) The people would come to abhor their King. vs. 18a
- a) They would wail, "And you will cry out in that day."
 - b) They would reap what they sowed, "Because of your king whom you have chosen for yourselves."
- 7) The people would not be heard by God. vs. 18b

- a) The person is identified as the LORD Yahweh, “will not hear you”.
- b) The particular time is indicated, “in that day”

8:19-22 The response of the people to Samuel.

- 1) The people ignored the warnings, “Nevertheless the people refused to obey the voice of Samuel.” vs. 19a
- 2) The people insisted on their will, “And they said, “No, but we will have a king over us.” vs. 19b-d
 - a) This is the summary statement and commentary on the people.
 - b) The people were not looking to God completely.
- 3) Their desire was worldly, “that we also may be like all the nations.” vs. 20a
 - a) The word “we” is emphatic in the Hebrew, this was their desire.
 - b) They wanted to emulate the pagan governments, rejecting God’s theocracy over them.
- 4) Their dependency was on the arm of flesh. vs. 20b
 - a) That a man might judge them instead of God, “And that our king may judge us.”
 - 1) Being fallible and prone to partiality.
 - 2) Being sure to fail, unlike God.

- b) That a man might defend them from their enemies, “And go out before us and fight our battles.”
 - 1) As if God had done such a bad job through the years.
 - 2) As if a man was more powerful than God.
 - 3) God’s leadership in war, called the wars of Yahweh. Deut. 20:1-4, Judges 4:14, 2Sam. 5:24, 1Sam. 18:17, 25:28
- 5) Samuel was the representative of the people. vs. 21
 - a) He witness to their words, “And Samuel heard all the words of the people.” vs. 21a
 - b) He reported to God the words of the people, “And he repeated them in the hearing of the LORD.” vs. 21b
- 2) Samuel was the representative of God. vs. 22
 - a) God gave the people their desire, “So the LORD said to Samuel, “Heed their voice, and make them a king.” vs. 22a-c
 - b) Samuel dismissed the people, “And Samuel said to the men of Israel, “Every man go to his city.” vs. 22d-e

9:1-9 Saul and his servant seek lost donkeys.

* Chapter 9-10 go together as a unit.

- 1) Saul's genealogy is declared. vs. 1
 - a) He was of the tribe of Benjamin, one of the twelve tribes. vs. 1a
 - b) He was of the reputable family of Kish the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah. vs. 1a-d
 - c) He was identified with the reputation of a Benjamite, a mighty man of power, who had a reputation for fierce fighters and could also mean wealth. vs. 1e
- 2) Saul physical appearance is described, being the son of his father's line. vs. 2
 - a) He was a choice and handsome, indicating a favorite son and desirable in appearance, well built and tall. vs. 2a
 - b) His name was Saul "Sah'awl", from the root word "ask of God", found when they asked for a king and means desired. vs. 2a, 1Sam. 8:10
 - c) He was the most handsome person among the children of Israel, having no equal. vs. 2b
 - d) He was a head taller than anyone. vs. 2c

* Here we get our first cautions regarding Saul, he was a charismatic, good-looking man.

- 3) The occasion presents Saul sent on an errand by his father to find some lost donkeys with a servant. vs. 3
- 4) The territory of Benjamin was central to all the tribes, so they moved through it, without any success. vs. 4
- 5) The search resulted in the discouragement of Saul. vs. 5
 - a) It took place arriving at the land of Zuph. vs. 5a
 - b) Saul told his servant, "Come, let us return, lest my father cease caring about the donkeys and become worried about us." vs. 5b-c
- 6) The servant counseled Saul to seek a man of God in the city. vs. 6
 - a) He probably is indicating Ramah and described him as a man of God and an honorable man. vs. 6a-c
 - b) He declared the reputation of the man of God, "all that he says surely comes to pass." vs. 6d
 - c) He encourages Saul to go seek the man of God, that perhaps he would be able to show them the way that they should go. vs. 6e-f

- 1)) We get our second hint of caution regarding Saul, he is not a very spiritual man.
- 2)) As handsome and desirable that he is to all, he does not even know who Samuel is or that he is in the city, yet we are told that all Israel knew Samuel was the prophet of God, from Dan to Beersheba.
1Sam. 3:20
- 3)) Also he is not leading but following, this is very important!
- 7) The objection of Saul was that they had nothing to offer the man of God. vs. 7
- 8) The servant responds with the answer. vs. 8
 - a) He had a fourth of a shekel of silver.
 - b) He would give that to the man of God, to direct their our way.
* Again the leader is the servant not Saul!
- 9) The commentary on the man of God. vs. 9
 - a) “Formerly in Israel, when a man went to inquire of God, he spoke thus: “Come, let us go to the seer”. vs. 9a-b
 - b) “For he who is now called a prophet was formerly called a seer.” vs. 9c
* The word prophet is found more than 300 times in the Old

Testament, being the mouth-piece of God.

9:10-17 Saul and his servant seek Samuel the prophet.

9:10-14 *The journey and arrival to the city.*

- 1) Saul commended the servant and they went to the city of the man of God. vs. 10
- 2) Traveling up the hill they enquired of some young women going to draw water, if the seer was there. vs. 11
- 3) The responded yes, for them to hurry for he had come and he would sacrifice at noon, in the high place for worship. vs. 12
- 4) The specific direction were given to Saul and his servant. vs. 13
 - a) They would find Samuel as soon as they came into the city, before he went up to the high place to eat. vs. 13a-b
* Fellowship with God and with each other in worship!
 - b) They said Samuel had to bless the food before anyone ate, if they hurried they would find him. vs. 13c-d
- 5) They went up to the city and as they were approaching the city, Samuel was coming out toward them on his way up to the high place. vs.13e-f

9:15-17 *The word of the Lord to Samuel in the city.*

- 1) The day before God had told Samuel to anoint Saul as King. vs. 15
 - * The personal revelation is indicated by the phrase, “Now the LORD had told Samuel in his ear.”
- 2) The specific instructions were imparted. vs. 16
 - a) The time and person, “Tomorrow about this time I will send you a man from the land of Benjamin.” vs. 16a
 - b) Samuel was to anoint Saul, as commander over God’s people Israel. vs. 16b
 - c) The purpose was also stated, “that he may save My people from the hand of the Philistines.” vs. 16c
 - * Remember the Philistines were subdued after the battle at Mizpah, now they would begin to be a problem again. 1Sam. 7:13
 - d) The motive was God’s love for His people, “For I have looked upon My people, because their cry has come to me.” vs. 16d-e
- 3) The confirmation of the revelation. vs. 17
 - a) The point in time, “And when Samuel saw Saul.” vs. 17a

- b) The word of knowledge, “The LORD said to him, “There he is, the man of whom I spoke to you. This one shall reign over My people.” vs. 17b-e

9:18-27 Saul seeks Samuel.

9:18-21 *The encounter of Saul with Samuel.*

- 1) Saul drew near to Samuel in the gate, the place of business, judgment was carried out. vs. 18a
- 2) Saul said, “Please tell me, where is the seer’s house?” vs. 18b-c
- 3) Samuel responded to Saul he was the seer. vs. 19a-b
- 4) Samuel gave Saul instructions. vs. 19
 - a) He was to go up to the high place, before Samuel, for he would eat with him that day. vs. 19c-d
 - b) He would tell Saul the next day all that was in his heart. vs. 19e
- 5) Samuel give Saul a word of knowledge regarding the donkeys. vs. 20
 - a) First that the donkeys that were lost three days ago, he wasn’t to be anxious about them, they had been found. vs. 20a-b
 - b) Second that on him Saul, was all the desire of Israel and on all your father’s house?” vs. 20c-d

- 6) The surprise of Saul at the words of Samuel. vs. 21
- a) Saul said, “Am I not a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? vs. 21a-d
- b) Why then do you speak like this to me?” vs. 21e

9:22-24 *The presence of Saul at the sacrifice with Samuel.*

- 1) Samuel honored Saul and his servant, sitting them with 30 invited guest at the sanctuary or temple. vs. 22
- 2) Samuel instructed the cook to bring the portion he gave him to be set apart. vs. 23
- 3) Samuel honored Saul as the special guest. vs. 24
- a) The cook in obedience took the thigh with its upper part and set it before Saul. vs. 24a
- b) And Samuel 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.” vs. 24b-g
- c) Saul ate with Samuel that day. vs. 24h

9:25-27 *The conversation of Samuel with Saul.*

- 1) Samuel came down from the high place into the city and spoke with Saul on the top of the house. vs. 25
- * The roof tops in the middle are flat in the east and are used for many things, sleeping, entertain, etc.
- 2) Samuel and Saul met the next day. vs. 26
- a) Both arose early, about the dawn and Samuel called to Saul on the top of the house. vs. 26a-b
- b) Samuel said, “Get up, that I may send you on your way.” And Saul arose, and both of them went outside, he and Samuel. vs. 26c-h
- 3) Samuel took Saul aside to speak the word of the Lord for Saul. vs. 27
- a) The place was as they were going down to the outskirts of the city. vs. 27a
- b) The proclamation of Samuel to Saul. vs. 27b-g
- 1)) Samuel said to Saul, “Tell the servant to go on ahead of us.” vs. 27b-c
- 2)) As the servant went on, Samuel said to Saul. “But you stand here awhile, that I may announce to you the word of God.” vs. 27d-h