

Mining Biblical



Truth



Minding Biblical Truth



Ken Requard

Mining Biblical



Truth

**1 Samuel 8-11
Saul Chosen**

**A King like the
other nations.**





Samuel

A. Samuel succeeds Eli and rules over Israel as Priest and last Judge: 1 Sam 1-7.

- Hannah's Song: horn, rock, grave, death, thunder, strength, darkness, anointed one, humble, proud, God's uniqueness.
- Failure of Eli's priestly line.
- YHWH's plagues and human efforts that stop them.
- People offer up two cows.

B. Saul's failure: 1 Sam 8-15.

- War against King Nahash of Ammon; triggered by humiliation.
- Saul's sins and their uncovering.
- Condemnation by Samuel.
- Saul's response: lame excuses, no repentance.

C. David's initial rise to popularity: 1Sam 16-20.

- Saul initially accepts David, then rejects him.
- David anointed by Samuel; marriage to Michal.
- Saul's son Jonathan kind to David.

D. TURNING POINT: Reversal of fortunes: Saul seeks to kill David but instead is killed by Philistines: 1 Sam 21-31.

C'. Davids' initial rise to power: 2 Sam 1-8.

- Northern Israel initially rejects David, then accepts him.
- David anointed by Judah; re-marriage to Michal.
- David kind to Jonathan's son.

B'. David's failure: 2 Sam 9-20.

- War against King Nahash of Ammon; triggered by humiliation.
- David's sins and their uncovering.
- Condemnation by Nathan.
- David's response: repentance.

A'. Solomon succeeds David; David's final year: 2 Sam 21- 1 Kings 2.

- David's Song: horn, rock, grave, death, thunder, strength, darkness, anointed one, humble, proud, God's uniqueness.
- Failure of Eli's priestly line: Zadok replaces Abiathar.
- YHWH's plagues and human efforts that stop them.
- People offer up two cows.



Saul's Reign and Rejection by God 1 Samuel 8-15

A. God chooses Saul when Israel demands a king at Ramah :1-10:16.

B. Saul chosen by casting lots at Mizpah 10:17-27.

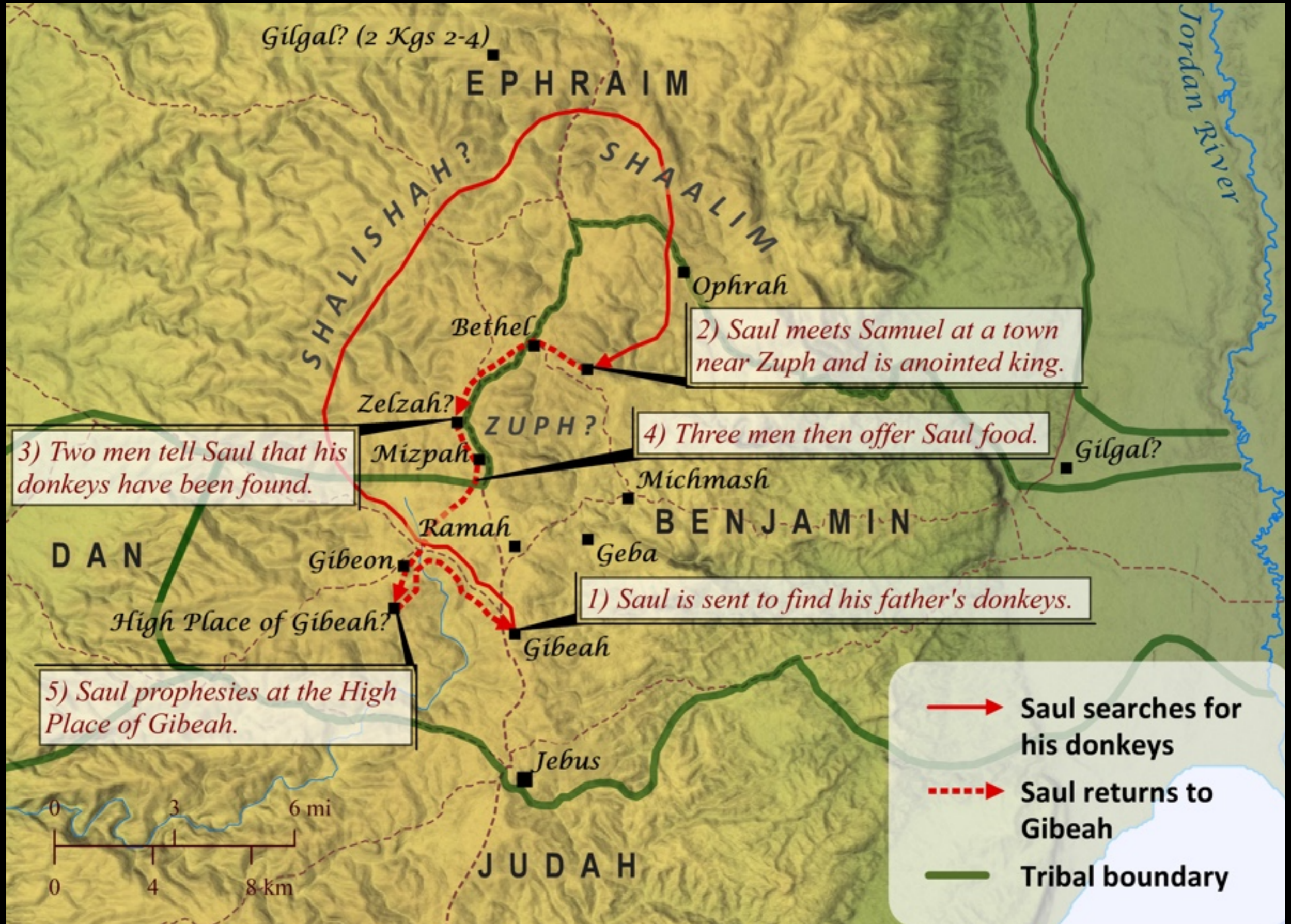
C. Story of war prep and victory over Ammonites 11:1-13.

D. CENTER: Samuel's farewell address: 11:14-13:1

C. Story of war prep against Philistines: 13:2-15.

B'. Saul's tainted victory at Mishmash with the casting of lots: 13:16-14:52.

A'. God rejects Saul; Saul's sin in Amalekite war: 15:1-35.



Gilgal? (2 Kgs 2-4)

EPHRAIM

SHALISHAH?

SHAALIM

Ophrah

Bethel

2) Saul meets Samuel at a town near Zuph and is anointed king.

Zelzah?

ZUPH?

4) Three men then offer Saul food.

3) Two men tell Saul that his donkeys have been found.

Mizpah

Michmash

Gilgal?

DAN

Ramah

BENJAMIN

Gibeon

Geba

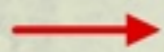
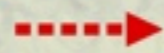

1) Saul is sent to find his father's donkeys.

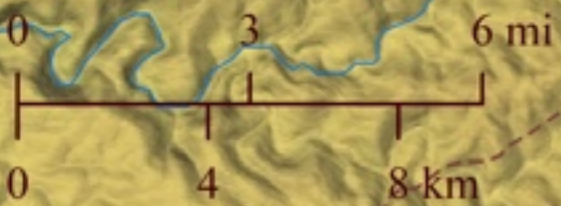
High Place of Gibeah?

5) Saul prophesies at the High Place of Gibeah.

Gibeah

Jebus

 Saul searches for his donkeys
 Saul returns to Gibeah
 Tribal boundary

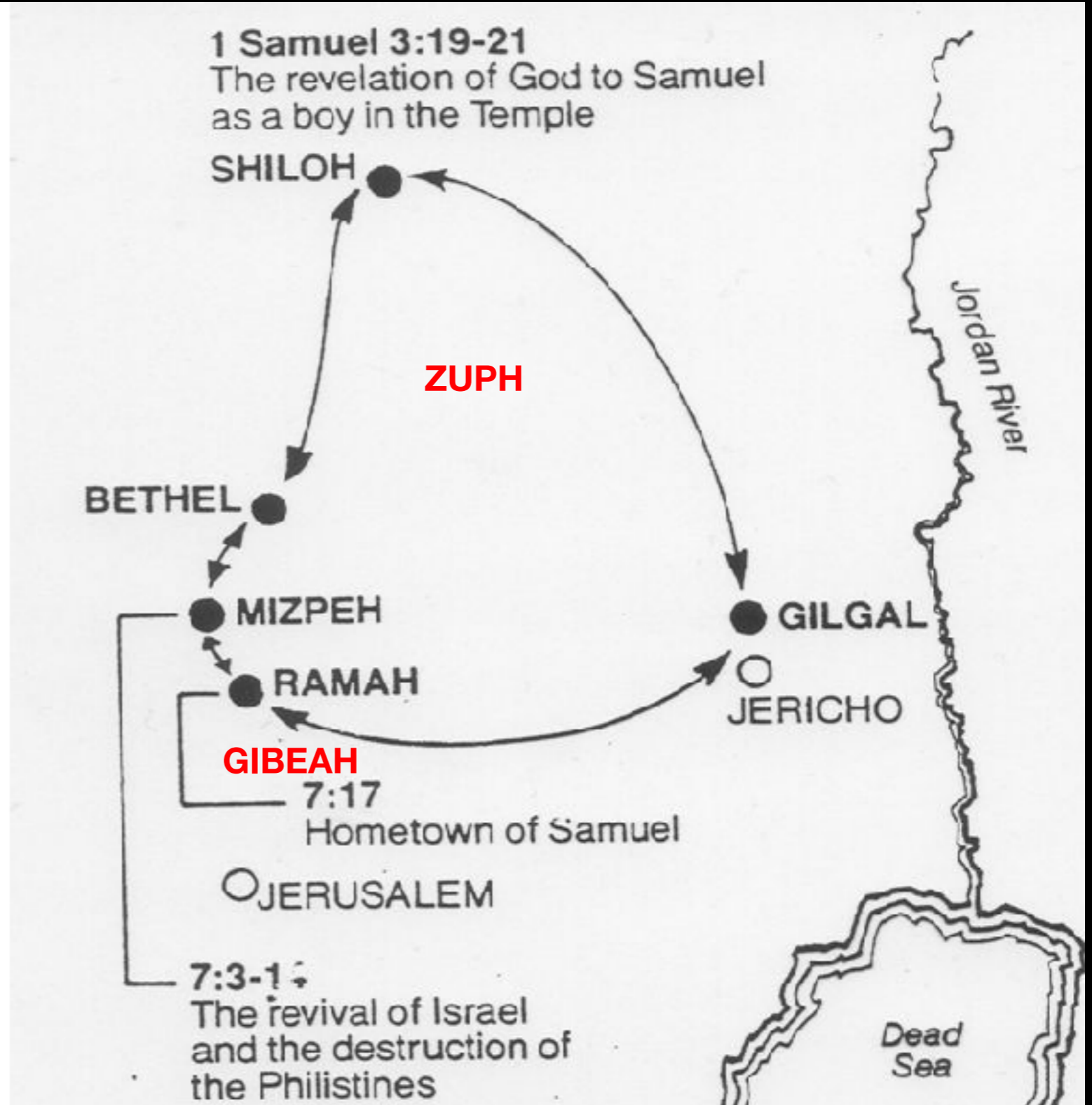


JUDAH

Jordan River



Samuel's Circuit





Samuel and Saul

שְׁמוּאֵל

(Sh'mu'el, for Samuel)

שָׂאוּל

(Sha'ul, for Saul)

Samuel:
Heard from God.
Saul:
Asked for or called.

**Troubled relationship: Samuel cannot escape
Saul: even after death!**





Numerous obvious and not so obvious allusions to Judges:

Saul is from Gibeah, the "Sodom" of the Benjamites, a bad omen.

Saul's first challenge as king comes from Jabesh-Gilead, the town raided for women to re-populate Benjamin.

The role of donkeys: the transportation of kings, first used by the sons of Gideon, one of whom, Abimelech kills 68 of his 69 brothers in order to become king.

Oxen cut up like the concubine.

Town that ignored plea from Israel is in turn ignored.

Why 300,000 and 30,000? True numbers or symbolic?

The Lord whittled Gideon to 300 men so that it was clearly the Lord's victory. Both battles fought just before dawn but no actions in Saul's battle are attributed to the Lord: no thundering. No confusing the enemy.



More on Donkeys:



Samuel's revelation that the donkeys have been found is linked to his hint of plans for Saul ... to ride a donkey... like a king. Do kings ride donkeys to show humility or to symbolize that they are all ... well, you know... a - - es?

Ironically, the man chosen to ride the donkey can't even find them! Another bad omen, and a sign of a bad shepherd, losing his herd. But this will point to the need for a good shepherd.



Allusion to book of Joshua:

Samuel proves to the people that God has chosen Saul by the casting of lots: the prior casting of lots sorting through all the tribes to find one man was that of Achan, the one who stole from Jericho bringing shame on Israel.

When Saul later loses the Lord's support, it will be because of similar sin of not destroying enemies and their goods that were to belong to the Lord (1 Sam. 15); a sort of misuse of the first fruits of warfare won by God as with Jericho.



Allusions to Genesis:

Gen. 35:11 Promise to Jacob: "Kings will be among your descendants" (no tribe specified). This is immediately followed by the death of Rachel delivering Benjamin, whom she named Ben-Oni, son of my trouble, which would have been more appropriate! Even though Judah would be the chosen line to the Messiah, the promise of kings here is connected first to Benjamin.

Genesis order foreshadows the order of kings.



The **SCEPTER** shall
not depart from Judah,
NOR A LAWGIVER
from between his feet,
until **SHILOH** comes;
And to HIM shall be
the obedience
of the people.

GENESIS 49:10



Benjamin is a ravenous wolf,

In the morning devouring the prey
And in the evening dividing the spoil.

Genesis 49:27



1 Samuel 15:9

But Saul and the army spared Agag and the best of the sheep and cattle, the fat calves and lambs—everything that was good. These they were unwilling to destroy completely, but everything that was despised and weak they totally destroyed.





Not just Prophecy > Fulfillment.

Prophecy: 35:11

> Partial fulfillment: Judges 19-21

(Many men from Gibeah)

> Further Fulfillment: 1 Sam. 15:9.

(One man from Gibeah)

The narrative hints at the future and echoes the past. It calls on us to look back and look forward.

God first anoints a bad shepherd so that the people will have a reference to appreciate a good shepherd.



Allusions to Exodus:

The people rejected the Lord, a repeat of the plea of some in Exodus: "Let us go back to Egypt." In terms of rejection, Samuel here is like Moses.



Figuratively, every time that the people reject the Lord's leadership, they are desiring to go back to slavery! The "taking" prophecy of what the king will be like is ultimately a "taking" of freedom.



From unknown source:

"It is easier to take the people out of Egypt than it is to take Egypt out of the people: 1 year vs 40 years!"

-well... arguably not until the new birth in Christ Jesus.



Ways of the king warning.

The word translated "ways" actually is **MISHPAT**: judgment. The judgments of the king will not be holy or righteous.





Solomon, who was given the most wisdom, turned into the worst abuser, breaking every command for kings: chariots, horses, wives, riches at other's expense. He had become like Pharaoh! He had turned Israel into Egypt!

Jeroboam's plea to Rehoboam:

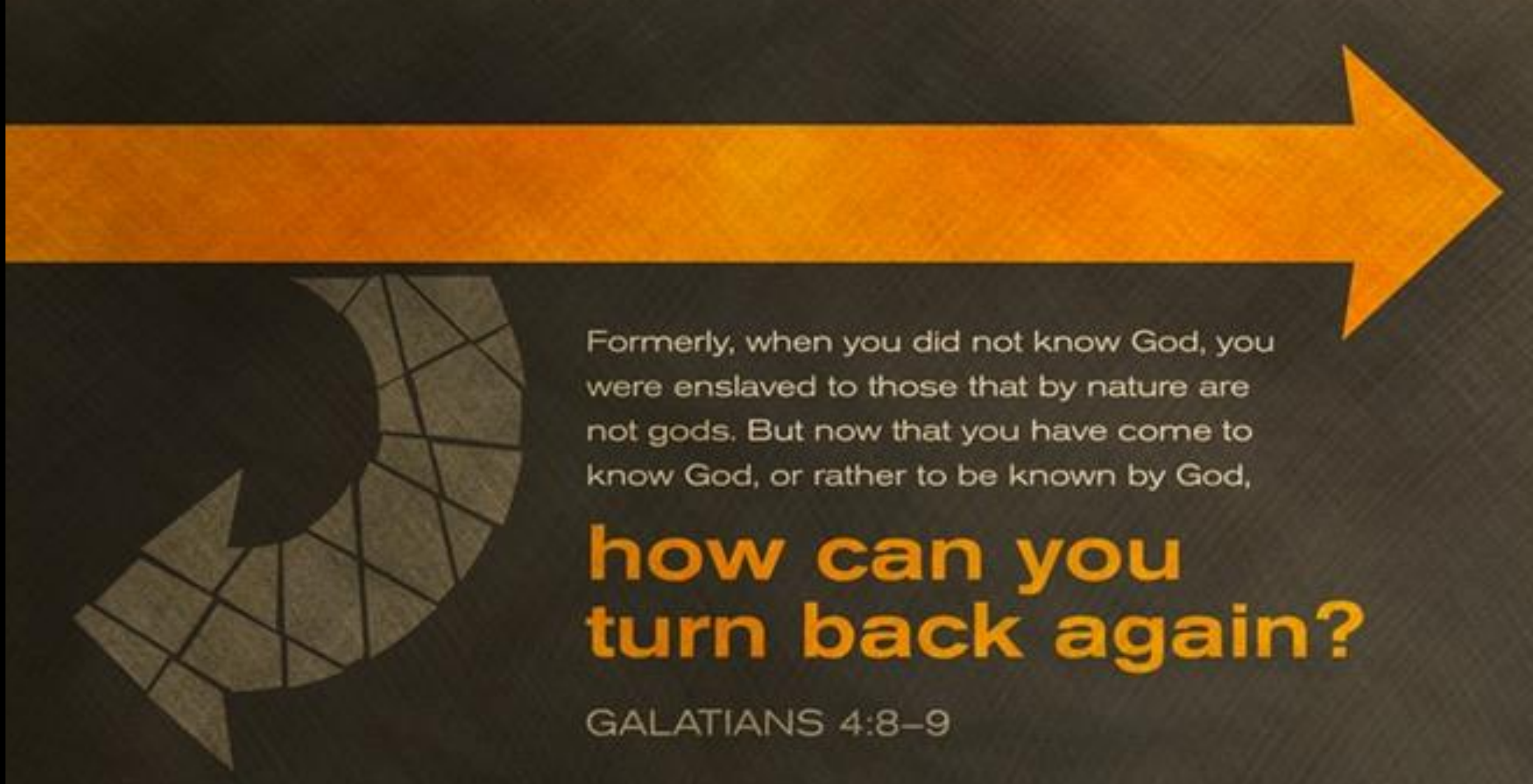
But God had hardened Rehoboam's already hard heart.

"YOUR FATHER PUT A HEAVY YOKE ON US. BUT NOW YOU SHOULD LIGHTEN THE BURDEN OF YOUR FATHER'S SERVICE AND THE HEAVY YOKE HE PUT ON US, AND WE WILL SERVE YOU."

- 1 KINGS 12:4



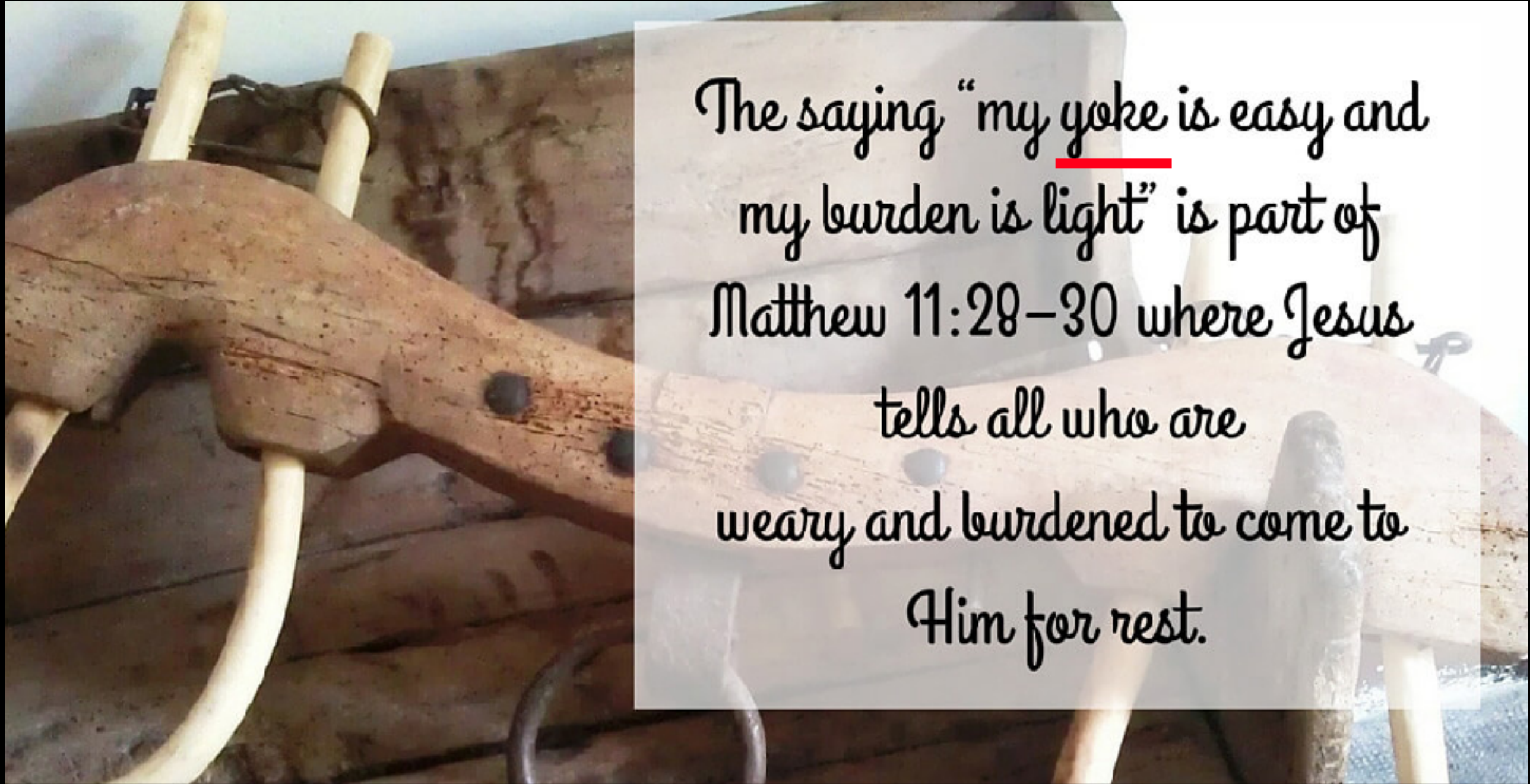
Looking forward... Nothing has changed...



Formerly, when you did not know God, you were enslaved to those that by nature are not gods. But now that you have come to know God, or rather to be known by God,

**how can you
turn back again?**

GALATIANS 4:8-9



The saying "my yoke is easy and my burden is light" is part of Matthew 11:28–30 where Jesus tells all who are weary and burdened to come to Him for rest.



Saul - David parallels:

Both anointed first in private by Samuel.
Both approved first by a segment of the people (David: King first only over Judah)
Both finally approved by all (Saul after the battle, David after conquering Jerusalem.)

Differences:

When Saul sins, he makes excuses.

When David sins, he repents and seeks forgiveness. This is the definition of "a man after God's own heart" - not a perfect man.



Saul among the baggage:



Humble? Fearful? Disobedient?
The New Adam who will crush the serpent's head
or just another version of the old Adam who hid
when the Lord said: "Where are you?"



1 Samuel 10:9

Did God transform Saul's heart?

Troubling verses: The Spirit comes upon him and he prophesied. But his faithfulness to the Lord and reliance on the Lord does not last long. Does this mean that when the Spirit transforms the heart it may not "take?"

Peter Leithart's Hebrew analysis:

God "נָאֵפְהוֹ" his heart. This appears only a few other times in relation to the heart in the OT: each instance is negative: often translated "overthrown." It happened to Pharaoh: Ex.14:5; Hosea: Hosea 11:8; Jeremiah, Lam. 1:20; and especially...



He turned their heart to
hate his people, to deal
subtly with his servants.

—Psalm 105:25

Going forward in Samuel, look for both hate and subtlety in Saul's behavior.



Take Aways

Be prepared to be surprised by how God works in your life.

Be prepared to obey even when you feel unprepared because God will provide.

Don't go back to Egypt, back to idols that won't meet your need for justice, peace and purpose.

Don't rely on earthly kings but on the King of Kings.

Mining Biblical



Truth



Please click on **Subscribe**, **LIKE**, share with a friend or add a comment:



If you have private comments or questions, we would love to hear from you and will respond as soon as possible. Please contact us at:

info@biblemining.org.

Our new website is **www.biblemining.org** for our new ministry called “Mining Biblical Truth.” There you can find PDFs, Powerpoint slides, audio podcast, and videos.

Thanks for watching.