

THRU BIBLE

1 Samuel 7–9 | “The Request For A King”

I. THE JUDGESHIP OF SAMUEL. (7)

A. (v. 2)

1. **“And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.”**

a. “the time was long” = ~88 years

1) The Ark would be at Kirjathjearim until David brought it to Jerusalem.

b. “for it was twenty years”

1) This phrase does not refer to how long the Ark was at Kirjathjearim, but goes with the next phrase “Israel lamented before the Lord.” Thus, the *twenty years* refers to the time from when the Ark was brought to Kirjathjearim until the first public ministry of Samuel.

c. “all the house of Israel lamented after the LORD”

1) This can be taken in 2 ways:

a) The Israelites *lamented after the LORD* for the duration of the 20 years.

b) The Israelites *lamented after the LORD* after the 20 years.

B. (v. 3)

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1. “...return unto the LORD with all your hearts...”

- a. Cf. [Jeremiah 29:13-14a](#) - “And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD...”

C. (v. 4)

1. “Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.”

- a. “Ashtaroth” - plural for Ashtareth
 - 1) She is to Ishtar (Babylonian), Aphrodite (Greek), Astarte (Roman)
 - 2) She was the goddess of fertility, sex, love, and war.
 - a) The worship of her included temple prostitution.
- b. “Baalim” - plural for god Baal
 - 1) Baal was the Canaanite god of thunder and rain.



D. (v. 5)

1. “...Mizpeh...”

- a. Located 7 miles North of Jerusalem.

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- b. Archaeologists identify it with Tell en-Nasbeh,¹ which lies adjacent to an ancient roadway connecting Jerusalem with the northern hill country.
- c. This was the usual gathering place for battle before there was a King ([Judges 20:1, 3; 21:1, 5, 8; 1 Samuel 10:17](#)).
- d. Many years later, this will be the place where the Captivity will begin ([2 Kings 25:23, 25](#)).

E. (v. 12)

1. “Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us.”

- a. “Ebenezer” - Heb. “the stone of Help; the stone of the Helper”
 - 1) Cf. [Psalm 115:9-11](#) - “O Israel, trust thou in the LORD: he is their help and their shield. O house of Aaron, trust in the LORD: he is their help and their shield. Ye that fear the LORD, trust in the LORD: he is their help and their shield.”

F. (v. 14)

1. “And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of

¹ DMS - 31° 53' 6.49" N, 35° 12' 59.1" E
Decimal - 31.885136, 35.216417
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the hands of the Philistines. And there was peace between Israel and the Amorites.”

- a. “*And there was peace between Israel and the Amorites*”
 - 1) This means there was peace on their Eastern border with the Amorites and on their Western border with the Philistines. This marks the period of peace and quiet.

- b. Observations of the Results of the battle of Ebenezer:
 - 1) It ended 40 years of Philistines subjugation, in effect since the days of Samson (**Judges 13:1**).
 - 2) The border cities of Israel are restored to Jewish control (*Ekron* and *Gath*).
 - 3) There is a temporary cessation of conflict between Israel and the Philistines (**v. 13**).
 - 4) There was peace between Israel and the Amorites (**v. 14**), so there’s peace on the eastern border as well as the western border.

G. (v. 16)

1. “*And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.*”

- a. These were the cities where the schools of the prophets would be located, so this indicates that

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Samuel may have been a founder of the schools of the prophets (1 Sam. 19:19-24; 2 Kings 2:3; 4:38; 6:1).

II. THE REQUEST FOR A KING. (8)

A. (v. 5)

1. **“And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.”**

a. There were 4 SPECIFIC REASONS for their request of a king:

- 1) Samuel’s age. (v. 5)
- 2) The corruption of Samuel’s sons (v. 4-5).
- 3) The desire to be like all the other nations (v. 5).
- 4) The need for a military commander (v. 20).

b. **Q** = What was their actual sin?...

- 1) It was NOT the request for a king because God had promised them one already (Gen. 49:10; Num. 24:17).
- 2) Their sin was 3-fold:
 - a) They were putting their trust in the wrong object because they fail to recognize God as their King (v. 7; 12:12).
 - b) They have the wrong motivation of wanting to be like other nations (v. 7, 20).

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- c) Their timing was wrong.
 - i. God’s choice was David, but David wasn’t even born yet at this stage, so instead they will get Saul by God’s permissive will.

III. THE ANOINTING OF KING SAUL. (9)

A. (v. 2)

1. “...Saul...”

- a. He was from the Tribe of *Benjamin* (v. 1).
- b. Later on, we find out that:
 - 1) He once lived in Gibeon (1 Chron. 9:35-39).
 - 2) He then moved to Gibeah (1 Sam. 10:26).
 - 3) He had a burial plot in Zelah (2 Sam. 21:14).
- c. He was *young man* in the prime of his life.
- d. He was *handsome* and there was nobody in Israel as *handsome* as him.
- e. He was very tall, head and shoulders above the people.

B. (v. 7)

- 1. “***Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent***”

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in our vessels, and there is not a present to bring to the man of God: what have we?”

- a. From Scripture, it seems that the prophets were financially supported by a gift of the inquirer.
 - 1) We see other examples of this:
 - a) 10 loaves of bread were given to a prophet. (1 Kings 14:1-3)
 - b) The false prophets allowed this kind of a gift to influence their prophecies. (Ezekiel 13:19)
 - c) In the N.T., the minister was to be financially supported. (1 Timothy 5:17-18)

C. (v. 11-19)

1. “...young maidens...”

- a. These young ladies give a long answer to a simple question. They were probably nervous after being approached by the most handsome man in Israel that is head and shoulders above all the rest of the men! He’s tall, dark, and handsome!! (v. 2)

2. **GOD IS IN CONTROL of your circumstances.**

- a. Observations of God’s Providence through the sequence of events:
 - 1) The people wanted a king. (8:6)
 - 2) Kish loses his donkeys. (9:3)

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- 3) Saul could not find the donkeys. (9:4)
 - 4) The servant happened to have an honorarium (9:7-8)
 - 5) The young maidens they ran into told them where to go. (9:12-13)
 - 6) Samuel had just returned to Ramah for the sacrificial feast. (9:12-13)
 - 7) Saul meets Samuel at the gate. (9:18)
- b. **NOTE:** Often times, God leads in very natural ways. He is completely in control and directing the situation, but it is through circumstances and human means.
- 1) The Jews say that the word “coincidence” is not a kosher word!
- c. **Q** = How will you react the next time there are “lost donkeys” (i.e. undesirable circumstances) in your life?...
- 1) **KEY:** If you have some “lost donkeys” in your life, just realize that God is doing something great in your life behind the scenes!
 - a) Cf. **Romans 8:28, 31** - “*And we know that all things work together for good to them that love God, to them who are the called according to his purpose. ... What shall we then say to these things? If God be for us, who can be against us?*”
 - b) Cf. **Jeremiah 29:11** - “*For I know the plans I have for you,*” declares the LORD, “plans

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to prosper you and not to harm you, plans to give you hope and a future.” (NIV)

- 2) **NOTE:** We need to evaluate our “frustrating” circumstances based on these Biblical truths!
 - a) **Illust.** - There have been times I’ve hit all red lights, and I naturally get frustrated. But, the thought has often come to me: “I wonder if the Lord is sparing me from some tragic car accident because He can see the circumstances ahead?” You just never know!

D. (v. 20)

1. **“...And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?”**
 - a. *“the desire of Israel” = A King (8:4-5, 19-20)*

E. (v. 21)

1. **“And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?”**
 - a. *“the smallest of the tribes of Israel”*
 - 1) The Tribe of Benjamin was the *smallest* because of the Benjaminite War (**Judges 20-21**).